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# EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

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PARTS I, II, VI AND VII

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AND

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## ADDITIONS AND CORRECTIONS.

- Page 8, No 20, text-line 3,—for यसाङ्ग read यसाङ्ग
- „ 14, last line,—for Karahātaka read Karahāta, as in the text.
- „ 18, line 4 from top,—for °danambuda read °d-anambuda
- „ 19, line 7 from bottom,—for ghadā read ghata, as in the text
- „ „ last line,—for rāla read rālaka, as in the text
- „ 22, text-line 16,—for कलकेवल read कलकेवल
- „ 27, foot-note 2, line 3,—before year 879 insert Hijra.
- „ 35, line 7 from bottom,—for matrin read mantrin
- „ 40, foot-note 1,—for Vishnu read Vishnu
- „ 42, line 8 from top,—for Jatanpal read Jatanpāl
- „ 46, foot-note 9, line 3,—for Subhānanda read Śubhānanda.
- „ 50, line 2 from top,—for Vājasanōyi read Vājasanōya, as in the text.
- „ „ line 9 from top,—for Māgha read Mārga[śiras]
- „ 51, text-line 5,—for bhumichchhidra- read bhūmichchhidra-.
- „ 59, note 3, line 5,—for Permānadigal read Permānadigal
- „ 60, line 2 from top,—for the Mahābalis read Mahābali
- „ „ line 6 from bottom,—for -Mahārāja read -Mahārāja.
- „ 62, line 20 from top,—for °mangala read °mangala
- „ „ foot-note 7, line 2 from bottom,—for Hēmāvati read Hēmūvati
- „ 63, foot-note 3,—[I have recently examined the inscription of Madiregoṇḍa Parakēsarivarman from Barakūr in the Kolar district of the Mysore State (No 457 of the Madras Epigraphical collection for 1911) and find nothing in it to suspect its genuineness—H K. S.]
- „ 64, foot-note 5, line 1,—for below read above
- „ 68, line 4 from bottom,—for Nangadiri read Nandagiri
- „ 69, line 3 from top,—after Nolamba insert (king)
- „ „ line 4 from bottom,—for Kīlōri read Kīlōri
- „ „ foot-note 2, line 3,—for guruchi read gurchi
- „ 84, foot-note 3, line 1,—for विवादेत्युगे read विवादेत्युगे
- „ 113, text-line 1,—for Mahārājasya read Maharajasya.
- „ „ text-line 1,—for Huvashkasya read Huveshkasya
- „ „ translation, line 1,—after day insert the words 'of the Mahārāja Dēvaputra Huveshka.'
- „ 117, lines 9 and 10 from top,—for stupa read stūpa
- „ 118, line 2 from bottom,—for Śrāvasti read Śrāvastī
- „ 123, No 163, last para, line 3,—for Bhādrapada read Bhādrapada.
- „ 133, line 8 from top,—after Īlam insert (Ceylon)

In the Journal of the Royal Asiatic Society for January 1912, Prof H Lüders has reviewed Mr Banerji's article published on pp 106 ff of this volume, and pointed out a number of improvements (some of which are based on impressions of his own) on the published readings. The subjoined additions and corrections are based on Prof. Lüders' article

Page 107, line 10,—for 1901-02 read 1891-92

- „ „ line 19,—add a star after "some important records" and the following editorial foot-note above note 1 \*Professor Lüders questions the correctness of assigning



## ADDITIONS AND CORRECTIONS.

Nos IX, IV, XVI and I to Rāmnagar as Mr Banerji does; see the Professor's remarks on pp 168, 170, 173 f and 175 f

Page 110, lines 5 f (text-line 1),—for vadhu Ekraḍaḷasya *read* vadhue Kalḍaḷasya

„ „ line 7 (text-line 2),—for Kottiyātō (also in other places where the name occurs in this paper) *read* Kōlōyātō

„ „ line 7 (text-line 2),—for Tar[ḷ]ka[s]ya *read* Taraka[s]ya

„ „ line 8 (text-line 3),—for Gabapalāyē *read* Grahapalāye

Corresponding alterations have to be made in the translation of No III on page 110

Page 111, text-line 2,—for Dātīla tī Harinan[dī]sya *read* De[vā] panatīharī Nānd[ī]sya.

„ „ text-line 4,—for Kumārasīri Vamadāsī *read* Kumārasīri Vamadāsī

„ „ line 4 f from bottom,—for at the request of . . the sister of Dātīla . . Harmandī, *read* at the request of Devā, the panatīharī, the sister of Nāndī (Nandin)

„ „ line 7 from bottom,—for Rudradēva-sāmī (Rudradēvasvāmī) of Dāttāgāla *read* Dāttāgālī (?) Rudradēvasāmīnī (°svāmīnī)

„ 112, text-line 1,—for Huvekshasya *read* Huvekshasya

„ „ text-line 2,—for Dhuḥavalas[ya] *read* Dhañāvalasya, and for Dh[ujhaś]iriy[ē] *read* Dhañāsīriya

„ „ text-line 3,—for [Bu]dhukasya *read* Budh[ī]kasya

„ „ text-line 3,—for Śavatrana (?) pōtr[ī]y[ē], *read* Śavatrātāpotr[ī]ya

Alter the translation of No V on p 112 accordingly

Page 112, line 5 of the translation,—for Pachanagari (Vajranagari) *read* Pachanāgari (Uchohānāgari)

„ 115, text-line 3,—for tīya (?) Munasīmītā (?) ye (?), *read* tīyamu śīmīnā[ya].

„ „ text-line 4,—for Minirava sushōtī dhītu, *read* Miniravasushātīdhītrī

„ 116, text-line A 2,—for Vajanakaritō *read* Vajan[ī]karito

„ „ line 5 (text-line C 1),—for Gahavalāyē *read* G[r]ahavalāye and for Aryadāsīyē *read* A[rha]dāsīy[e]

„ „ text-line D 1,—for Dharavalāyē *read* Dhar[ā]valāye

Alter the translation of No IX accordingly

Page 116, line 4 of the translation,—for female pupil who obeys the command of, *read* female pupil of the panatīdhari

„ 118, line 3 from bottom,—for Buddha su[khā] la *read* Buddhade[va]-Akhila

„ 119, line 14 (text-line 1),—for Pusabalāyē *read* Pūsabalāye

„ „ line 15 (text-line 2),—for [bha]yāyē *read* bharyāyā

„ 120, line 7 (text-line 1),—for naka gana (?) Dhananyanasya ta . . , *read* m[ī]kat[o] lu[la]t[o] Vajra[nāgar]i[to] śāikhāt[o]

For the translation of No XVI on page 120 substitute the following The request of the venerable the native of Adhicchihatra out of the [Pctivā]mika (Pratīvarmika) kula, the Vajranāgari sākhī . .

„ 121, line 5 (text-line 1),—for [v]rīta Ku[tu]kasya *read* rītakundakasya

„ „ line 7,—for the wife of Ku[tu]ka *read* the wife of [Gh]rītakundaka

# EPIGRAPHIA INDICA.

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## VOLUME X

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### No 1—THE PALLAVA INSCRIPTIONS OF THE SEVEN PAGODAS

By PROFESSOR E. HULTZSCH, PH.D., HALLE (SAALE)

"The Seven Pagodas" is the Anglo-Indian name of an extensive group of ancient rock-sculptures on the sea-shore, about 30 miles south of Madras. These interesting remains can be reached from Madras by boat on the Buckingham Canal, or from Chingleput Junction by bullock-cart via Tirukkalukkupam. The present Tamil designation of the place is Māvalivaram, while the Brāhmanas call it by the more learned Sanskrit name Mahābalipuram, i.e. 'the city of Mahābal.' In the Chōla inscriptions of the "Shore temple" we find the terms Māmallapuram, i.e. 'the city of Mahāmalla,' and Tirukkadalmallai,<sup>1</sup> i.e. 'the holy Mallai on the sea.' Māmallapuram then formed part of Āmūr-nādu, a sub-division of Āmūr-kōttam.<sup>2</sup> Both this district and its sub-division were named after the present village of Āmūr<sup>3</sup> near Māmallapuram. The four last of the subjoined inscriptions (Nos. 23-26) are at Sāluvangupam, a village 2 miles north of Māvalivaram.

The wonderful monuments at the Seven Pagodas have attracted the attention of man-ourists and antiquarians. A collection of notices of them was published at Madras in 1809 by Captain Carr under the title "Descriptive and Historical Papers Relating to the Seven Pagodas on the Coromandel Coast." By far the best and most authentic account was furnished in 1880 by Dr. Fergusson in his *Cave Temples of India*, pp. 105-159. The *Madras Journal of Literature and Science* for the year 1880 (pp. 82-232) contains an excellent guide with a map, by Colonel Branfill, which will be much appreciated by visitors to the spot and will save them much time and trouble.

The important question of the authors and the dates of these excavations can be answered only by a careful study of the inscriptions engraved on them. These I published already in 1890 in the first volume of *South-Indian Inscriptions*, pp. 1-8. I now reprint my former readings and translations, with some improvements and a few additions,<sup>4</sup> to accompany six plates which are based on excellent inked estampages, prepared recently under the personal

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<sup>1</sup> *South-Ind. Inscr.* Vol. I p. 68. The same form of the name occurs in the *Nālāyiraprabandham*, the sacred scriptures of the Tamil Vāishnavas.

<sup>2</sup> *South-Ind. Inscr.* Vol. I p. 64.

<sup>3</sup> No. 133 on the *Madras Survey Map* of the Chingleput taluka. Compare *South-Ind. Inscr.* Vol. II p. 165.

<sup>4</sup> Two short inscriptions (Nos. 18 and 19) were only lately discovered by Mr. Venkayya. Of two others (Nos. 25 and 26) no fresh impressions were taken, and they are consequently not included in the plates.

SYNCHRONISTIC TABLE OF THE PALLAVA KINGS OF KĀŪCHĪ.

Western Chalukya contemporaries of Pallava kings	Pallava kings named in Western Chalukya copper plate grants	Genealogy of the Pallavas according to their own copper plate grants	Pallava kings named in the Kāūchi inscriptions	Pallava kings named in the inscriptions of the Seven P'ogodas	Nos of inscriptions published below
. . . . .	. . . . .	Sumhaviṣṭu	. . . . .	. . . . .	. . . . .
. . . . .	. . . . .	Mahēndravarmān I.	. . . . .	. . . . .	. . . . .
Pulakēśin II	Narasimha	Narasimhavarman I.	. . . . .	Narasimha Atyantakāma Śrinidhi Śribhara	1-16
. . . . .	Mahēndra	Mahēndravarmān II	. . . . .	. . . . .	. . . . .
Vikramāditya I. Rajarasika	Īśvapaṣṭavarjja	Paramēśvaravarman I	Paramēśvara Ugradanda Lokāditya.	Paramēśvara Atyantakāma Śrinidhi Śribhara Ranajaya	17, 20-22
. . . . .	Narasimhapōṭavarman	Narasimhavarman II	Rajasimha Atyantakāma Śribhara Ranajaya (Narasimhaviṣṭu)	. . . . .	. . . . .
. . . . .	.	Paramēśvaravarman II	Mahēndravarmān (III)	. . . . .	. . . . .
Vikramāditya II	Nandipōṣṭavarman	Nandivarman Pallavanalla, a distant relative of Paramēśvaravarman II	.	Atirambhanda Atyantakāma Śrinidhi Śribhara Ranajaya	18, 19, 23-26

Pallava kings and the fact that the excavations on which they are engraved were shrines of Īvara (Śiva) and bore each the name of its respective founder. Thus the "Gonśa temple" (No 20) and the "Dharmarāja-maṇḍapa" (No 21) were called *Aṭyantakāma-Palla[īścara-grīha]*, i.e. 'the Īvara temple of Aṭyantakāma-Pallava'. On the "Dharmarāja-ratha," which had probably been founded by Narasiṃha[varman I] alias Aṭyantakāma, the same name seems to have been bestowed by his descendant [Paramēśvaravarman I] alias Aṭyantakāma or Rājaraṇya (No 17). The Śālavāśgaṇḍapam cave bears the label *Atiranachanda-Palla[īścara-grīha]* (Nos 25 and 26), i.e. 'the Īvara temple of Atiranachanda-Pallava.'

The last column but one of the table on page 1 shows that each of the three Pallava kings Narasiṃha, Paramēśvara and Atiranachanda bore the two surnames Śrīnidhi and Śrībhara. In this connection I would like to mention certain Pallava coins from Māvalivaram which I saw in the cabinet of the Rev E Laventhol of Vellore. All of them bear on the obverse a bull (the crest of the Pallavas), and various legends above it. One of the coins, with a star on the reverse,<sup>1</sup> reads Śrībharaḥ, another, with a fish on the reverse,<sup>2</sup> Śrīni[dr̥a]; and a third, with a cross on the reverse,<sup>3</sup> Mānapara. With the legend of the last coin compare the *śrūda* Atimāna in the inscription No 9 of the "Dharmarāja-ratha."

#### A.—INSCRIPTIONS ON THE "DHARMARĀJA-RATHA" AT MĀVALIVARAM<sup>4</sup>

Nos 1-16 of these inscriptions consist of a number of words in the nominative case, which their first decipherers, Drs Bingham and Burnell, took for names of deities. From a comparison with the remaining inscriptions of the Seven Pagodas, where several of them recur, it follows, however, that they are *brūdas* of a Pallava king whose actual name seems to have been Narasiṃha (Nos 1 and 7). Among these surnames, Aṭyantakāma, Śrīnidhi and Śrībhara were borne also by the two kings mentioned in the later inscriptions of the Seven Pagodas. Others appear again in the inscriptions of the Pallava king Rājasiṃha at Kāñchi, viz. Parāpara, Bṛuvanabhājana,<sup>5</sup> Śrīmēgha and Sarvatōbhadra.

The two last inscriptions on the "Dharmarāja-ratha" are not written in the same alphabet as Nos 1-16. No 17 follows the type of Nos 20-22, and No 18 that of No 23. Each of them designates the "Dharmarāja-ratha" as 'the Īvara (Śiva) temple of Aṭyantakāma-Pallava.'

I.—First Storey

a.—North.

No. 1.

श्रीनरसिंहः

The glorious Narasiṃha

b.—East

No 2.

पृथिविसारः श्रीभरः

Prithivisāra (the best on earth). Śrībhara (the bearer of wealth)

<sup>1</sup> Sir Walter Elliot's *Coins of Southern India*, Plate I No 34

<sup>2</sup> *Ibid* No 27

<sup>3</sup> *Ibid* No 33

<sup>4</sup> *Madras Survey Map*, No 43. Carr's *Seven Pagodas* p 37, Plate xvii, p 224

<sup>5</sup> The synonym Avānibhājana occurs in the Śijamangalam cave inscription, above, Vol. VI p 320

<sup>6</sup> Read पृथिविसार. The shortening of the final *i* of *prithivī* is permitted by Pāṇini, vi 3, 63, compare the proper name Kālidāsa.

No 3

भुवनभाजनः<sup>1</sup>

Bhuvanabhājana (the owner of the world)

c.—South.

No 4.

[श्री]मेघः त्रैलोक्यवर्धनः विधिः

Śrīmēgha (the cloud (*showering*) wealth) Trailōkyavardhana (the bestower of prosperity on the three worlds). Vidhi.

No. 5

अत्यन्तकामः अनेकीभायः<sup>2</sup>Atyantakāma (he whose desires are boundless). Anēkōpāya (he (*who knows*) many expedients).

II.—Second Storey.

a.—North.

No. 6

स्थिरभक्तिः मदनाभिरामः विधि[:\*]

Sthirabhakti (he whose devotion is firm) Madanābhīrāma (he who is as handsome as Love) Vidhi

No. 7.

श्रीनरसिंहः भुवनभाजनः श्रीमेघ[:] अप्रतिहतशासन[:\*]

The glorious Narasimha Bhuvanabhājana (the owner of the world) Śrīmēgha (the cloud (*showering*) wealth) Apratihatāśāsana (he whose commands are unopposed)

No. 8

कामलकितः अमेयमायः सकलकल्याणः

Kāmalakita (he who is as charming as Love.) Amēyamāya (he whose diplomacy is immeasurable) Sakalakalyāna (the altogether prosperous)

No 9

नयनमनोहरः वाम[:] अतिमानः

Nayanamanōhara (he who is pleasing to the eyes) Vāma (the handsome) Atimāna (he whose pride is excessive)

b—East

<sup>1</sup> Read °भाजन<sup>2</sup> Read अनेकीपाय and compare the surname Upāyanapāya in the Kāñchi inscriptions.





## No 10

वासः पराभरः<sup>1</sup>

Vāma (the handsome). Parāpara (the omnipotent)

## No 11.

अनुपमः नया[ङ्ग]र[ः\*]

Anupama (the matchless) Nayānkura<sup>2</sup> (the sprout of polity).

c—South

## No 12.

ललितः

Laḷita (the charming)

## No 13.

नयनमनीहरः सर्वतोभद्रः

Nayanamanōhara (he who is pleasing to the eyes). Sarvatōbhadrā (the altogether auspicious)

## No 14

श्रीनिधिः निरुत्तरः

Śrīnidhi (the receptacle of wealth). Niruttara<sup>3</sup> (the unsurpassed)

## No 15

विधिः विभ्रान्तः

Vidhi. Vibhrānta<sup>4</sup> (the passionate)

d.—West.

## No 16.

सत्यपराक्रमः<sup>5</sup> परावरः

Satyaparākrama (he whose valour is true). Parāvara (the omnipotent).

## III—Third Storey

a—East.

<sup>1</sup> Read परापर (as in the Kāñchī inscriptions) or परावर (No. 16) The softening of a single consonant between two vowels in *parābhara*, *pridhivisāra* (No. 2) and *udhāya* (No. 5) is evidently due to the influence of the Tamil vernacular on the pronunciation of Sanskrit words

<sup>2</sup> With the first member of the compound *Nayānkura* compare the surnames *Bahunaya* and *Nayānusāra* in the Kāñchī inscriptions The second member, *ankura*, is synonymous with *pōla* or *pallava*, from which the Pallavas derive their name, see *South-Ind. Inscr* Vol II p 341, note 1. Compare *Buddhyankura* (above, Vol. III p 144 f), *Laḷitānkura* (*South-Ind. Inscr* Vol II p 341, and above, Vol VI p 320), and *Taruṇānkura* (No 20 below, verse 7) The last *biruda* suggests that we may have to read *Nayānkura* for *Nayānkura*.

See below, p 9 and note 4

<sup>4</sup> Compare the surnames *Mattapramatta* and *Mattavikāra* in the Kāñchī inscriptions

<sup>5</sup> Read पराक्रमः.



No 17.

श्रीअत्यन्तकामपल्लवेश्वरगृह[म् ॥] रणजय.

The holy Īśvara (Śiva) temple of Atyantakāma-Pallava. Ranajaya (the conqueror in battle).

b — West

No 18

अत्यन्तकामपल्लवेश्वरगृहम् ॥

The Īśvara (Śiva) temple of Atyantakāma-Pallava

### B.—INSCRIPTION NEAR THE "GŌPĪS' CHURN" AT MĀVALIVARAM

According to Mr Venkayya, who discovered this and the preceding inscription (No 18) quite recently, No 19 is engraved 'on a pillar of the rock-cut *mandapa* south-west of the "Gōpīs' Churn" It is in the same alphabet as No 23 and consists of a single *viruda*

No 19

श्रीवामांकुशः<sup>1</sup>

The glorious Vāmānkuśa (bearer of a handsome elephant-goad)

### C — INSCRIPTION AT THE "GANĒŚA TEMPLE," MĀVALIVARAM<sup>2</sup>

This inscription records that the monolith on which it is engraved was a temple of Śiva and had been called 'the Īśvara temple of Atyantakāma-Pallava' by its builder, king Atyantakāma. This prince bore the surnames Śrīnidhi, Śrībhaṛa, Ranajaya, Tarunānkura, Kāmārāga, and several others. His actual name seems to have been Paramēśvara<sup>3</sup>

No 20

1 सन्भवस्थितिसंहारकारणं वीतकारणः [1\*]

भूयादत्यन्तकामाय जगतां काममर्हन् ॥ [१\*]

2 अमायश्चित्रमायोसावगुणो गुणभाजनः [1\*]

स्वस्थो निरुत्तरो जीयादनीश परमेश्वरः [॥ २\*]

3 यस्याङ्गुष्ठभराक्रान्तः कैलासः मदशानन [1\*]

पातालमगमन्मूर्ध्नी श्रीनिधिस्तस्मिन्मर्त्यजम् ॥ [३\*]

4 भक्तिप्रद्वेण सनत्ता भवभूषणलीलया [1\*]

दीप्ता च यो भुवो भारज्जीयात् श्रीभरश्चिरम् [॥ ४\*]

<sup>1</sup> The *anustāra* of *सो* is doubtful

<sup>2</sup> *Madras Surrey Map*, No 24. Carr's *Seven Pagodas*, Plate xiv, pp 57, 221, 224. Burnell, *South-Indian Palaeography*, 2nd edition, p 38, note 4

<sup>3</sup> See below, p 9, note 4

<sup>4</sup> Here and in No. 21, line 5, the correct reading would be दीप्ता च यो भुवो धत्ते, which is found in verse 4 of Nos 23 and 24





- 5 अत्यन्तकामो नृपतिर्निर्जितारातिमण्डलः [1\*]  
 ख्यातो रणजयः शम्भोस्तेनेद वेश्म कारितम् ॥ ५\*]
- 6 ज्ञः स्थाणुर्निष्कलः सोमः पावकाश्चा<sup>1</sup> वियद्वपुः [1\*]  
 भीमः शिवो विजयतां शङ्कर<sup>2</sup> कामसूदन<sup>3</sup> ॥ [६\*]
- 7 राजराजो न विरसश्चक्रभृन् जनार्दनः [1\*]  
 तारकाधिपतिः स्वस्थो जयतात्तरुणाङ्कुर<sup>4</sup> ॥ [७\*]
- 8 श्रीमतीत्यन्तकामस्य द्विपद्वर्पापहारिणः [1\*]  
 श्रीनिधेः कामरागस्य हराराधनमङ्गिन<sup>5</sup> ॥ [८\*]
- 9 अभिषेकजलापूर्णं चित्ररत्नाम्बुजाकरे [1\*]  
 आस्ते विशाले सुमुखः शिरस्सरमि शङ्करः ॥ [९\*]
- 10 तेनेदङ्कारितन्तुङ्गन्मूर्जटेर्मन्दिरगृहम्<sup>6</sup> [1\*]  
 प्रजानामिष्टसिद्धार्थं शङ्करीभूतिमिच्छता ॥ [१०\*]
- 11 धिक्तेषाम्बिक्तेषाम्युनरपि धिग्धिग्धिगस्तु धिक्तेषाम् [1\*]  
 देवान्न वसति हृदये कुपयगतिविमो-
- 12 चको रुद्रः ॥ [११\*] अत्यन्तकामपङ्क्तवेश्वरगृहम् ॥\*

## TRANSLATION.

(Verse 1) Let (Śiva), the destroyer of Love, (*who is*) the cause of production, existence and destruction, (*but is himself*) without cause, fulfil the boundless desires<sup>1</sup> of men<sup>1</sup>

(V 2) Let him be victorious, who is (*both*) without illusion (*and*) possessed of manifold illusion (Chitramāya), who is (*both*) without qualities (*and*) endowed with qualities (Gunabhājana), who is self-existent (Svastha) (*and*) without superior (Niruttara), who is without lord (*and*) the highest lord (Paramēśvara)<sup>14</sup>

(V. 3) Śrinidhi<sup>5</sup> bears on (*his*) head that Aja (Śiva),<sup>6</sup> pressed by the weight of whose great toe, the Kailāsa (*mountain*) together with the ten-faced (Rāvana) sank down into Pātāla

<sup>1</sup> Read पावकारमा

<sup>2</sup> The composer has treated the syllable *gr* as if it began with *gr* and could thus render the preceding vowel prosodically long

<sup>3</sup> By the expression *atyantakāmāya* the panegyrist also alludes to the king's surname Atyantakāma

<sup>4</sup> All these epithets have to be applied in the first instance to Śiva, and with slight changes of meaning to the king himself Chitramāya occurs as the name of a Pallava king in the Udayandiram plates of Nandivarman (*South-Ind Inscr* Vol II p 372), compare also the *biruda* Māyāchāra in the Kāūchi inscriptions, and Amōyamāya in No 8. With Gunabhājana compare Guṇālaya in the Kāūchi inscriptions, and Gunabhara, a surname of Mahēndravarmān I (see above, Vol VI p 320) For Svastha see verse 7, and for Niruttara No 14 Paramēśvara is the only word in the whole inscription which looks like the actual name of the king This view is suggested by the fact that two Pallava kings named Paramēśvaravarman are known from copper-plate grants, see *South Ind Inscr* Vol II p 344

<sup>5</sup> This *biruda* of Paramēśvara occurs also in verse 8 The same had been a surname of his predecessor Narasimha, see No 14

<sup>6</sup> I.e. he is a devotee of Śiva

(V 4) Let that Śrībhara<sup>1</sup> be victorious for a long time, who bears Bhava (Śīva) in (his) mind which is humbled with devotion, and (who bears) the earth on (his) arm like a coquettish ornament<sup>1</sup>

(V 5) King Atyantakāma, who has subdued the circle of (his) foes, is famed (by the name of) Ranajaya,<sup>2</sup>— he caused to be made this abode of Śambhu (Śīva)

(V 6) Let (Śīva) be victorious, who is (both) sentient (and) motionless (Sthānu),<sup>3</sup> who is (both) undivided (and) the moon,<sup>4</sup> who has (both) the nature of fire (and) a body of air, who is (both) terrible (Bhīma) (and) kind (Śīva), who is (both) beneficent (Śamkara) (and) the destroyer of Love<sup>1</sup>

(V 7) Let Tarunānkura<sup>5</sup> be victorious, who is a king of kings (Rājarāja), (but) is not ugly (like Kuvēra), who is an emperor, (but) does not distress people, (while) Viṣṇu is both Chakrabhrit and Janārdana, who is the lord of protectors (and) independent (Svastha), (while the moon is the lord of stars, but is waning in the dark half of the month and subject to eclipses)<sup>1</sup>

(V 8 f) Just as in a large lake, filled with water (which is fit) for bathing, (and) covered with various lotus-flowers, handsome Śamkara (Śīva) abides on the massive head—sprinkled with the water of coronation (and) covered with bright jewels—of the glorious Atyantakāma,<sup>6</sup> who deprives (his) enemies of (their) pride, who is a receptacle of wealth (Śrinidhi), who possesses the charm of Love (Kāmarāga),<sup>7</sup> (and) who assiduously worships Hara (Śīva)

(V 10) He, desiring (to attain) the glory of Śamkara (Śīva), caused to be made this lofty dwelling-house of Dhūrtati (Śīva), in order (to procure) the fulfilment of (their) desires to (his) subjects

(V. 11.) Six times cursed be those in whose hearts does not dwell Rudra (Śīva), the deliverer from the walking on the evil path<sup>1</sup>

(Line 12) The Īśvara (Śīva) temple of Atyantakāma-Pallava.

#### D.—INSCRIPTION AT THE "DHARMARĀJA-MANDAPA," MĀVALIVARAM<sup>8</sup>

This inscription is a duplicate of the one at the "Gaṇeśa temple" (No. 20) and proves that, like the latter, the cave-temple now called "Dharmarāja-mandapa" was in reality a shrine of Śīva, that it owed its foundation to the Pallava king Paramēśvara, and that this king had called it the 'Īśvara temple of Atyantakāma-Pallava' (l. 12) after one of his own surnames.

No. 21.

1 [सम्भवस्थितिसंहारकारण वीतकारण.] [1\*] भूयादत्यन्तकामाय जगतां  
2 काममर्दनः ॥ [१\*] अमायस्त्रिवमायोसावगुणो गुणभाजनः [1\*] स्वस्वो

<sup>1</sup> This surname was also borne by Narasimha (No 2), by Aṭṭanachanda (Nos 23 and 24, verse 4), and by Rājasimha of Kāñchī

<sup>2</sup> The same surname of Paramēśvara occurs in No 17 It was borne also by Aṭṭanachanda (Nos. 23 and 24, verse 6), and by Rājasimha of Kāñchī.

<sup>3</sup> While the trunk of a tree (sthānu) is insentient

<sup>4</sup> Who is divided into sixteen kalās

<sup>5</sup> Tarunānkura, 'the young sprout,' seems to have been a *śiṣya* of Paramēśvara Compare above, p 7, note 2

<sup>6</sup> 'Śīva abides on the head of Atyantakāma' means the same as 'A bears Śīva on his head' (verse 3), viz 'he is a devotee of Śīva'

<sup>7</sup> With this surname, which was borne also by Paramēśvara's successor Aṭṭanachanda (see Nos 23 and 24, verse 1), compare the synonyms Madanābhīrāma and Kāmalalita (Nos 6 and 8), and Kāmarajīva in the Kāñchī inscriptions The appellation "Kāmarāja temple" which Colonel Branfill attributes to the so-called "Gaṇeśa temple" rests on a misreading in Dr Barnell's transcript, viz Kāmarāja for Kāmarāga

<sup>8</sup> Madras Survey Map, No 44 Madras Journal of Literature and Science for 1880, p 135





- 3 निरुत्तरो जीयादनीषः परमेश्वरः ॥ [२\*] यस्यद्गुष्ठभराक्रान्तः कैलाससद-  
 4 शाननः [१\*] पातालमगमन्मूर्धा श्रीनिधिल्लम्बिभर्त्यजम् ॥ [३\*] भक्तिप्रद्वेण  
 मनसा भव भू-  
 5 षणलीलया [१\*] दोष्णा च यो भुवो भार जीयात् श्रीभरश्चिरम् ॥  
 [४\*] अत्यन्त-  
 6 कामो नृपतिर्निर्जितारतिमण्डलः [१\*] ख्यातो रणजयः शम्भोस्तेनेद वेश्म  
 7 कारितम् ॥ [५\*] ज्ञः स्थाणुर्विष्कलः शोमः पावकात्मा वियद्वपुः [१\*]  
 शोमः शिवो विजय-  
 8 तां शङ्करः कामसूदनः ॥ [६\*] राजराजो न विरसच्चक्रसूदन जना-  
 ईनः [१\*] तारकाधिपतिः स्वस्थो  
 9 जयतात्तृणादुरः ॥ [७\*] श्रीमतोत्यस्तकामस्य दिवद्वर्षापहारिणः [१\*]  
 श्रीनिधेः का-  
 10 मरागस्य हराराधनसङ्गिनः ॥ [८\*] अभिषेकजलापूर्णं चित्ररत्नाम्बुजाकरे [१\*]  
 आ-  
 11 स्ते विशाले सुमुखः शिरस्सरसि शङ्करः ॥ [९\*] तेनेदं कारितन्तुङ्गसूर्जटे-  
 मन्दिर-  
 12 गृहं [१\*] प्रजानामिष्टसिद्धार्थं शाङ्करीं भूतिमिच्छता ॥ [१०\*] श्री<sup>३</sup> ॥  
 अत्यन्तकामपल्लवेश्वरगृहम् ॥  
 13 धिक्तेषाम्बिक्तेषाम्पुनरपि धिग्धिग्धिगस्तु धिक्तेषाम् [१\*] येषाम् वसति  
 14 हृदये कुपयगतिविमोक्षको रुद्रः ॥ [११\*]

#### E.—INSCRIPTION AT THE "RĀMĀNŪJA-MANDAPA," MĀVALIVARAM.<sup>३</sup>

This inscription consists of the last verse (11) of the two preceding inscriptions (Nos 20 and 21). We may conclude from it that the cave-temple in which it is engraved was likewise a shrine of Śiva, and that it was excavated during the reign of the Pallava king Paramēśvara.

#### No. 22.

- 1 [श्री]ः [१\*] [धि]क्तेष[१] धिक्तेषां पुनरपि धिग्धिग्धिगस्तु धिक्ते-  
 2 षां [१\*] येषाम् वसति हृदये कुपयगति-  
 3 विमोक्षको रुद्रः ॥

<sup>१</sup> See above, p 8, note 4.

<sup>२</sup> Expressed by a symbol

<sup>३</sup> Madras Survey Map, No. 48 Carr's Seven Pagodas, p 222, note



F — INSCRIPTIONS ON THE CAVE-TEMPLE AT ŚĀLUVANGUPPAM<sup>1</sup>

The inscription on the left of the cave (No 23) records that this excavation was a temple of Śiva, and that it was made by a king Atiranachanda who named it after himself Atiranachandēsvāra, i.e. 'the Īśvara (temple) of Atiranachanda'. Verses 1, 2 and 4 are identical with three verses of the Māvalivaram inscriptions of Paramēśvara (Nos 20 and 21), and contain the *brudus* Atyantakāma, Śrīnidhi, Kāmarāga and Śrībhara. Other surnames of Atiranachanda were Ranajaya, Anugraśila, Kālākāla, Samaradhanamjaya and Samgrāmadhira. Most of these epithets are applied to Rājasimha in his inscriptions at Kāñchī.

The inscription on the right of the cave (No 24) is a Nāgarī copy of the first six verses of No 23.

Above the entrance of the cave there are two identical inscriptions, according to which the full name of the temple was 'the Īśvara temple of Atiranachanda-Pallava'. The first of these two short epigraphs (No 25) is in the same alphabet as No 23, and the second (No 26) in the same Nāgarī characters as No 24.

## No. 23.

- 1 श्रीमतोत्यन्तकामस्य द्विप[द्व]-
- 2 र्पापहारिणः [1\*] श्रीनिधेः काम-
- 3 रागस्य हराराधनसंगिनः ॥ [१\*]
- 4 अभिषेकजलापूर्णं चित्ररत्नास्त्रुजाकरे [1\*]
- 5 आस्ते विशाले समुद्रः शिरस्सरसि शकरः ॥ [२\*]
- 6 तेनेद कारित शम्भोर्भवन भूतये भुवः [1\*] कै-
- 7 लासमन्दरनिभं भूयता मूर्ध्नि तिष्ठता ॥ [३\*] भक्तिप्रद्वे-
- 8 ण मनसा भव भूषणलीलया [1\*] दोषा च यो भुवन्वत्ते
- 9 जीयात्स श्रीभरश्चिरम् ॥ [४\*] अतिरणचण्डः पतिरवनिभु-
- 10 जामतिरणचण्डेश्वरमिदमकरोत् [1\*] इह गिरितन-
- 11 यागुहगणसहितो नियतकृतरतिर्भवतु पशुप-
- 12 तिः ॥ [५\*] गुर्वोमीशानभक्ति त्रियमतिशयिनी दुर्वह भारमुर्व्या
- 13 निस्सामान्यञ्च दान समम[तिर]णचण्डाख्यया [यो विभर्त्ति] [1\*]
- 14 स्थाने निर्मापितेस्मिन्वि[दितरणज]यस्यातिना तेन [भ]र्त्ता भूताना-
- 15 मष्टमूर्त्तिश्चिरमतिरणच[ण्डेश्वरे] यातु निष्ठाम् [॥ ६\*] अ[नुग्र]शील[ ॥\*]
- 16 यदि न विधाता भरतो यदि न हरिर्नारदो न वा स्कन्दः [1\*]
- वोडु क इव
- 17 समर्थस्सगीत कालकालस्य ॥ [७\*] ओ<sup>३</sup> ॥ समरधनञ्जयः सग्रामधीरः ॥
- ओ<sup>३</sup> ॥

<sup>1</sup> Madras Survey Map, No 58 Carr's Seven Pagodas, Plate xv, pp 59, 120, 222 — Nos 2 and 3 of Carr's Plate xv are two independent eye copies of the same inscription (No 24)

<sup>2</sup> Expressed by a symbol





## TRANSLATION.

(Verse 1 f) Just as in a large lake, filled with water (*which is fit*) for bathing, (*and*) covered with various lotus-flowers, handsome Śamkara (Śiva) abides on the massive head—sprinkled with the water of coronation (*and*) covered with bright jewels—of the glorious Atyantakāma, who deprives (*his*) enemies of (*their*) pride, who is a receptacle of wealth (Śrinidhi), who possesses the charm of Love (Kāmarāga) (*and*) who assiduously worships Hara (Śiva) <sup>1</sup>

(V 3) For the welfare of the earth, he who is standing at the head of the lords of the earth caused to be made this house of Śambhu (Śiva), which resembles (*the mountains*) Kailāsa and Mandara

(V. 4) Let that Śrībhara be victorious for a long time, who bears Bhava (Śiva) in (*his*) mind which is humbled with devotion, and (*who bears*) the earth on (*his*) arm like a coquettish ornament <sup>2</sup>

(V 5) Atiranachanda,<sup>3</sup> the lord of the rulers of the earth, made this (*temple called*) Atiranachandēśvara. Let Paśupati (Śiva), attended by the mountain-daughter (Pārvati), Guha (Skanda), and the demigods (Gana), always take delight (*in residing*) here <sup>4</sup>

(V 6.) Let the eight formed lord of beings (Śiva) take up (*his*) abode for a long time in this temple (*called*) Atiranachandēśvara, which was caused to be built by him who, together with the name of Atiranachanda, owns deep devotion to Īśāna (Śiva), abundant wealth, the heavy burden of the earth and unequalled liberality, (*and*) who is renowned by the name of Ranaajaya <sup>5</sup>

(L 15.) Anugraśīla<sup>6</sup> (the gentle-minded)

(V 7.) Who is able to master the music of Kēlakāla,<sup>6</sup> unless the performer (*were*) Bharata, Hanu, Nārada, or Skanda <sup>7</sup>

(L 17.) Samaradhanamjaya<sup>8</sup> (Dhanamjaya (*i.e.* Arjuna) in battle) Samgrāmeḍhira<sup>9</sup> (he who is firm in war).

## No. 24.

1 श्रीमतीत्यन्तकामस्य

2 द्विषद्वर्षापहारिणः [1\*] श्रीनि-

3 धेः कामरागस्य हराराध[न]सगि-

4 नः ॥ [1\*] अभिषेकजलापूर्णे चित्ररत्नां-

5 बुजाकरे [1\*] आस्ते विशाले सुमुखः शिरस्कर-

6 सि शंकरः ॥ [2\*] तेनेदं कारित शम्भोर्भव-

7 नं भूतये भुवः [1\*] कैलासमन्दरनिभं भूयतां

<sup>1</sup> Verses 1 and 2 are identical with verses 8 and 9 of Nos. 20 and 21.

<sup>2</sup> This verse is nearly identical with verse 4 of Nos. 20 and 21.

<sup>3</sup> This name of the king who built the temple was also a surname of Rājāsīmha of Kāñchi.

<sup>4</sup> See above, p. 10, note 2.

<sup>5</sup> This was also a surname of Rājāsīmha of Kāñchi.

<sup>6</sup> The same surname occurs in the Kāñchi inscriptions.

<sup>7</sup> Compare the Kāñchi inscriptions, where Rājāsīmha's skill as a musician is alluded to by the *Viruḍas* Ātōḍva-Tumbura, Vāḍya-Vidyādhara and Vipā Nārada.

<sup>8</sup> The same was a surname of Rājāsīmha of Kāñchi.

<sup>9</sup> Compare the synonymous *Viruḍas* Ahavadhira and Ranadhira in the Kāñchi inscriptions.

- 8 सूक्तिं तिष्ठता ॥ [३\*] भक्ति[प्रद्वे]ण मनसा भव<sup>१</sup> भूषण-  
 9 लीलया [१\*] दोष्णा च यो भुवन्धत्ते जीयात्त श्रीभरश्चि-  
 10 रम् ॥ [४\*] अतिरणचण्डः पतिरवनिभुजाभतिर-  
 11 णचण्डेश्वरमिदमकरोत् [१\*] इह गिरितनयागु-  
 12 हगणसहितो नियतकृतरतिर्भवतु पशुपतिः ॥ [५\*]  
 13 गुर्वीमीशानभक्तिं श्रियमतिशयिनीं दुर्वहं भारमुर्व्या निस्सा-  
 14 मान्यश्च दानं सममतिरणच[ण्डाख्य]या [यो वि]भक्तिं [१\*] स्थाने  
 15 निर्मापितेस्मिन्विदितर[णजयख्यातिना ते]न भर्ता भूताना-  
 16 मष्टमूर्त्तिचिरम[तिरणचण्डे]श्वरे यातु निष्ठाम् ॥ [६\*] स्वस्ति ॥

No. 25<sup>२</sup>

अतिरणचण्डपक्ष[विश्वरगृहम् ॥\*]

No. 26<sup>३</sup>

अतिरणचण्डपक्ष[विश्वरगृहम् ॥\*]

Translation of Nos 25 and 26

[The Īśvara (Śiva) temple of] Atiranachanda-Palla[va].

## No 2—RAYAGAD PLATES OF VIJAYADITYA,

SAKA-SAMVAT 625.

By K. B. PATHAK, B. A., POONA.

The subjoined inscription is engraved on three copper-plates, each measuring about  $9\frac{1}{2}$ " x  $4\frac{1}{4}$ ". They belong to the Pātil of Rayagad in the Mahad tāluka of the Kolaba District. The plates are strung on an oval ring whose diameters are  $3\frac{1}{2}$ " and  $2\frac{3}{4}$ ". The edges of the plates are raised into rims to protect the writing. The seal on the ring bears in relief on a counter-sunk surface a standing boar facing to the proper left. The weight of the plates together with the ring and seal is 140 tolas. The writing is well engraved, but is full of mistakes and omissions. The latter are often very serious. For instance in the date (I 29), the syllables *o'chhatēshu* are altogether omitted. There seem to be some omissions also in the name of the donee in line 32. We cannot be sure if the names of the donative villages have been correctly engraved in I 32 f. The use of the *upadhmanīya* in lines 21, 23, 25 and 29 deserves to be noted. The historical portion of the subjoined record closely resembles that of the three Nerūr copper-plates of Vijayāditya edited by Dr Fleet,<sup>4</sup> and the corresponding passage of the Kēndūr<sup>5</sup> and the Vakkalēri plates of Kirtivarman II.<sup>6</sup>

The subjoined inscription is dated in the 8th year of the early Chalukya king Vijayāditya, when [six hundred] and twenty-five years of the Śaka era had passed away, and records the grant of the villages named Jalla and . nirūlana to a Brāhmana by the king when his victorious camp was at Marivasatī in Karahātaka.

<sup>1</sup> Read मव.<sup>2</sup> Above the entrance of the cave-temple. <sup>3</sup> Below No. 25.<sup>4</sup> *Ind. Ant.* Vol. IX. pp 125-134.<sup>5</sup> Above, Vol. IX. pp 200-203.<sup>6</sup> *Ibid.* Vol. V. pp 200-205.





Niravadya-Punyavallabha,<sup>1</sup> the writer of the present grant, was the successor of Śrī Rāma-Punyavallabha, who wrote in Śaka-Samvat 616 the Harihar plates of Vinayāditya, and Niravadya Śrīmad-Anivārta Punyavallabha was the writer of the Kāñchi inscription of Vikramāditya II. Dhanamjaya-Punyavallabha, the writer of the Kēndūr grant in Śaka-Samvat 672, speaks of himself as Śrīmad-Anivārta Dhanamjaya-Punyavallabha in the Vakkalēri plates of Śaka-Samvat 679.

It seems to me that we have four generations of writers mentioned in the foregoing grants, viz Śrī-Rāma, Niravadya, Anivārta and Dhanamjaya. Punyavallabha was evidently the family name. Niravadya seems to have been a *biruda* originally of king Vijayāditya and Anivārta of his son Vikramāditya II. In due course, Niravadya became the name of the writer of Vijayāditya's grants and Anivārta of his son who wrote the Kāñchi inscription of Vikramāditya II. The latter was apparently engraved not long after the accession of Vikramāditya, who seems to have conquered the Pallava capital soon after his coronation. The name Niravadya Śrīmad-Anivārta Punyavallabha has probably to be explained as "the illustrious Anivārta-Punyavallabha (son of) Niravadya." Anivārta's son was apparently Dhanamjaya, who in the earlier Kēndūr inscription calls himself Dhanamjaya-Punyavallabha, but prefixes the name of his father in the later Vakkalēri plates.

TEXT.<sup>2</sup>

## First Plate, Second Side

- 1 स्वस्ति [॥\*] जयत्यादिष्कृतं विष्णोर्वी[रा\*]हं क्षोभितार्णवं [॥\*] दक्षिणीकृतदंष्ट्राय-  
विश्वान्तभुवनं नमः [॥\*] श्री-
- 2 मता सकलसु[व\*]नसंस्तूयमानमानव्यसगोत्राणां हरितिपुत्राणां सप्तलोकाभातुभि-  
रभिव-
- 3 हिताना कार्तिकेयपरिरक्षणप्राप्तकल्याणपरम्पराणां भगवन्नारायणप्रसादसमाप्ता-
- 4 दितवराहलाञ्जनेक्षणक्षणवशीकृताशेषमहीभृता चलिक्वाना कुलमलङ्क[रि\*]णोरश्मि-
- 5 धावभृयस्नानपवित्रीकृतगात्रस्य श्रीपुलकेशीवल्लभमहाराजस्य चतुः पराक्र-
- 6 माक्रान्तवनवास्यादिपरनृपतिमण्डलप्रणिवहविशुद्धकीर्तिः श्रीकी[र्ति\*]वर्त्मपृथिवी-
- 7 वल्लभमहाराजस्य पृ(प्रि)यात्मजः[.] समर[स]स्स(स)त्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्ध-
- 8 नपराजयोपात्तपरमेश्वरशब्दस्य स्त(स)त्याश्रयश्रीपृथिवीवल्लभमहाराजाधिरा-
- 9 जपरमेश्वरस्य पृ(प्रि)य[त\*]नयस्य प्रज्ञातनयस्य खड्गमात्रसहायस्य चित्रक-

## Second Plate, First Side

- 10 खडाभिधानप्रव[रतु\*]रंगमेषै[के\*]नैवो[त्त]रिताशेषविजिगीषोरवनिपतिचितयान्तरितां  
स्वगु-
- 11 रो[ः] श्रियसाकामसात्कृत्य प्रभावकुलिशदलितपाण्डुरचोळकोरळकळ[श्च\*]प्रभृतिभूभृ-  
ददम्भवि-

<sup>1</sup> The Nerūr plates of Vijayāditya, dated in Śaka Samvat 627 (*Ind Ant* Vol IX p 132), were also written by the same man

<sup>2</sup> [As will be seen from the accompanying photo-lithographic plate, the originals are either damaged or covered with rust in several places. Mr Pathak's text is in those places based evidently on allied records. It is, however, just possible that the writing is better seen on the original.—Ed.]



- 12 भ्रमस्यानन्यावनतकाञ्चीपतिमकुट[चु\*]स्वितपादाखुजस्य विक्रमादित्यस्य [सत्या\*]-  
अयश्री-  
13 प्रि(ष्ट)थिवीवल्लभ[म\*]हाराजा[धि\*]राजपरमेश्व[र\*]भट्टारकस्य पृ(प्रि)यसूनो, पितु-  
राज्ञ[या]  
14 बालेन्दुशेखरस्य तारकारातिरिव दैत्यवलमतिसमुद्धत(तं) भे(त्रै)राज्यकाञ्चीपति-  
वल-  
15 मवष्टभ्य करदीकृतकमे(वे)रपारसीकसिंहकादिद्वीपाधिपस्य सकलोत्तरा-  
16 पथनाथमथनोपार्जितोर्जितपाकि[ध्व]जादिसमस्तपारमैश्वर्यचि[ह्न]स्य वि-  
17 नयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभ-

*Second Plate, Second Side*

- 18 द्यार(क)स्य पृ(प्रि)यात्मजशैशव एवाधिगताग्ने[षास्त्र]शा[स्त्री]<sup>1</sup> दक्षिणापा(शा)-  
विजयिनि  
19 पितामहे सम(सु)नु(न्मू)लितनि[खि\*]लकण्टक[स]हतिरुत्तराप(प)थवि[जि\*]गीषो-  
र्गुरोरग्रत एवाह-  
20 'व्यापारमा[च]रनिन्नरातिगजघटापाटनविशीर्य(र्य)माणकपाणधारस्त्रमय-  
21 विग्रहाग्ने[सर.\*] सत्सा(न्सा)<sup>3</sup>वाहसरसिक<sup>4</sup>परान्म(ञ्ज)खीकृतशत्रुभण्डलो गंगायसु-  
न[र]पा-  
22 किध्वजपडटक्कामहाशब्दचिह्नकमाणिक्यमतंगजादीग्न्यि[त्रु](ठ)सात्कु-  
23 र्वन्परै<sup>5</sup>पळ[र]यमानैरासाय कग(थ)मपि विधिवशादपनीतोपि प्रतापा[दे]  
24 व विषयप्रकोपमराजकमुत्सारयन्वत्क(त्स)राज इवानपेक्षितापरय(स)हा-  
25 यकस्तदवग्रह[र]न्निर्गत्य स्वभुजावष्टम्भप्रसाधिति(ता)शेषविश्वम्भर<sup>6</sup>प्रभु-  
26 रखण्डितशक्तित्रयत्वात्क(च्छ)त्रुमदभञ्जनत्वा[दुदा]क(र)त्वान्निरवत्य(द्य)त्वाद्यः

*Third Plate, First Side*

- 27 सम[स्त्र]स्त'भुवनाश्रत्वाश्रत्वास्सकल'पारमैश्वर्यव्यक्तिहेतुपाकिध्वजाद्यु[ज्ज्वल]प्रा-  
28 न्यराज्यो विज[या]दित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजप[र]मेश्वर-  
29 भट्टारकस्त्रर्वानेवम[र]ज्ञापयति विदितमस्तु वोस्माभि<sup>7</sup>पञ्च[वि]शत्युत्तरश(ष)[टक्क-  
तेषु\*] ष(श)क-  
30 वषि(षे)श्व(एव)तीरेपु(तेषु) प्रवर्द्ध(ई)मानविजयराज्यसवत्सरे अष्टमे वर्त्तमाने  
°[क]र[ह्यान्तर्ग]-

<sup>1</sup> [The photo lithographic plate has only °पाभशास्त्री —Ed ]

<sup>2</sup> Read °व्यापारमाचरन्नराति° as in the Kēndūr plates (above, Vol IX p 202, text line 22)

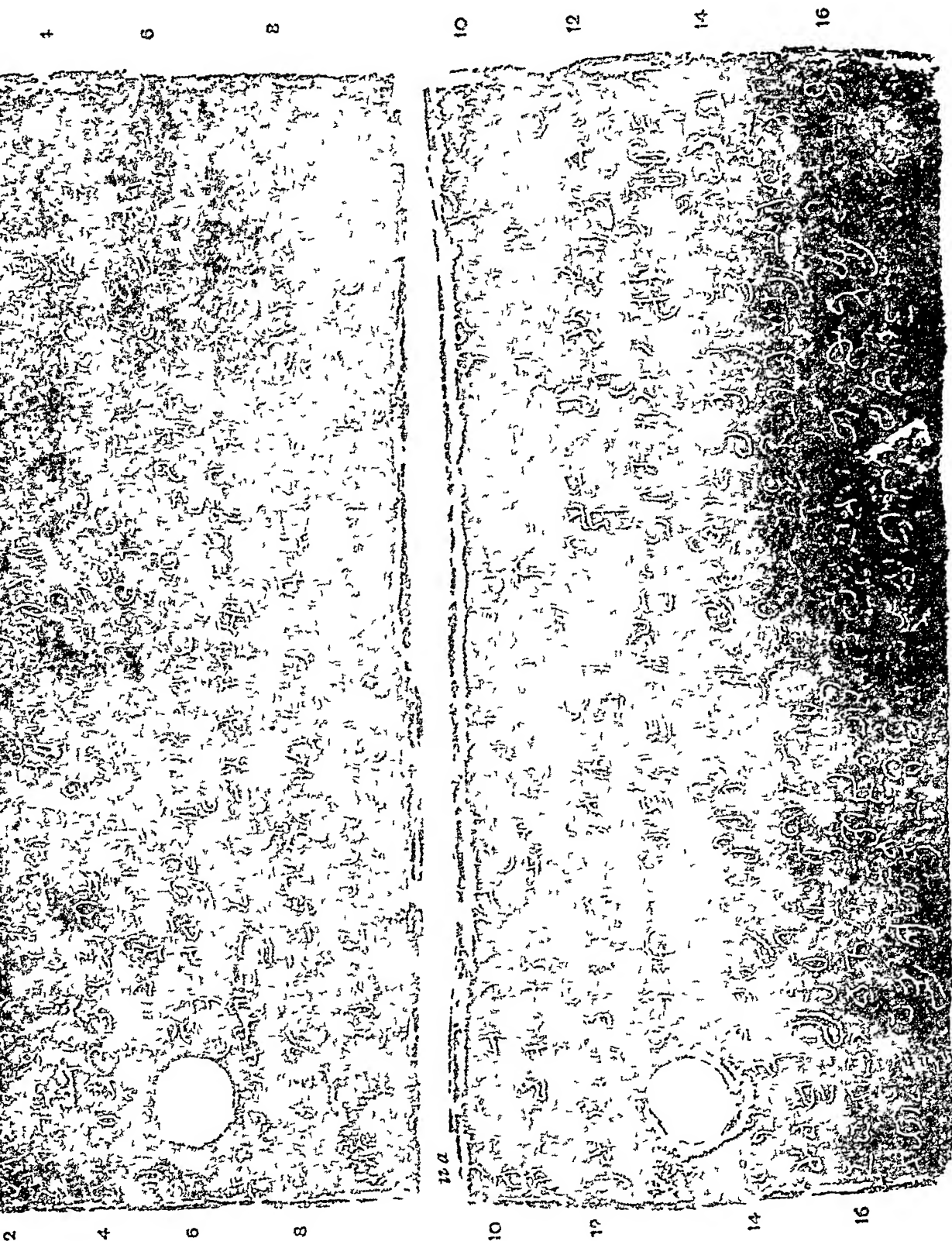
<sup>3</sup> Omit वा

<sup>4</sup> Omit स्त्र

<sup>5</sup> Read °अयश्वर्य°

<sup>6</sup> [The reading on the original is करहा[ट]नगिरमरिवसति, what was intended may be करहाटनगरमधिवसति° —Ed ]

Rayagad Plates of Vijayaḍṭya.—Saka-Samvat 625



W. GRIGGS, PHOTO-LITH.

SCALE 75

V. VENKAYYA

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- 31 र(त)मरि[व]सतिविजयस्वा(स्क)म्भावारे महापृ(ष्ट)मीदिवसे शाखड(ण्डि)ल्यगो-  
त्राय अन्नस्वावि(मि)नः पौत्राय [दे]वतो(दी)त्ति-
- 32 तपुत्रा[य] 'नाथेरचतुर्वपायकाण विष्णुण अपरोत्तरदिशि तालितटाहारविषये  
जलग्रामस्त[वि]
- 33 निरुळणग्राम[ः\*] चतु[ः\*]सीमान्तसर्ववाधापरिहारो दतः(त्तः) तदागाम(मि)-  
भिरस्तद्वश्येन्ये(न्यै)यं राजभिरायुरै-
- 34 श्रय्यादीना विलसितमचिरांशुचञ्चलमवग[च्छद्भि]राचन्द्रार्कधराणवस्ति(स्थि)तिसमका-  
ल [य]शचि(स्ति)भि[ः\*] स्त-
- 35 दत्ति(त्ति)निर्विशेष पालनीयमुक्क(क्त)ञ्च भग[व\*]ता वेदव्यत्सेन व्यासेन [॥\*]  
बहुभिर्वसुधा [भु\*]क्ता राजभिस्त्रगरादिभिर्यस्य
- 36 यस्य यप(दा) भूमिस्तस्य तस्य तदा [फ]ल[॥\*] [स्त्र]न्दातुं सुमव(ह)च्छक्य  
दु[स्त्र]मन्यय्य(स्य) पालन [ः\*] दान व[ः] पाज(ल)न वेति [दा]-
- 37 [नाच्छे]योनुपालन[॥\*] स्वदतां(त्ता) परदता(त्ता) वा यो हरेत वसु[न्ध]रा  
शष्ट(पष्ट) [व]र्षमहभा(सा)णि विपा(ष्टा)या जा[यते] क्रिमि[ः] [॥\*]
- 38 निरवद्यपुण्यवत्तमेन लेखितमिदं [प]ा(शा)श(स)नं ॐ [॥\*]

No 3 —BIJAPUR INSCRIPTION OF DHAVALA OF HASTIKUNDI,  
VIKRAMA-SAMVAT 1053

By PANDIT RAM KARNA, JODHPUR

A short paper on this inscription has already been written by the late Professor Kielhorn<sup>1</sup> But as the full text of the inscription was not published by him, I was induced by Mr. D R Bhandarkar to prepare a fresh transcript, as far as practicable with the help of the original stone which has now been sent to the Ajmēr Museum by the kind permission of His Highness the Mahārāja of Jodhpur

The inscription was originally discovered by Captain Burt "in the interior of a gateway leading to Mandir, distant one *kōs* from Bejapoor, on the route from Odeypore to Sirohi near Mount Ābū"<sup>2</sup> But, according to local report, the stone was originally fixed in the wall of a solitary Jaina temple situated about 2 miles from the village of Bijāpur in the Bili (Godwār) District of the Jodhpur State. It was subsequently removed to the *dharmasālā* belonging to the Jaina *mahājans* of Bijāpur, whence it was brought to the Historical Department of the State and is now kept in the Ajmēr Museum

There are 32 lines of writing in this inscription covering a space of nearly 2' 8½" broad by 1' 4" high. The record is, on the whole, in a fair state of preservation, a considerable portion of it has, however, suffered from the effects of the weather. The first and second lines are very much worn out. There are, besides, a few letters here and there which have peeled off. The size of the letters is about ¾" and the characters are Nāgarī (of the northern class of alphabets)

<sup>1</sup> [The donee's name has to be looked for in this compound, perhaps नाथेरचतुर्वेदिने is meant —Ed]

<sup>2</sup> Jour of the As Soc of Bengal, Vol. LXII Part I, No 4, pp. 309-14

<sup>3</sup> *Ibid.*, Vol X, p 821.

resembling the Harsha inscription of Vīrabharāja of Vikrama-Samvat 1030, as remarked by the late Professor Kielhorn. The language of the inscription is throughout Sanskrit verse, excepting in lines 22 f and 32. As regards orthography, no particular care seems to have been taken to distinguish between *b* and *v*. The letter *b* occurs in the word °*danambuda* in line 2, *bamdhā*, ll 13 and 21, °*ālambatē*, l. 20, °*bhavābdu*, l. 22, *Balabhadra*°, l. 25, and *bahubhū*°, l. 30. Consonants have, as was usual in those days, been doubled after *r*. Parasavarṇa rules have not been observed in their entirety. Generally, the *anusvāra* has been used, yet instances of nasal compounds are also to be met with, e.g. in °*bhaṇḍanaśaunda*°, line 5. There is very little difference between *r* and *d*. In some places *y* has wrongly been engraved for *p*, *ś* and *s* have sometimes been confounded. The sign for the *upadhmaniya* occurs only once (line 1) and its form is worthy of note<sup>1</sup>. There are ornamental decorations below the word *śrī* occurring thrice in the last line (32).

Practically speaking, there are two separate inscriptions incised on one and the same stone. The first is dated [Vikrama]-Samvat 1053 (ll 19 and 22) and the date of the second is the Vikrama year 996 (ll 31 and 32). The first inscription extends from line 1 to line 22 and consists of 40 verses<sup>2</sup> of a *prasasti* composed by Sūryāchārya (l. 21). The *prasasti* opens with two verses in praise of the Jinas, or Tirthamkaras as they are also called. Verse 3 apparently mentions a royal family whose name is unfortunately lost. In verse 4 we are introduced to prince Harivarman and his wife Ruchi. From Harivarman sprang Vīdagdha (v. 5), who is described in the second part of the inscription as a Rāshtrakūṭa. Vāsudēva was the preceptor of Vīdagdhārāja (v. 6), who imparted to the prince spiritual knowledge and induced him to erect a temple dedicated to the god Jina in the town of Hastikundī. The prince had himself weighed against gold, of which two-thirds were allotted to the god and the remainder to the Jaina preceptor (Vāsudēva). Vīdagdha was succeeded by Mammata (v. 8) and Mammata by Dhavala (v. 9). The last prince is eulogized in no less than ten verses. In verse 10 he is said to have given shelter to the armies of a king whose name is lost and of the lord of the Gūrjaras, when Muñjarāja had destroyed Āghāta, the pride of Mēdapāta (Mewār) and caused them to flee. Thus Muñjarāja, as correctly pointed out by the late Professor Kielhorn, must be the same as Vākpati-Muñja of Mālwa for whom we have the dates V S 1031, 1036 and 1050. The lord of the Gūrjaras here referred to was probably no other than the Chaulukya sovereign Mūlarāja I, himself mentioned in verse 12 below. The prince whose name is not clear, was perhaps the ruler of Mēdapāta, and it seems tempting to read his name as Khōmāna, but he appears to have flourished long prior to the time of Muñja and cannot, therefore, be reasonably taken to be his contemporary. Āghāta, which Muñjarāja destroyed, is doubtless Āhad, near the present Udaipur station, from which a well known Gēhlōt clan derives its name, viz. Āhadiyā. In verse 11 Dhavala is spoken of as having afforded protection to Mahēndra against Durlabharāja. Durlabharāja is correctly recognised by the late Professor Kielhorn to be the prince of that name, who was the brother of the Chāhamāna Vīrabharāja of the Harsha inscription dated V S 1030<sup>3</sup>. The name of Durlabharāja also occurs in the Bijōlā and Kinsariā inscriptions. Mahēndra has been correctly identified by the same learned professor with Mahēndra, son of Vīrabhapāla, and grandson of Lakshmana in his paper on "The Chāhamānas of Naddūla"<sup>4</sup>. In verse 12 Dhavala is said to have given support to Dharanivarāha, whose power had been completely exterminated by Mūlarāja. The last prince is unquestionably the Chaulukya sovereign of that name, as said above. But it is by no means certain who Dharanivarāha was. It is not unlikely that he was the Paramāra king

<sup>1</sup> [This symbol is inserted over the *visarga* and above the line. Consequently it is doubtful if the symbol by itself can be taken as the *upadhmaniya*—Ed.]

<sup>2</sup> [Some of the verses are numbered on the original stone. But there is a mistake in the numbering which is made in verse 24 (marked 25) and which continues to the end. Consequently, there are only 40 verses in the inscription, while their number, according to the engraver, is 41.—Ed.]

<sup>3</sup> Above, Vol II p 119

<sup>4</sup> Above, Vol IX p 71.

of that name who according to tradition was the ruler of Nav-kōt Mārwar, and who is reported in an ancient Hindi verse to have distributed the nine forts (*nav-kōt*) amongst his brothers.<sup>1</sup> Verses 13-18 bestow conventional praise on Dhavala without conveying any historical information. Verse 19 tells us that he renounced the world, in his old age, after having placed his son Bālaprasāda on the throne. The following two verses again are merely eulogistic. Verse 22 says that the capital of Bālaprasāda was Hastikundikā (Hāthūndī). Verses 23-27 are devoted to the description of Hastikundī and contain nothing historical. The next two verses speak of a *sūri* named Śāntibhadra who is mentioned in verse 30 to be the pupil of Vāsudēva, doubtless the preceptor of Vīdagdhārāja referred to above in verse 6. Verse 33 informs us that the *gōshthī* of Hastikundī renovated the temple of (Rishabhanātha), the first Tīrthamkara. In verses 36-37 we are told that the temple had first been built by Vīdagdhārāja, but that after its restoration the image was installed by Śāntibhadra in the (Vikrama-) year 1053, on the 13th of the bright half of Māgha. In the verse following, it is stated that Vīdagdhārāja had made a grant to the temple when he had himself weighed against gold and that afterwards Dhavala in conjunction with his son made a gift of a well called Pippala. Verse 39 expresses a wish for the permanence of the temple, and verse 40 says that the *prasasti* was composed by Sūryāchārya. Then follows in prose the date given above, but with more details. It is Sunday, the 13th of the bright half of Māgha of the Vikrama year 1053 when Pushya was the *raśshaṭra*. According to the late Professor Kielhorn, this corresponded to Sunday, the 24th January A D 997, when the 13th *tithi* of the bright half ended 7 h 40 m after mean sunrise.<sup>2</sup> On this date, the god Rishabhanātha was installed and the flag was hoisted. We are further informed that Mūlanāyaka, i.e. the original image before renovation had been set up by certain members of the *gōshthī*, whose names are enumerated.

The second part of the inscription, which is in itself an independent record, consists of 21 verses and extends from lines 23 to 32. This seems to have been added to the first because it specifies certain endowments made in favour of the same Jaina temple and the same Jaina preceptor as are mentioned in the first. The genealogy as far as Mammata is also repeated here. It opens with the praise of the Jaina religion. There lived a prince named Harivarmā (verse 2) who was succeeded by his son Vīdagdhārāja. The latter is described as "the *kalpa-śikha* of the garden which was the illustrious Rāshtrakūṭa race" (verse 3). From him sprang Mammata (verse 4). From verses 5-7 we learn that the temple had been originally erected by Vīdagdha for his *guru* Balabhadra and Mammata renewed the grant made by Vīdagdha in favour of him, the nature of which is described in verses 8-17, i.e. (1) one rupee for each twenty loads (*pratahana* or *pōtha*) carried for sale, (2) one rupee on each cart filled (whether going from or by the village), (3) one *larsha* for a *ghadā* at each oil-mill, (4) 13 *chollakās* (?) of betel leaves by the Bhattas, (5) Pellaka-pellaka (?) by the gamblers, (6) one *ādhaka* (=4 seers) of wheat and barley from each *araghaṭṭa*, i.e. well with a water-wheel, (7) five *palas* for *peḍḍā* (?), (8) one *vimsōpaka*<sup>3</sup> coin for each *bhāra* (=2,000 *palas*), (9) ten *palas* from each *bhāra* of articles, such as cotton, copper, saffron, gum-resin (*pura*, i.e. *guggulu*), madder, and so forth, and (10) one *mānaka* for each *drōṇa* of wheat, *mūṅg*, barley, salt, *rāla*, and such other objects as can be measured. This is what was granted by Vīdagdha-

<sup>1</sup> कप्पय ॥ सदीवर १ सामत, हुवी अजमेर २ सिद्धसुव । गट पूगख ३ गजमल्ल, हुवी लोद्वे  
४ भाण सुव ॥ अल्ल पल्ल भरवद् ५, भोजराजा जालधर ६ । जीगराज धरघाट ७,  
हुवी हासू पारकर ८ ॥ नवकीट किराडू ९ सजुगत, धिर पवारहर धप्पिया । धरणीवराह  
घर भाइया, कीट बांट जू जू किया ॥ १ ॥

<sup>2</sup> Jour Beng As Soc Vol LXII Part I p 310

<sup>3</sup> [The coin is also mentioned in the Harsha stone inscription of Vīgraharāja (above, Vol II, p 130) and in the Rājōr inscription of Mathanādēva (*ibid* Vol III p 264). The forms *vimsōpaka* and *vīsōpaka* occur in the Siyadōnī record (*ibid* Vol. I. p. 166). Professor Kielhorn tentatively explains it as the "twentieth part" of a particular coin.—Ed.]



rāja<sup>1</sup> Two-thirds of these proceeds were to go to the Jina (Ātmat) and one-third to the *guru* Balabhadra as *vidyādhana*, i.e. fees for imparting knowledge. The date of the donations made by Viṇḍigūharāja is given in verse 19 to be Samvat 973 in the month of Āshādhā, and they were renewed by Mammata in Samvat 998 on the 11th of the dark half of Māgha. The closing verse 21 expresses a wish that these endowments may be enjoyed by the progeny of Kēśavādēvasūri as long as the mountains, the earth, the sun, Bhairavakhandā, the Ganges, the Sarasvati, the stars, Pāṇi and the oceans last. The dates are then repeated in cipher and the inscription closes with the information that it was engraved by the *sūtradhūra* Śatyaōgēśvara.

TEXT.<sup>2</sup>

- 1 — — — — — ॥ विरक्ते<sup>3</sup> ॐ ॐ — पजे<sup>4</sup> [रक्षासंस्था<sup>5</sup>]-  
जवस्तव । परिशासतु ना — — परा[र्घ्या<sup>6</sup>]पना जिनाः<sup>7</sup> ॥१ ते  
व<sup>8</sup> पातु [जिना] विनामसम[ये यत्पा]दपद्मोन्मुखप्रेक्षासंख्यमयूख[शि]खरन-  
ख्येणीयु विवो(विखो)दयात् । प्रायेकादशभिर्गुण दशशती शकस्य शुभद्रुश  
कस्य स्याद्गुणकारको न यदि वा स्वच्छात्मना सगम<sup>9</sup> ॥२
- 2 ॐ — ॐ — क्त — — नासत्करोत्तो<sup>10</sup>[प]शोभित । सुसे(शे)[खर] ॐ —  
— लौ मूर्द्धि रुढो महीभृतां<sup>11</sup> ॥३ अभिवि(वि)भद्रुचि काता सावित्रीं  
[चतु]रा[न]न । हरिवर्मा व(व)भूवात्र भूविभुर्भुवनाधिकः<sup>12</sup> ॥४\*] सकललो-  
कविलोक(च)नपकजस्फुरदनबुदवा(वा)लदिवाकर । रिपुवधूवदनेदुहृतद्युतिः
- 3 समुद्रपारि विदग्धवृष्ट[स्त] ॥५\*] स्वाचार्यैर्यो रुचिरवच[नैर्वा]सुदेवाभिधा-  
नैर्वा(वो)ध नीतो दिनकरकरैर्नीरजभाकरो व [1] पूर्व जैन निजमिव  
यशो[कारयद्]स्तिकुड्या रम्य हर्म्य गुरुहिमगिरिः शृंगसं(शृं)गारहारि<sup>13</sup> ॥६ दानेन  
तुलितव(व)लिना तुलादिदानस्य येन देवाय । भाग[हय] व्यतीर्यत  
भागश्चा-
- 4 [चार्यव]र्याय<sup>10</sup> ॥७\*] तस्मादभू[च्छुड]सत्वो(त्तो) ममटाख्यो महीपति ।  
समुद्रविजयो श्लाघ्यतरवारि सदूर्म(स्मि)क<sup>11</sup> ॥८ तस्मादसम समजनि [समस्त]-  
जनजनितलोचनानंद । ध[व]ली वसुधाव्यापी चद्रादिव चद्रिकानिकर<sup>12</sup>  
॥९\*] भक्ताघाट घटाभि. प्रकटमिव मद मेदपाटे भटाना जन्ये राजन्य-
- 5 जन्ये जनयति जनताज रण मुजराजे । [श्री] .<sup>13</sup> माणे [प्र]णष्टे हरिण  
इव भिया गूर्जरेणो विनष्टे तत्त्वैन्वाना स(श)रण्यो हरिरिव शरणे य

<sup>1</sup> [It is just possible that items (9) and (10) were added by Mammata to what had already been granted by Viṇḍigūha. But the wording of the inscription is so unusual that we cannot be sure of it —Ed.]

<sup>2</sup> From the original stone. [Pandit Rām Kṛṣṇa has kindly sent me an inked estampage for comparison, in which about 10 *akṣaras* are damaged at the commencement of most of the lines. But I have not marked these and other damaged letters as doubtful as the Pandit's transcript has been prepared from the original stone —Ed.]

<sup>3</sup> Metre Anushtubh

<sup>4</sup> The sign for the *upadhmanīya* is —<

<sup>5</sup> Metre Sārdūlavikṛidita

<sup>6</sup> Metre Anushtubh

<sup>7</sup> Metre Anushtubh

<sup>8</sup> Metre Drutavilambita

<sup>9</sup> Metre Mandākṛintā

<sup>10</sup> Metre Āryā

<sup>11</sup> Metre Anushtubh

<sup>12</sup> Metre Āryā

<sup>13</sup> Here only १ is clear and there are two dots ( ) before it which tempt one to read the word as योमाय, but the formation of the letter ख is rather curious in this inscription

सुराणा व(व)भूव<sup>1</sup> ॥[१०\*] श्रीमदुल्लभराजभृभुजि भुजैर्भुजत्वभगा भुद  
दहैर्भण्डनशौण्डचंडसुभटैस्तस्याभिभूत विभु<sup>2</sup> । यो दैत्यैरिव तारक-

6 प्रभृतिभिः श्रीमान्[म]हेद्र पुरा सेनानीरिव नीतिपौरुषपरोनेप्रीत्यरा निर्हति<sup>3</sup> ॥  
[११\*] यं मूलादुदमूलयद्गुरुवन. श्रीमूनराजो नृपो दृष्ट्याधो धरणी-  
वराहनृपतिं यद्वद्वि(द्वि)प पाटप । आयात भुवि क्वादिशीकमभिको  
यस्त शरण्यो दधौ दंष्ट्रायामिव रुढसूढमहिमा कोनो महीमण्डल ॥१२\*

7 इत्य पृथ्वीभर्तृभिर्नाथमानैः सा — — सुस्थितैरास्थितो यः । पायोनाथो  
वा विपक्षात्स्वप[क्षे] रि(र)क्षाकांक्षे रक्षणे वदकक्षः<sup>4</sup> ॥[१३\*] दिवाकरस्येव  
करैः कठोरैः करालिता भूपकदंव(व)कस्य [1] अशिथियतापहतोरुताप यमुन्नत  
पादपवज्जनौघा<sup>5</sup> ॥[१४\*] धनुर्दर्शिशिरोमणेरमलधर्ममभ्यस्यतो जगा-

8 म जलधेर्गुणो [गु]रुरमुष्य पार पर । समीयुरपि समुखा. समुखमार्गणना  
गणाः सतां चरितमद्भुतं सकलमेव लोकोत्तर<sup>6</sup> ॥[१५\*] यात्रासु यस्य  
वियदौर्णविपुर्विशेषात्त्व(ह)लात्तुर्गखुरखातमहीरजासि । तेजोभिरुर्जितमनेन  
विनिर्जितत्वाद्वास्वान्विलज्जित इवातितरां तिरोभूत्<sup>7</sup> ॥१६

9 न कामनां मनो धीमान् ध उ — उ लना दधौ । अनन्योडार्यसत्का-  
र्यभारधुर्योर्धतोपि यः<sup>8</sup> ॥[१७\*] यस्तेजोभिरहस्करः करुणया शौडोदनि-  
शुद्धया ।<sup>9</sup> भीष्मो वचनवचितेन वचसा धर्मेण धर्मात्मज<sup>10</sup> । प्राणेन  
प्रलयानिलो व(व)लभिदो मंत्रेण मंत्री परो रूपेण प्रमदाप्रियेण

10 मदनी दानेन क[र्णो]भवत्<sup>11</sup> ॥[१८\*] सुनयतनयं राज्ये वा(वा)लप्रसाद-  
मतिष्ठिपत्परिणतवया नि संगी यो व(व)भूव सुधी. स्वय । कृतयुगकृत  
कृत्वा कृत्यं कृतात्मचमु(म)त्कृतीरकृत सुकृती नो कालुष्य करोति  
कलि<sup>12</sup> सता<sup>13</sup> ॥[१९\*] काले कलावपि किलामलमेतदीय लोका विलोक्य  
कलनातिगत गुणो-

11 घ । [पार्था]दिपार्थिव[गुणा]न् गणयंतु सत्यानेक व्यधाहुणनिधि यमितीव  
वेधाः ॥२०<sup>12</sup> गोचरयति न वाचो यच्चरितं चंद्रचट्टिकाश्चिर । वाचस्यते-  
र्वचस्वी को वान्यो वर्णयेत्पूर्णा<sup>13</sup> ॥[२१\*] राजधानी भुवी भर्तृस्तस्यास्ते  
हस्तिकुण्डिका । अलका धनदस्येव धनाव्यजनसेविना<sup>14</sup> ॥[२२\*] नी-  
हारहारहरहास[हि]-

<sup>1</sup> Metre Sragdharā

<sup>2</sup> Metre Upāndravajrā.

<sup>3</sup> Metre Anushtubh

<sup>4</sup> Metre Harini

<sup>5</sup> Metre Anushtubh

<sup>6</sup> and <sup>7</sup> Metre Sārdūlavikridita

<sup>8</sup> Metre Prithvi

<sup>9</sup> विरामचिह्नमनपचितम्

<sup>10</sup> Metre Vasantatilakā

<sup>11</sup> Metre Sālini

<sup>12</sup> Metre Vasantatilakā

<sup>13</sup> Metre Sārdūlavikridita

<sup>14</sup> Metre Ārya



- 12 [मां]शुहारि [भा]क्ता[र]वारि [भु?]वि राजविनिर्जराणां । वास्तव्यभव्यजनचित्तसम  
[स]मंतात्त्वतापसपदपहारपर परेषां<sup>1</sup> ॥[२३\*] धीतकलधीतकलशाभिरामरामास्तना  
इव न यस्या । सत्यपरेष्यपहाराः सदा सदाचारजनताया<sup>2</sup> ॥ २५(२४)  
समदमदना लीलालापाः प—
- 13 ८ ८नाकुलाः कुवलयदृशा सदृश्यंते दृशस्तरलाः पर । भलिनितमुग्धा  
यत्रोदृताः पर कठिनाः कुचा निविडरचना नी[वौ] वधाः पर कुटिला  
कचाः<sup>3</sup> ॥[२५\*] गाढोत्तुंगानि सार्धं शुचिकुचकलशैः कामिनीनां मनोज्ञै-  
र्विस्तीर्णानि प्रकाम सह घनजघनैर्देवतामदिराणि । भ्रान्तेदम्भशुभ्रा[ण्य]-
- 14 तिश्यसुभग नेत्रपात्रैः पवित्रैः सत्र चित्राणि धात्रीजनहृतहृदयैर्विभ्रमेर्यत्र  
सत्र<sup>4</sup> ॥[२६\*] मधुरा घनपर्वणी हृदयरूपा रसाधिकाः । यत्रेक्षुवाटा  
लोकेभ्यो नालिकत्वाद्भिदेलिमाः<sup>5</sup> ॥[२७\*] अस्या सूरिः सुराणां गुरुरिव  
गु[रु]भिर्गौरवार्हो गुणैर्धैर्भूपालानां त्रिलोकीवलयविल-
- 15 सितानतरानतकीर्तिः । नान्ता श्रीशान्तिभद्रोभवदभिभवितु भास[मा]नाममाना  
काम काम सम[र्थ] जनितजनमन.समदा यस्य मूर्तिः<sup>6</sup> ॥[२८\*] मन्येसुना  
मुनीं<sup>7</sup> ए [स]नोभू रूपनिर्जितः । स्वप्नेपि न स्वरूपेण समगस्ताति-  
लज्जितः<sup>8</sup> ॥[२९\*] प्रोद्यत्यन्नाकरस्य प्रकटितविकटाशेषहा(भा)व-
- 16 स्य सूरिः सूर्यस्येवावृतांशुं स्फुरितशुभश्चिं वासुदेवाभिधस्य । अध्यासीन पदव्या  
यममलविलसज्ज्ञानमालोक्य लोको लोकालोकावलोक सकरामचक्रतत्केवल  
सम्भवीति<sup>9</sup> ॥[३०\*] धर्माभ्यासरतस्यास्य सगतो गुणसग्रहः । अभग्नमा-  
र्गणेच्छस्य चित्र<sup>10</sup> निर्वाणवाञ्छ(छ)ता(ना)<sup>11</sup> ॥३२(३१)
- 17 कमपि सर्व्वगुणानुगतं जनं विधिरयं विदधाति न दुर्व्विधः । इति  
कलकनिराकृतये कृती यमकृतेव कृताखिलसद्गुण<sup>12</sup> ॥[३२\*] तदीयववनान्निज  
धनकलत्रपुत्रादिक विलोक्य सकल चल दलसिवानिलादो[लि]त । गरिष्ठ-  
गुणगोष्ठ्यद् समुददीधरदीरधीरुदारमतिमुदर प्रथम-
- 18 तोर्यक्तन्मदिर<sup>13</sup> ॥३४(३३) [रक्त] वा रम्यरामाणां मणितारावराजितं । इदं सुखमिवा-  
भाति भासमानवरालकं<sup>14</sup> ॥[३४\*] चतुरस्र[पट्टज?]नघा[ड्ड]निका शुभशुक्ति-  
करोटकयुक्तमिदं । बहुभाजनराजि जिनायतन प्रविराजति भोजनधामसमं<sup>15</sup>  
॥३६(३५) विदग्धनृपकारिते जिनगृहे-

<sup>1</sup> Metre Vasantatilakā<sup>2</sup> Metre Sragdharā<sup>3</sup> Metre Anushtubh<sup>4</sup> Metre Anushtubh<sup>5</sup> Metre Anushtubh<sup>6</sup> Metre Āryā<sup>7</sup> Metre Anushtubh<sup>8</sup> Metre Sragdharā<sup>9</sup> Metre Drutavilambita<sup>10</sup> Metre Tōṭaka<sup>11</sup> Metre Harnī<sup>12</sup> Metre Sragdharā<sup>13</sup> The correct word is वाञ्छा<sup>14</sup> Metre Prithvī

- 19 तिजीर्णे पुनः समं कृतसमुवृताविह भवां<sup>[वु]</sup>धिरात्मनः । अतिष्ठित सोप्यथ  
प्रथमतीर्थनाथाकृतिं स्वकीर्त्तिमिव मूर्त्ततामुपगतां सितांशुद्युतिं<sup>१</sup> ॥३७(३६)  
शांत्याचार्यैस्त्रिपचाशे सहस्रे शरदामियं । माघशुक्लत्रयोदश्यां सुप्रतिष्ठैः प्रति-  
ष्ठिता<sup>२</sup> ॥३८(३७) विदग्धनृपतिः पुरा यदतुलं तुलादे-
- 20 ईदौ सुदानमवदानधीरिदमपीपलमाद्भुतं । यतो धवलभूपतिर्जिनपतेः स्वयं  
सात्म<sup>[जो]</sup>रघंष्टमथ पिप्पलीपप<sup>[दक्]</sup>पकं प्रादिशत्<sup>३</sup> ॥३९(३८) यावच्छेषशिरस्थमेक-  
रजतस्यूणास्थिताभ्युल्लसत्यातालातुलमंडपामलतुलामालवते भूतल । तावत्तार-
- 21 रवाभिरामरमणी<sup>[गं]</sup>धर्वधीरध्वनिर्दामन्यत्र धिनोतु धार्मिकधियः <sup>[स]</sup>द्रूपवेलावि-  
<sup>०</sup> <sup>[धौ]</sup><sup>४</sup> ॥४०(३९) सालंकारा समधिकरसा साधुसंधानबंधा श्लाघ्यश्लेषा ललित-  
विलसत्तद्धिताख्यातनामा । सहस्राब्द्या रुचिरविरतिर्भुवमाधुर्यवर्या सूर्याचार्यै-  
र्व्यरचि रमणीवा-
- 22 ति<sup>[रम्या]</sup> प्रशस्तिः<sup>५</sup> ॥४१(४०) ~~संवत्~~ संवत् १०५३ माघशुक्ल१३ रविदिने पुष्यनक्षत्रे  
श्रीरि<sup>(ऋ)</sup>षभनाथदेवस्य प्रतिष्ठा कृता महाध्वजशारोपितः ॥ मूलनायकः ॥  
नाहकजिदजसशंपूरभद्रनागपोचि<sup>[स्य]</sup>श्रावकगोष्ठिकैरशेषकर्मक्षयार्थं स्वसंता-  
नभवाव्यतिर-
- 23 <sup>[णार्थं च]</sup> न्यायोपार्जितवित्तेन कारितः ॥४॥ परवादिदर्पमयनं<sup>६</sup> हेतुनय-  
सहस्रभगकाकीर्णं । भव्यजनदुरितशमनं जिनेंद्रवरशासनं जयति<sup>७</sup> ॥<sup>[१\*]</sup>  
आसीद्विधनसंमतः शुभगुणो भास्वप्रतापोज्ज्वलो विस्मष्टप्रतिभः प्रभा-  
वकलितो भूपोत्तयां<sup>(मां)</sup>गार्श्चितः । योषित्प्री-
- 24 नपयोधरांतरसुखाभिष्वंगसंलालितो यः श्रीमान्हरिवर्ध<sup>८</sup> उत्तममणिः सद्दंशहारे  
गुरौ<sup>९</sup> ॥<sup>[२\*]</sup> तस्माद्<sup>(ह)</sup>भूव भुवि भूरिगुणोपपेतो भूपप्र<sup>[मू]</sup>तसुकुटार्चित-  
पा<sup>[द]</sup>पीठः । श्रीराष्ट्रकूटकुलकाननकल्पवृक्षः श्रीमान्विदग्धनृपतिः प्रकट-  
प्रतापः<sup>१०</sup> ॥<sup>[३\*]</sup> तस्माद्भूप-
- 25 गणा <sup>७</sup> — <sup>८</sup> तमा <sup>[कीर्त्तिः]</sup> परं भाजनं संभूतः सुतनुः सुतोतिमतिमान्-  
श्री<sup>(ज्यो)</sup>मंसटो विश्र<sup>(यु)</sup>तः । येनास्मिन्निराजवंशगगने चन्द्रायितं चारुणा  
तेनेदं पितृशासनं समधिकं कृत्वा पुनः पाल्यते<sup>१०</sup> ॥<sup>[४\*]</sup> श्रीवलभद्राचार्य  
विदग्धनृपपूजितं समभ्यर्थ्य । अ<sup>(आ)</sup>चंद्रार्कं यावद्भूतं भवते मया

<sup>१</sup> Metre Prithvi Though the reading of the original is भवां<sup>[वु]</sup>धि, the metre requires भवां<sup>[वु]</sup>धि<sup>०</sup>

<sup>२</sup> Metre Anushubh

<sup>३</sup> Metre Prithvi

<sup>४</sup> Metre Sārdūlavikrīḍita

<sup>५</sup> Metre Mandākrāntā

<sup>६</sup> Metre Āryā

<sup>७</sup> The word in verse 4 *supra* is Har -

varman, while here it is Harivarma only

<sup>८</sup> Metre Sārdūlavikrīḍita

<sup>९</sup> Metre Vasantatilakā

<sup>१०</sup> Metre Sārdūlavikrīḍita

- 26 ८ ८ — १॥[५\*] [श्रीहस्ति]कुंडिकायां चैत्यगृह जनमनोहरं भक्त्या ।  
श्रीमद्वलभद्रगुरोर्यद्विहितं श्रीविदग्धेन <sup>2</sup> ॥[६\*] तस्मिन्लो(लो)कान्समाह्वय  
नानादेशसमागतान् । आचंद्रार्कस्थितिं यावच्छासनं दत्तमक्षयं <sup>3</sup> ॥[७\*]  
[रूपक] एको देयो वहतामिह विशतेः प्रवहणानां । धर्म-
- 27 ८ — — — ८ ८ — क्रयविक्रये च तथा <sup>4</sup> ॥[८\*] समृतगच्छा देयस्तथा  
वहत्याश्च रूपकः श्रेष्ठः । घाणे घटे च कर्षो देयः सर्व्वेण परिपाठ्या <sup>5</sup>  
॥[९\*] श्री[भट्ट]लोकदत्ता पत्ताणां चोलिका त्रयोदशिका । पेल्लकपेल्ल-  
कमेतद्व्यूतक[रैः] शासने देयं <sup>6</sup> ॥[१०\*] देयं पलास(श)पाटकमर्यादावर्त्तिक-
- 28 ८ — — — । प्रत्यरघ[टं] धान्याढकं तु गोधूमयवपूर्णं <sup>7</sup> ॥[११\*] पेड्डा  
च पचपलिका धर्मस्य विशेषकस्तथा भारे । शासनमेतत्पूर्वं विदग्ध-  
राजेन सदत्त <sup>8</sup> ॥[१२\*] [कर्प्पा]सकांस(स्य)कुंकुम[पुर]मांजिष्ठादिसर्व्वभांडस्य ।  
[द]श दश पलानि भारे देयानि विक-
- 29 ८ — — — <sup>9</sup> ॥[१३\*] आदानादेतस्माद्भागद्वयमर्हतः कृतं गुरुणा । शेषस्तृतीय-  
भागो विद्याधनमात्मनो विहितः <sup>10</sup> ॥[१४\*] राज्ञा तत्पुत्रपौत्रैश्च गोष्ठ्या पुर-  
जनेन च । गुरुदेवधनं रक्ष्यं नोपे[क्ष्यं] हितमि(मी)प्सुभिः <sup>11</sup> ॥[१५\*] दत्ते  
दाने फलं दानात्पालिते पालनात्फल । [भक्षितो]पेक्षिते पापं गुरुदे-
- 30 [वधने]धिक <sup>12</sup> ॥[१६\*] गोधूममुद्गयवलवणराल[का]देस्तु मेयजातस्य । द्रोण प्रति  
<sup>13</sup> माणकमेकमत्र सर्व्वेण दातव्य <sup>14</sup> ॥[१७\*] बहुभिर्व्वसुधा भुक्ता राजभिः  
सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं <sup>15</sup> ॥[१८\*]  
रामगिरिनंदकलिते विक्रमकाले गते तु शुचिमा[से ।]
- 31 [श्रीम]द्वलभद्रगुरोर्व्विदग्धराजेन दत्तमिदं <sup>16</sup> ॥[१९\*] नवसु शतेषु गतेषु तु  
षण्णवतीसमधिकेषु माघस्य । कृष्णैकादश्यामिह समर्थित ममट्टपेन(ण) <sup>17</sup>  
॥[२०\*] यावद्भूधरभूमिभानुभरतं भागीरथो भारती भास्व[द्भा]नि भुजंगराज-  
भव[न] भाजद्भवांभोधयः । ति[ष्ठ]-
- 32 [त्यत्र] सुरासुरेन्द्रमहितं [जै]न च सच्छासन श्रीमत्केशवसूरिसंततिकृते तावत्प्र-  
भूयादिद <sup>18</sup> ॥[२१\*] इदं चाक्षयधर्मसाधनं शासन श्रीविदग्धराज्ञा(जेन)  
दत्तं ॥ सवत् ८७३ श्रीसंमट्ट[राज्ञा(जेन) समर्थित] संवत् ८८६ ॥ [a conch]  
सूत्रधारीद्भव[शत]योगेश्वरेण उत्कीर्ण्य प्रशस्तिरिति ।

<sup>1</sup> and <sup>2</sup> Metre Āryā<sup>11</sup> and <sup>12</sup> Metre Anushtubh.<sup>13</sup> Metre Anushtubh.<sup>3</sup> Metre Anushtubh.<sup>13</sup> Known as mānī in Mārwar.<sup>16</sup> and <sup>17</sup> Metre Āryā.<sup>4</sup> to <sup>10</sup> Metre Āryā.<sup>14</sup> Metre Āryā<sup>18</sup> Metre - Śārdūlavikṛīḍta.

## No. 4—KURUSPAL STONE INSCRIPTION OF SOMESVARADEVA.

By RAI BAHADUR HIRA LAL, B A., NAGPUR.

The subjoined inscription was found at Kuruspāl, a village in the Bastar State, by Rai Bahādur Diwān Baijānāth, who kindly sent me impressions of it together with a transcript from the original stone. I, however, waited for better impressions from the Archaeological Department and these I received in due course, but as the writing is illegible owing to the roughness and bad state of the stone, it has not been possible to secure very satisfactory copies. Under the circumstances I have not been able to decipher the record satisfactorily and the difficulty has been aggravated by the fact that almost the whole of the left side of the stone is broken off carrying away about 5 or 6 letters of many lines, and some letters on the right side also are gone. It seems almost impossible to restore the lost portion and it is unfortunate that some letters belonging to proper names have disappeared. However, there is still enough left to invest the record with some importance. I have, therefore, endeavoured to elicit this portion without paying much attention to the unimportant passages, such, for instance, as those enumerating the names of the inhabitants or castes which I have mostly allowed to remain as read by Mr Baijānāth from the original stone, from line 24 to the bottom. The record contains altogether 39 lines covering a space 3' 8" × 2' on the stone, which in its present mutilated form measures 5' 3" × 2' 4". These are the greatest lengths and breadths which are not uniform throughout, because the stone is broken on all sides. The characters are bold averaging about 1", but many of them are worn out. They belong to the Nāgarī alphabet, those appearing in the antiquated form being *ṛ, ē, cha, na, dha, bha, ra, śa, and sa*. The language is Sanskrit, partly prose and partly verse, the composition not being free from grammatical or spelling mistakes. The *birudas* or family titles from the commencement to line 6 are in prose, the composition being in a style somewhat characteristic of the southern records, compare, for instance, the Nadagām plates of Vajrahasta (above, Vol IV. p 189). From line 21 there is again prose dealing with the business portion of the record, which ends with the usual imprecatory verses and the engraver's name, etc., in prose. Underneath the record are carved the figures of a cow, a *lunga*, a dagger, a shield and the sun, the signification of which as imprecatory symbols has been elsewhere explained.<sup>1</sup>

The inscription records the grant by king Sōmēśvaradēva of a village whose name cannot be made out, but from the boundaries it appears that to its south was the Indranadī and to its east a village named Ārangā and to the west Kapālika. The name of the village to the north is also not clear. The *birudas* of the family to which Sōmēśvaradēva belonged correspond to those mentioned in the Narāyanpāl<sup>2</sup> inscription with a few additions and variations. They state that the king belonged to the Nāgavamśa and to the Kāśyapa *gōtra*. He had a tiger crest and snake banner and acquired sovereignty of Chakrakūta through the favour of the goddess Vindhyavāsini. In connection with the last *biruda* I have already referred to this inscription (above, Vol IX. p 179) where I have shown that Chakrakūta lay somewhere near the present capital of Bastar. The personal eulogy of the king who is styled Mahārājādhirāja Paramabhattachāraka Parmēśvara, informs us that Sōmēśvara was the son of Dhārāvarsha, whose grandson was Kanharadēva<sup>3</sup>. The latter was only heir-apparent at the time our inscription was engraved. There is nothing new in this genealogy as we already

<sup>1</sup> Above, Vol IX p 161<sup>2</sup> *Ibid* p 311<sup>3</sup> [This statement refers evidently to the Kanharadēva mentioned in l. 7 of the text. It is, however, open to question if this Dhārāvarsha is identical with his namesake mentioned in l. 11, in view of the fact that a king named Nāgatidēva is introduced in l. 9. Again, there is no necessity to mention the grandson of Dhārāvarsha in l. 7, as the record belongs to the time of his son Sōmēśvara. But as the inscription is considerably damaged, the question must be left to be decided by future researches.—Ed.]

know it from the Narāyanpāl inscription.<sup>1</sup> The subjoined record, however, refers to certain contemporary kings, and had the whole of this portion been capable of being deciphered or restored, it would probably have solved some important historical problems. Most of these kings are mentioned here by the names of their countries or capitals, these quite clear being Udra, Lañji, Ratnapura, Lemna, Vēngi, Bhadrappattana, and Vajra. Owing to the mutilated state of the record it is not certain whether Sōmēśvara claimed to have conquered them, but one implication is plain, viz. that they were his rivals. In verso 8 it is stated that, having killed the powerful king Madhurāntaka in battle and having put other kings to trouble, he became, as it were, a junior Nārāyaṇa by imitating the latter's action in having killed Madhura and a host of other demons. The next two verses speak of the burning of Vēngi and subjugation of Bhadrappattana and Vajra, his greatest exploit apparently being the killing of Madhurāntaka. From his Bājapura plates<sup>2</sup> the latter appears to have occupied Chakrakūṭa, of which Sōmēśvara claimed to be the hereditary ruler. The burning of capital towns seems to have been a favourite form of annoyance to unfriendly rulers and was perhaps regarded as a great achievement. Our hero boasts of having 'burnt Vēngi like the great Arjuna who fired the Khāṇḍava forest'. This was at the most a tit for tat, as we find Chakrakūṭa itself burnt several times by the kings of the countries on the other side of the Gōdāvari (see above, Vol IX p. 179). Vēngi was the country between the Gōdāvari and the Kṛishnā,<sup>3</sup> and our inscription mentions the name of Virachōḍa, who, as we know from other sources, was the viceroy<sup>4</sup> of this country appointed by his father. Sōmēśvara seems to have added another laurel to his fame by burning the forests of the Vajra country. The some of exaggeration is reached in the vainglorious boast contained in the 11th verse in which it is stated that Sōmēśvara took 6 lakhs and 96 villages of the Kōsala country. Of course Kōsala here refers to Mahā-Kōsala or Dakṣiṇa-Kōsala which extended from the confines of Berar to Orissa and from Amarakāntaka to his own territory in Bastar. It is doubtful whether even this extensive area ever contained as many as 6 lakhs of villages, but even supposing that it did, there is absolutely nothing to justify the boast that Sōmēśvara ever became king of that country. It is possible that he may have raided a part of Kōsala and may have held it in his possession until driven out again. This surmise seems to be supported by Jājalladēva's<sup>5</sup> inscription dated 1114 A D. Jājalladēva was king of Dakṣiṇa-Kōsala ruling at Ratanpur, and in his eulogy referred to above, he is stated to have 'seized in battle Sōmēśvara, having slain an immense army.' No details are given as to who Sōmēśvara was, but from synchronistic allusions it is apparent that he was identical with the donor of our inscription. The Narāyanpāl<sup>6</sup> epigraph, which is dated 1111 A D, explicitly mentions that Kanharadēva became king on the death of Sōmēśvara, and we know from the Bārsūr<sup>7</sup> inscription that he was living in 1108 A D. The Ratanpur epigraph was engraved in 1114 and these dates are so close to each other as to leave little doubt in the matter.

Returning to the list of countries, we know Udra to be the old name of Orissa, Lañji,<sup>8</sup> a well-known tract in the district of Bālāghāt, Ratnapura, the capital of the Haihayas in Dakṣiṇa-Kōsala, and Vēngi, the country between the Gōdāvari and Kṛishnā. Lemna may be Lavana, the eastern tract of the Raipur district. So far, the inscription does not give us any new information, but the remaining two names, viz. Vajra and Bhadrappattana, are interesting. Vajra or Vayirāgaram is mentioned in Tamil literature and inscriptions.<sup>9</sup> The earliest reference to Vajra is perhaps in the Tamil poem *Śilappadigāram*<sup>10</sup> which is believed to have been written between 110 and 140 A D. It is stated in this poem that the Chōḷa king Karikāla

<sup>1</sup> Above, Vol IX p 315 f.

<sup>2</sup> *Ibid* p 174

<sup>3</sup> See *Ind Ant* Vol VI p 63, and above, Vol IV p 36

<sup>4</sup> *South-Ind Inscr* Vol I p 51

<sup>5</sup> Above, Vol I p 38

<sup>6</sup> Above, Vol IX p 181, *et seq*

<sup>7</sup> *Ibid* p 162 f.

<sup>8</sup> [Lañjikā is mentioned along with Vayirāgaram in the Ratnapur inscription of Jājalladēva among the provinces which paid tribute to him (above, Vol I, p 38) — Ed.]

<sup>9</sup> See *South-Ind Inscr* Vol III pp 132 and 140 and Vol II p. 285

<sup>10</sup> *The Tamils 1800 Years Ago*, p 208

was on terms of friendship with the kings of Vajra, Magadha, and Avanti. How Vajra fared in later times there are no materials at present to elicit, but during the 10th and 11th centuries it was apparently not so important or strong as in the early ages. A noteworthy fact is that in Tamil inscriptions it is always mentioned in conjunction with Chakrakōta or Śakkarakkōttam, and since I have localised the latter in Bastar, it will now be easy to see why Vayirāgaram must be Wairāgarh which adjoins the Bastar State and is situated not very far away from the place where the old Chakrakūta lay. This inscription itself confirms the identification of Chakrakūta with Bastar, as it calls Sōmēśvaradēva the lord of Chakrakūta, and the happy quibble which the composer of our inscription has introduced in regard to the name Vajra<sup>1</sup> referring to diamonds and its conqueror as a 'diamond piercer,' to my mind definitely settles the question of the identification which does not appear to have been suggested or attempted before. Wairāgarh was a well known diamond mine in olden days and it continued to be famous even in the times of Akbar to which the following quotation from the *Āin-i-Akbarī*<sup>2</sup> testifies — 'Kallam<sup>3</sup> is an ancient city of considerable importance, it is noted for its buffaloes. In the vicinity is a zamindār named Babjeo of the Gond tribe, more generally known as Chāndā, a force of 1,000 horse and 40,000 foot is under his command. Birāgarh which has a diamond mine and where figured cloths and other stuffs are woven, is under his authority. It is but a short time since that, he wrested it from another chief. Wild elephants abound.' The final note of Abul Fazl about wild elephants incidentally enables us to see how it was that Bājendra-Chōla (Kulōttunga I) carried off many herds of elephants from Vayirāgaram mentioned in the Tiruvorriyūr inscription<sup>4</sup>. This is a further confirmation of the identity of the place. Should additional evidence be required as to Wairāgarh having been a capital of ruling kings, it is furnished by its ancient remains<sup>5</sup> and the strong local tradition<sup>6</sup> according to which a line of Mānā kings held sway for some time. Mānā or Māni is a semi-aboriginal caste, whose origin is obscure. They say that they came from Mānikgarh in the Nizām's Dominions and my belief is that they were a branch of the Nāgavamśi kings who worshipped Durgā under the name of Mānikyadēvi.<sup>7</sup>

<sup>1</sup> It may be noted that the correct name of Wairāgarh is Vajrākara, which means 'diamond mine' and has nothing to do with garh or fort. The real meaning having been forgotten, folk-etymology stepped in averring that the name meant the 'fort of Waira,' a contraction of Vairāba, a ubiquitous king, whose capitals are found spread over numerous parts of India. The story spun out, while it tickled the pride of the local people, brought conviction home in view of the fact that a fort existed there. This fort is, however, a modern one (see Cunningham's *Reports*, Vol. VII. p. 127).

<sup>2</sup> Jarrett's Edition, Vol. II. pp. 229 and 230. Even prior to this, the Musalmāns knew of the Wairāgarh diamond mines. In the *Burhān-i-Ma'āsir* from which Major J. S. King has compiled a history of the Bahmanī dynasty, it is stated that in the year 879 (A.D. 1474) Sultān Muḥammad Shāh II sat in state on the throne and gave a public audience to the *amirs* and nobility and in elegant language explained as follows:—"The announcers of news have informed me that the district of Wairagadh which is in the possession of Jatak Rāya, the ungrateful, is a mine of diamonds, and I am resolved that that district also, like all the others, shall be brought into the possession of the servants of this court, and that in those districts the rights of Islām shall be introduced and the symbols of infidelity and darkness be obliterated." It is stated that one 'Adil Khān was sent on this mission. He laid siege to the fortress at Wairāgarh, whereupon Jatak Rāya surrendered (*Ind. Ant.* Vol. XXVIII p. 286).

<sup>3</sup> Now in the Yeotmal district of Berar. It is quite close to Chāndā.

<sup>4</sup> *South-Ind. Inscr.* Vol. III pp. 133-4.

<sup>5</sup> Cunningham's *Reports*, Vol. VII p. 127.

<sup>6</sup> Col. Luis Smith's Settlement Report of Chāndā district (1869), p. 61. The dates given in this report are conjectural, because the Colonel thought that the Gonds conquered the country about 870 A.D., and therefore, the Mānās being their predecessors must have ruled before this. In the Chāndā District Gazetteer (1909) it has been, however, clearly shown why the Gonds could not have come into possession of Chāndā until the 13th or 14th century A.D.

<sup>7</sup> See for instance above, Vol. III p. 818, where Sōmēśvara is called 'a worshipper of the heavenly and holy lotus feet of the blessed Mānikyadēvi.' See also Elliott's Report on the Dependency of Bastar (1861), page 18, where he says that the present family of Bastar Rājās were worshipping the goddess 'Mānkeshwari' before they came to Bastar and that on their coming here she assumed the name of 'Danteshwari' under which appellation she is still worshipped. My own belief is that with the change of the dynasty the old name of the goddess was changed and the Mānikyadēvi of the Nāgavamśis became the Dantēsvari of the present family.

The goddess, apparently, gave her name to the fort and to her worshippers, who, on being ousted, mixed with the local Gonds and deteriorated so as to be regarded as a branch of the Gond tribe. Apart from all these considerations, there is epigraphical evidence of the existence of a family of chiefs at Wairāgarh who are mentioned in the Ratanpur inscription of Jajalladēva<sup>1</sup> (dated 1114 A.D.) as paying tribute to the Haihayas of Dakṣiṇa-Kōsala. The reference to Bhadrāpattana, which is merely a variant of Bhadrāvati for metrical purposes, is again a point of great importance, because while on the one hand it affords still another proof of Wairāgarh's identity, on the other hand it confirms what I have elsewhere endeavoured to prove, viz. that the present Bhandak is the old Bhadrāvati<sup>2</sup>. Our inscription mentions Bhadrāpattana in conjunction with the Vajra country, which shows that it was quite close to Vajra. Vajra being Wairāgarh, there is no place in its vicinity answering to Bhadrāpattana except Bhandak, which is only about 70 miles from Wairāgarh. There can be no doubt as to the antiquity of the place, and local tradition strongly supports its identification with Bhadrāvati. It once enjoyed the celebrity of being the capital of Mahā-Kōsala and it was this place which Hsuen Tsiang visited. With regard to the geographical names occurring in the grant portion of the inscription, the villages Ārangā and Kapālika I am unable to trace, but Indranadi is the present Indrāvati, about a mile from Kurnaspāl which flowed through Chakrakūṭa. The modern representative of Chakrakūṭa is probably Chitrakūṭa which may be a corruption of the older name.

TEXT.<sup>3</sup>

- 1 [७<sup>4</sup>]॥ स्वस्ति [॥\*] सहस्रफणामणिकिरणनिकर[वभासु]रनागवंशो[ङ्ग]-  
[वभोगावती\*]-
- 2 पुरवरेष्व[र]श्रीमत्काश्यपगोत्राणां [१\*] नाग[ध्व]जविज[य\*]घो[ष]ण-  
प्रकटीकृतसवत्सव्या\*]-
- 3 प्रलाञ्छनप्रदर्शनमात्रवसीकृतविश्ववि[श्वं]भ[राणा<sup>5</sup>] । मातापि[तृ]प-  
[दसेविमहे\*]-
- 4 [श्वर]चरणसुश्रूषातत्पराणां<sup>6</sup> । विक्रमा[क्रान्त]सकलरिपुनृपति[कि]रीट-  
को[टिप्रभा\*]-
- 5 [मयूख]यो[ति]तामलचरणकमलानां । [श]क्तित्रय[सं]प[न]ानां । श्रीवि[ध्य]-  
वा[सि]नी[देव्या\*]<sup>7</sup>
- 6 [प्रस]ादासादितचक्रकूटाधीश्वराणां [१\*] कुलमलंकरी[ण्युः] ॥ — — — —  
[सहस्रं] — — — —
- 7 ८ ८ [मा दिशः] । निखिलाः स[म]भू[क्षारावर्षनामा] नरे[श्वर]<sup>8</sup> । [१\*]  
[पौत्रो]<sup>9</sup> कन्हरदेवो<sup>10</sup> भूत[स्य] [राज्ञी\*]

<sup>1</sup> Above, Vol I p 33. Note that the spelling of the name here is Vairāgara and not Wairāgarh.

<sup>2</sup> *Ind Ant* 1908, p 208, footnote 19.

<sup>3</sup> From impressions supplied by Mr Baijnath and Mr Venkoba Rao (No 257 of the Madras Epigraphical collection for 1908).

<sup>4</sup> Perhaps this symbol is intended to represent the mystic syllable *ōm*.

<sup>5</sup> Read "वशी"

<sup>6</sup> Read "सुश्रूषा"

<sup>7</sup> [The word in brackets is, more likely, सद्यः—Ed.]

<sup>8</sup> Metre : Anuṣṭubh

<sup>9</sup> [The syllables in brackets look like पात्र—Ed.]

<sup>10</sup> [The letter ञ looks like प in the original.—Ed.]

- 1 [वि]प्रक्षामित्र[घात्रे]श (°वीश) सुवात° seems to be the reading intended —Ed ]
- 2 Metre Anushtubh. Reading very doubtful
- 3 Metre Anushtubh Ślōka unreadable.
- 4 [Perhaps सकर्षणामी रणे is intended —Ed.]
- 5 [The two syllables त्येद look like त्ययु —Ed ]
- 6 [रक्ते is more likely रकी —Ed ]
- 7 Metre: Śārdūlavikrīḍita, but portions of the verse illegible [Read, perhaps, समम[वत्]दृष्टारिषर्षा. त°—Ed.]
- 8 [The syllables वस look like ज्ञान in the original —Ed ]
- 9 Metre Anushtubh, but the second half of the ślōka could not be made out properly
- 10 [Perhaps क्षीणीशब्द is intended.—Ed ]
- 11 [The first four syllables are perhaps to be read साम्राज्यस°—Ed ]
- 12 Metre Śārdūlavikrīḍita. Very illegible
- 13 Read महेय. [The original seems to read उद्धरायमदनो[य]महेयो —Ed ]
- 14 Metre: Svāgātā.
- 15 [The second letter does not look like रो.—Ed.]
- 16 Read तत्पार्दयित्वा
- 17 Metre Vamśastha.



- 18 दीतट[ह]ये विभाति राजहंसवत् । स वेगिदेशखांडव व्यदीपयत्किरीटिवत्<sup>1</sup>  
[६\*] — ७ —
- 19 [मं]पुरभद्रपत्तनाहार्यवध्वमपि<sup>2</sup> वध्व[भेद]कः । <sup>3</sup>वध्वसभवपुराटवीदवोभाति  
[सौ]मन ७ — [म\*]-
- 20 होतले<sup>4</sup> । [१०\*] लक्षाष[द्वं] षण्णवत्या समेतं ग्रामाणां यः कोसला-  
नामहारीत् । वो . चार्यः — ७ —
- 21 विचार्यो देवाचार्यः [सौ]र्यमातेजसार्यः<sup>5</sup> । [११\*] एवमादिगु[ण]-  
गणालकतो महाराजा[धि][राजपर\*]-
- 22 मेखरपरमभट्टारकः श्रीसोमेखरदेवः कदाचिदध . प्रायं मरणनिमित्तकं  
[दंड] . . . . .
- 23 [तो]नविहितं चक्रकूटे अना[दि]परपरया वर्त्तमानं शा[स्त्र]दृष्ट्या समव[स्थितं]  
म[हा]र्ष . . . . .
- 24 नानादेश[कां] चा[हु]तवानका [स्था]निनि . त् । नाम[नी] लिख्यते  
श्रीपति . . । श्रीधर । म . . . . .
- 25 [श्री]मा[ध]व । धाधो गोविदु । जजा । गा[गू] । . पति  
राउ । सावे । आहु[ण्ड] । [विंक्षु]पु । वरसूदि . . .
- 26 [गाया धान] । प[थ]णाहाराहिल । हरदेव । के[स]ष । चो[कु]म ।  
देदू । माधव । श्रीध[र] । [सुपटु] . . . . .
- 27 . . . . . [कलाल]वाडो । तेलिवाडो । [कुम्ह]ारवाडो । परियटवाडो ।  
चमार[वाडो] । [ष्कि]पावाडो . .
- 28 [वाडो] । [मो]चिवाडो । कसारवाडो । एव[मा]दिकान्वशिग्वरान्ना[ह]णान्  
आह्वय<sup>6</sup> दत्तवान् . . . . .
- 29 . . . . . [र]त[रं] स्या[नां]च शक्रं नास्ति पटिकुदवं [नास्ति] इत  
उ[त्तरं] [मये कि] . . [कठविल] . . . . .
- 30 . . . . . [मघनप] ग्रा[मः] पूर्वस्था दिशि आरगा । दक्षिणस्था-  
मि[न्द्र]नदो । प्र[ती]च्यां क[पालिक] . . . . .

<sup>1</sup> Metre Pañchachāmara.

<sup>2</sup> Ungrammatical, but probably put in this form for metrical purposes

<sup>3</sup> [The reading कल° instead of वध° is not improbable — Ed ]

<sup>4</sup> Metre - Rathōddhatā

<sup>5</sup> Metre - Śālī.

<sup>6</sup> It appears that great publicity was given to this grant, as, besides principal residents, almost all the artisans, such as distillers, oilmen, potters, washermen, leather-workers, dyers, bookbinders, braziers, etc., were called in, together with the Brāhmanas, when the grant was made

- 31 . . . . . [नि]ग्रामः एतन्मध्ये यः कश्चिद्देशांतरीय .[कः भा]ग-  
युक्तः . . . . कः . . . .
- 32 . . . . [तिष्ठति] स सर्वोदिसि [मध्य]वर्ती तस्या[प्य]यमेव धर्मः । अत्रा-  
[र्थे] साक्षिणः [म]हाप्रधानः क . . . . .
- 33 . . . . [मददना]यकः [रा]मनः संधिविग्रहिनायकः [मा]न[व]साह [अ]धि-  
पतिराजतः [य]स . . . .
- 34 . . . . . [लिखिता] सर्वशास्त्रार्थपार[गतदुषुत]भट्टोपा[ध्याय] . . .  
श्रीसीमेश्वर] . . . . .
- 35 मं यो रक्षति तस्यापि म[ह]देव पुण्य । बहुभि[र्व]सुधा दत्ता राजभिः  
सगरादि[भिः] [। यस्य य\*]-
- 36 [स्य\*] यदा भूमिस्तस्य तस्य तदा [फ]लमिति । [१२\*] यस्तु नाशयति  
स [प्रया]गवाराणस्यादि . . . . .
- 37 . . . . . [ध] ब्राह्मणवधादि पातकं प्रा[प्नु]वति [i\*] स्वद[त्ता] परदत्ता  
वा यो हरेत वसुंधरां [i\*] [ष][ष्ठिं वर्षस\*]-
- 38 हस्ताणि विष्टाया जायते [क]मिः ॥ [१३\*] रण[ध]वलरूपकारेण  
उत्कीरित ॥
- 39 . . . . . साधु . . . . .

No 5—TWO KURUSPAL INSCRIPTIONS OF DHARANA-MAHADEVI  
OF THE TIME OF SOMESVARADEVA

BY RAI BAHADUR HIRA LAL, B A , NAGPUR

Kuruspal is a village about a mile off from Narāyanpāl<sup>1</sup> and 22 miles from Jagdalpur, the capital of the Bastar State. The name is probably a corruption of Krishnapura as Narāyanpāl is of Nārāyanapura. The place contains numerous ruins, among which there is a tank called Rānī Tarai. The first of the subjoined inscriptions had been built upside down in one of the steps of this tank and was found by Rai Bahādur Diwān Baijnāth who supplied me with 3 impressions together with one of another fragmentary stone found in a field<sup>2</sup>. The tank slab probably belonged to a temple built in the middle of the tank, and dedicated apparently to the god Kāmēśvara (Śiva) referred to in the inscription. Both these inscriptions record the grant of land near Kalamba (now untraceable), and the gift was made in both cases by queen Dhārana-Mahādēvi, who was apparently the consort<sup>3</sup> of Sōmēśvaradēva. This Dhārana-Mahādēvi is also mentioned in the Narāyanpāl inscription, apparently as a transferer of the land granted by Gunda-Mahādēvi. It is worthy of note that some names of the recipients mentioned

<sup>1</sup> See above, Vol IX, page 161

<sup>2</sup> The text was subsequently compared with fresh impressions supplied by the Government Epigraphist for India.

<sup>3</sup> It may be noted that there is nothing definite to show that she was his wife. For aught one knows, she might have been his mother.

there (for instance Mahānaka Dēvadāsa) also figure in the tank slab. The latter also mentions certain tenants who are stated to be residents of Nārāyanapura and Tēmarā, both of which are close to Kuruspāl. The subjoined inscriptions appear to be older than the Nārāyanpāl record of Śaka 1033. Both say that they were issued during the reign of Mahārājādhirāja Sōmēśvara-dēva, who had of course died prior to Śaka-Samvat 1033. Neither of them is dated, but on the tank slab I have read the name of the *samvatsara* as Saumya, which prior to Ś 1033 fell in Ś 991. It therefore appears that they were issued about the year 1069 A.D. Sōmēśvaradēva is stated to be born of the Nāga race and has all the *virudas* attached to his name as in the Nārāyanpāl inscription. The subjoined records afford no new historical information, but would perhaps be of some use when finally fixing the periods of reign of the Bastar branch of Sinda kings.

As further inscriptions have been found in Kuruspāl which will appear later on, it seems necessary to add here the distinguishing features of the slabs under notice. The tank slab measures 6' 10" × 2' 2" and the writing consisting of 26 lines covers 3' 4" × 2' 1". On the top is a *linga* in the middle with the sun and the moon to the left and 5 circles in a row to the right, probably representing the remaining 5 planets which give their names to the week days and indicating that the grant is to last as long as they endure. At the bottom are engraved a cow, a dagger and shield and a donkey associating with a pig which is an obscene imprecation explained in the text.

The fragmentary slab is 49" long and 15' or 16" broad. There are 16 lines of writing on it, most of which are incomplete. The first 3 lines together with portions of the fourth and fifth are on a piece altogether broken off from the main slab. The greatest length of the space covered by the writing is 27" and breadth 15". The slab has no figures on the top, but at the bottom there are the same figures as on the tank slab.

The tank slab was engraved by one Dāmōdara Sūtradhāra. The average size of the letters which are Nāgarī is  $1\frac{1}{4}$ ". The language is bad Sanskrit with the exception of the stereotyped *virudāvali*. The noticeable orthographical peculiarity is that in some places *ja* is used for *ya* as in line 11. The fragmentary inscription does not give the name of its engraver. The average size of its letters is  $1\frac{1}{2}$ ".

### TEXT 1

#### A —Tank Slab

- 1 Ōm<sup>1</sup> svasti [||\*] Sahasra-phanā-manī-kirina<sup>2</sup>-nīkar-āvabhāsava-<sup>4</sup>
- 2 ra | Nāga-vamśōdbha[va] | Bhōgāvatī-[pu]ravarāśvara |<sup>5</sup> savatsa-
- 3 vyāghra-lām(ñ)chhana [i] Kāsyapa-gōtra | p[r]akatita-vijaya-
- 4 ghō[sha]h [i\*] viśva-[viśva]mbha[rē\*][ś]vara<sup>6</sup> [i\*] parama-māhēśvara pī(pa)ra-<sup>7</sup>
- 5 ma-bhattārahah [i] mahā-mahēśvara-ohi(cha)raha-kam(ñ)ja-kim(ñ)jalka-
- 6 pu[m](ñ)ja-pī[m](ñ)jattā<sup>8</sup>-bhrama[r]āyamānah<sup>9</sup> śrīmad-Rājabhūshana-
- 7 mah[ā]rājā[ddhi]rāja-śrī-Sōmēśvaradēvapād-ānuka[lyā]na-vija-
- 8 ya-rājyē | samvat-Saumya(myē) | svasti Gamg[ā]<sup>10</sup> jala-dhauta<sup>11</sup>-paramapavitr[i] ja-

<sup>1</sup> No. 254 of the Madras Epigraphical collection for 1908

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Read °kirana°

<sup>4</sup> Read °bhāsu°

<sup>5</sup> [In the original this punctuation looks like a mark of length added to *ra* —Ed.]

<sup>6</sup> [The original seems to show a doubtful *visarga* after the syllable *bha* but not a *ra*. It may, however, be the first portion of the conjunct consonant *śca* —Ed.]

<sup>7</sup> [What looks like *pa* may consist of a vertical stroke of punctuation and *pa* —Ed.]

<sup>8</sup> Read -piñjartā-

<sup>9</sup> Read °mānah

<sup>10</sup> The original has both the *anuvāra* and the conjunct *nga* —Ed.]

<sup>11</sup> [Dhauta is very doubtful. The actual reading seems to be *dhara* —Ed.]

- 9 [ga]dēkamātā | śrīma[t]-Sōma[la]-mahādēvi | dvitīya [Dh]āra[na]-  
 10 [ma]hādēvi | tasy[ā] dharma[h\*] | <sup>1</sup>Kalamva-[sa]mīpas[th]ā bhūmi dattam | dē-  
 11 va-Nāmē[eva]ras[ya]<sup>2</sup> akarēna | sarvvavā[dh]āparihārēna<sup>3</sup> | pamndi[ā] Tattā-  
 12 katala Ma[ha]naka dēvadāya-[samam]krīt[ā] bhūmi[r\*] = dēvasya dattam<sup>4</sup> | jasya<sup>5</sup>  
 13 [ya]sya jadā bhūmi | tadā<sup>6</sup> tasya tadā phalam | shashtīm varīsha<sup>7</sup>-sahasrā[ni]  
 14 s[v]argē mōdati bhūmidā<sup>8</sup> | mahā[na]gahrē<sup>9</sup> Tē[ma]rādhi datta[h] [i\*] [s]ārī<sup>10</sup>  
 [nā]-  
 15 yaka Dhāthi | Nāyaka [Pragidā] Kāmāthi | Mōvanarānā | Don[tayo]  
 16 samasta dharmadh[ka]h Visuvā | K[ō]rī | dēva-Kāmēśvarasya da[ta]h<sup>11</sup>  
 17 grāma-nāyakah Atava[nni] | mahā-parivra<sup>12</sup>-Pamndita-Sōma | [Sa]ma-  
 18 [tta]mana<sup>13</sup> | nāyaka-Gayādhara<sup>14</sup> | Sādhu-Maidhara | Sādhu-Āmadēva | Jī[pa]-  
 19 [grāma?] Sādhu-Sōmana | Sidhu<sup>15</sup> Dē[v]u | Sādhu-Sōmā | Sādhu-Sahadēva [Sim]-  
 20 gha [ma]hājana | Janōjanita | Sukī nāyaka Kānama | upari-  
 21 maha-Yugidarapa-ākamah (?) | Nārāyanapura-vāsika | Bhami .  
 22 gā sā[dhu] | Vighna Bhoi | Palavā Bhoi | Sēthi Mahanda | Vrahmaugha-  
 23 sādhu-Bhūmah sarga-ga[k]ōm<sup>16</sup> tasya su[t]ah<sup>17</sup> Dēdu li[khām]tam<sup>18</sup> | Hīsyāndi ?  
 24 . [m vā] madhikākshara vā sarvva pa[t]i pannamasu<sup>19</sup> | mam[ga]la mahā śrī  
 25 jo<sup>20</sup> an[ya]thā karōti | tasya pī[t]ā gardabbah [su]karī<sup>21</sup> mātā |  
 26 [u]tkiritam sū[tr]adhārī Dāmōdara | pajya[m] rachite Tikama .

## TRANSLATION

Om ! Hail ! In the [Saumya-samvatsara], during the auspicious (and) victorious reign of His Majesty the prosperous Rājabhūshana Mahārājādhirāja, the glorious Sōmēśvaradēva, who was born of the race of the Nāga (cobra), who is resplendent with the mass of rays (proceeding from) the jewels on (his) thousand hoods, who is the lord of Bhōgāvati, the best of cities, whose crest is a tiger together with a calf, who belongs to the Kāśyapa-gōtra, whose shout of victory is (universally) known, who is the protector of the worlds, who is the great worshipper of Mahēśvara (Śiva), who is the supreme lord, who resembles a kee, which is rendered yellow by the mass of the pollen of the lotus feet of the great Mahēśvara —

Hail ! [Sōmala]-mahādēvi, the peerless mother of the world, who was wholly sanctified by having bathed in the water of the Ganges, the second (queen ?) (was) Dhārana-Mahādēvi ; her gift the land situated near Kalamba was given to the god [Kā]mēśvara free of taxes and all encumbrances. (By ?) Pandi[ta] Tattākatala-Mahanaka, the land having been made a dēvadāya was bestowed on the god.

<sup>1</sup> Read *Kalamva samīpasthā bhūmīr=dattār*  
 Read °bādā°

<sup>2</sup> Read *Kāmēśvarasya*, see line 16

<sup>4</sup> Read *dattā*

<sup>5</sup> Read *yasya*

<sup>6</sup> Read *jadā bhūmīr=tasya*

<sup>7</sup> Read *shashtīm varsha-*

Read *mōdati bhūmidāh*. This conplet is made of the first half of one and the second half of another oft-quoted imprecatory verse

<sup>9</sup> Read *mahānagarē*

<sup>10</sup> Perhaps *sākāh* is intended. From here to the end the inscription is full of the names of tenants and witnesses. Some of them sound very peculiar, probably because they have not been correctly spelt as the mistakes in the foregoing portion would indicate. This portion of the inscription is however unimportant

<sup>11</sup> Read *dattah* or *dāsah*

<sup>12</sup> Read °parivrajaka-

<sup>13</sup> Possibly *bhāffaman* or *maffhaman*

<sup>14</sup> Probably a Sanskritised form of the very prevalent name Gayādhara, a corruption of Gadādhara (a name of Vishnu). This name occurs in the Pattadakal inscription of Kirtivarman II. in the form of Gayāddhara, which Dr Fleet supposes to be intended for Gangādhara. See above, Vol III p 5, footnote 19

<sup>15</sup> Perhaps *sādhu-*

<sup>16</sup> Read *scargagatō(?)*

<sup>17</sup> Read *sutah*

<sup>18</sup> Read *hkhām*

<sup>19</sup> Perhaps *kināksharam vā adhikāksharam vā sarvam pratīpannam=astu* is intended

<sup>20</sup> Read *yah*

<sup>21</sup> Read *sūkārī*

L1 12-14 [Here are two half-verses of two oft-quoted imprecatory verses.]

L 14 Witnesses resident in(?) the great city of Tēmarā are —

Nāyaka Dhāthi, Nāyaka Pragudā Kāmathi, Mōvanarānā, Dontayō, Visuvā, the magistrate of the whole (state), Kōri, Nāyaka Atavauni of the village given to god Kāmēśvara, Mahā-paribr[ājaka]<sup>1</sup> Pandita Sōma, Samattamana, Nāyaka Gayādhara, Sādhu<sup>2</sup> Maidhara, Sādhu Āmadēva, Jina<sup>3</sup>grāma Sādhu Sōmana, S[ā]dhu Dēva, Sādhu Sōmā, Sādhu Sahadēva, Simgha Mahājana,<sup>4</sup> Janōjanita, Suki Nāyaka Kānama The above . . . .

(The witnesses) resident in Nārāyanapura (are) Bhami . gā-Sādhu, Vighna Bhoi, Palavā Bhoi, Sēṭhi<sup>5</sup> Mahanda, Brahmangha-Sādhu Bhīma having gone to heaven, his son Dēdu(?) (held the pen<sup>6</sup>). Let all be admitted whether there be less letters or more (than necessary). Fortune! Great Prosperity! He who acts otherwise (has for) his father an ass (and for his) mother a pig Caused to be engraved by Dāmōdara Sūtradhāra; verse composed (by) Tikama

#### B —Fragmentary Stone.<sup>7</sup>

- 1 . . . [ma]hā-Ma<sup>8</sup> . . . . .
- 2 . . . kiñjalka-pum<sup>9</sup> . . . . .
- 3 . . . bhramarāyam[āpa] . . . . .
- 4 śrīmad-Rājabhūshana<sup>10</sup> . . . . .
- 5 [r]ājādhirāja śrīma<sup>11</sup> . . . . .
- 6 śvaradēva-pād-ānukal[y]āna-vi[ja]-
- 7 ya-rā[jy]ē | svasti Gamgā-jala-dhau[ta]-
- 8 jagadēkamātā rānī Dhārana-
- 9 mahādē[v]i dharmma[daksha<sup>12</sup>] Kalēmva-
- 10 samipasthā<sup>13</sup> bhūmi[h\*] pradatam<sup>14</sup> dē-
- 11 va-śrī-Nāmēśvarasya<sup>15</sup> | sarvva-
- 12 vādha<sup>16</sup>-pariharēna akar[ē]-
- 13 ṇa [i\*] jasya<sup>17</sup> yasya jādā<sup>18</sup> bhūmi<sup>19</sup>
- 14 tasya tasya pālayati<sup>20</sup> jo<sup>21</sup> a-
- 15 [nyathā] kārōti tasya garda[bha][h\*]
- 16 [pitā] sukari<sup>22</sup> mātā [i\*]

#### TRANSLATION.

In the glorious and victorious reign of His Majesty, the prosperous Rājabhūshana [Mahā]rājādhirāja [Sōmē]śvaradēva, the queen Dhārana-Mahādēvi, the peerless mother of the world, who has bathed in the water of the Ganges (and) who is clever in (giving) charity, gave land situated near Kalēmva, free of all encumbrances and taxes, to the god śrī-Kāmēśvara, [Here comes a portion of a frequently quoted imprecatory verse which the writer did not correctly remember] (If) any one does otherwise, his father (is) an ass (and his) mother a pig

<sup>1</sup> I.e. a wandering mendicant

<sup>2</sup> Probably a priest of the Jaina portion of the village

<sup>3</sup> Same as *sēṭhi* of the present day

<sup>4</sup> No 260 of the Madras Epigraphical Collection for 1908

<sup>5</sup> Fill up the blank with *°hēśvara charana kañja°*

<sup>6</sup> Ditto *°mahā°*

<sup>7</sup> Perhaps *dakshā*, which may be meant for *dakshayā*

<sup>8</sup> Read *prajattā*

<sup>9</sup> Read *Kāmēśvarasya*

<sup>10</sup> Read *yasya*

<sup>11</sup> Read *yadā*,

<sup>12</sup> Substitute *tadā phalam*

<sup>13</sup> Read *yah*,

<sup>2</sup> I.e. a religious mendicant

<sup>3</sup> I.e. a great man, usually a banker

<sup>4</sup> I.e. signed

<sup>5</sup> Fill up the blank with *°ja-piñjara°*.

<sup>6</sup> Ditto *°t Sōmē°*.

<sup>7</sup> Read *samipasthā*

<sup>8</sup> Read *°bādha pariharēna*.

<sup>9</sup> Read *bhūmis*

<sup>10</sup> Read *sūkari*.

## No 6—SUNARPAL STONE INSCRIPTION OF JAYASIMHADEVA.

BY RAI BAHADUR HIRA LAL, B.A., NAGPUR

Sunārpāl is a village about 10 miles from Narāyanpāl<sup>1</sup> in the Bastar State. I think the name is a corruption of Suvarṇapura, which was probably prevalent during the rule of the Nāgavamśi kings of Bastar. A fragmentary inscription of that dynasty was found here by Rai Bahādūr Diwān Baijnāth who kindly sent me 4 impressions from which I edit it.<sup>2</sup> The slab on which it is inscribed measures 4' x 1' 5½" and the writing covers 4' x 1' 5" including the imprecatory figures at the bottom which occupy 6". These figures are a cow and a calf, a dagger and shield, a *linga* and the sun and the moon as found in other Nāgavamśi inscriptions. The upper layer of a portion of the left corner at the top has gone off damaging the first 5 lines which deal with the *brudas* of the king, but they can be restored from other allied records. The writing is bold, but weather-worn. The characters are Nāgarī. The average size of the letters is 1". The inscription seems to have been composed by a person who knew very little of Sanskrit, if at all. He had no doubt committed to memory the *brudas* of the ruling king, but where long *samāsas* were involved, he remembered only portions of them and wrote them down without caring whether they conveyed any meaning or not. For instance, in lines 6 and 7 we find *kañja-kñjalka-puñja-pñjarita-bhramarāyamāna* for *mahā-Mahēsvara-charana-kañja-kñjallā-puñja-pñjarita-bhramarāyamāna*. His imprecatory verses at the end are peculiarly amusing. He seems to have been a native of the United Provinces which may be inferred from the vernacular word 'dinha' (gave) of which apparently he did not know the Sanskrit equivalent. He has, however, endeavoured his best to give his composition a Sanskrit look and we may therefore allow that the language is Sanskrit and pass on without referring to orthographical peculiarities, as they are merely blunders.

The inscription is of no importance excepting that it furnishes the name of a new Nāgavamśi king which will be useful in making out a dynastic list. It gives no date, nor does it mention the name of the place where the grant was made. It does not even say what was granted, but from the imprecations it may be inferred that it was some land. Perhaps Ādhakāda was the name of the village granted. The gift was apparently made by the queens of Jayasimhadēva of the Nāga race, who belonged to the Kāśyapa-gōtra and was the supreme lord of Bhōgavatī, having the tiger with a calf as his crest. He is called Rājādhirāja Mahārāja śrī-Jayasimhadēva. The names of witnesses before whom the grant was made are recorded as usual.

In line 11, the *pañchapradhān[āh]*, i.e. the five ministers, seem to be mentioned. Four of them are enumerated. But the fifth is not mentioned as such. In Eastern Chalukya copper-plate grants, the king generally makes gifts in the presence of the *matṛin* (councillor), *purōhita* (family priest), *sēnāpati* (commander of the army), *yuvārāja* (heir-apparent) and the *dauvāraka* (door-keeper). The executors of the Chellūr plates of Vira-Chōda and of the Pithāpuram plates of the same king are said to be the *pañcha-pradhānāh*, i.e. the five ministers.

TEXT<sup>3</sup>

- 1 4\* \* \* \* \* ṇa(vi)-ka[ra]-  
 2 5\* \* \* \* \* sura Nā[ga-vam]-  
 3 6\* \* \* \* \* [va]ti-pure(ra) varēsva(śva)ra śi(?)

<sup>1</sup> See above, Vol IX p 161<sup>2</sup> The text has been subsequently compared with a fresh impression taken by Mr Venkoba Rao at the instance of the Government Epigraphist for India.<sup>3</sup> No 265 of the Madras Epigraphical Collection for 1908<sup>4</sup> Supply *Svasti sahasra phanāma*<sup>5</sup> Supply *na mhar āvabhā*<sup>6</sup> Supply *śva bhāra Bhōga*

- 4 1\* \* \* la-mārta[mda] savatsa-vyā-  
 5 2\* lā[m]chhana Kāsyapa<sup>3</sup>-gōtra prakatī<sup>4</sup>[kri]-  
 6 ta-vijaya-ghōshana ka[m]ja-kimjalka-pi[m]-  
 7 ja(puñja)-pimjaita-bhramarāyamāna rā-  
 8 jādhirāja-mahārāja-srī-Jai[ya]sim-<sup>5</sup>  
 9 ghadēvapādā<sup>6</sup> (i) lāma dēvi Lōka-  
 10 mahādēvi mahādēvi Śā[sa]nadē-<sup>7</sup>  
 11 vi pañchapradhāna mahāpradhāni Na[ma]va-  
 12 nāyaka dvitīyē [pa]divāla [tya(tri)tiy]ē  
 13 chavarikumara<sup>8</sup> chatarthē sarvvava[d]i-nā-<sup>9</sup>  
 14 yaka ! Dādēsari-pātra Chavaka ! Ā-  
 15 dhakāda Jēsi[m]gha<sup>10</sup>dēva dīn[h]a<sup>11</sup> A[m]vāva-  
 16 h-nāyaku<sup>12</sup> sākshi Nadayā-vrāhma-  
 17 [na] sākshi dvē ! vuhu<sup>13</sup> dāni vīsva-  
 18 dhuraya[m]vāri gōghana<sup>14</sup> kritaghana-  
 19 śchaiva ! brahma-hatyā gurutalpak[ā]<sup>15</sup>  
 20 et[shām] sudhi<sup>16</sup> na drish[tā] bhumi-harttā na su-<sup>17</sup>  
 21 dhyati ! anōdakēsh[v]=aramn[ē]shu<sup>18</sup> sushka<sup>19</sup>kōta-  
 22 ra sāy[u]nam<sup>20</sup> krishnasarpābhijāya[m]tē purvvada-<sup>21</sup>  
 23 ttam hara[m]ti<sup>22</sup> je ! Rāma ! l[ēk]apitam Pulyama-nāyaka [||\*]

## ABRIDGED TRANSLATION.

Ll 1-17 His Majesty Rājādhirāja Mahārāja, the glorious Jayasimhadēva of the Nāga race, the lord of [Bhōgā]vatī, the best of cities, having the tiger with a calf as his crest and belonging to the Kāsyapa-gōtra, whose shout of victory is (universally) known and who resembles a bee which is rendered yellow by the mass of the pollen of lotus flowers,—Jayasimhadēva gave the village of Ādhakāda (in the presence of ?) his queen Lōkamahādēvi and the great queen Śāsanadēvi (or Sōmaladēvi) and the five ministers (*pañcha pradhāna*), (viz) the chief minister, secondly, the grand warden (? *paduāla*), thirdly, the prince in charge of the whisk (? *chavari-kumāra*), fourthly, the lord of the intelligence department (? *saravādi-Nāyaka*) (and) Dādēsari-pātra Chavakā Amvāvali Nāyaka (is) a witness and the second witness (is) Nadayā Brāhmana

Ll 17-23 . . . . . a cow-killer and also an ungrateful person may be purified The purification of the sin of killing a Brāhmana or soiling the preceptor's<sup>23</sup> bed has not<sup>24</sup> been seen (heard of), (similarly) a confiscator of land cannot be purified Resumers of previous gifts are born (again) as black serpents lying in the arid hollows of waterless deserts Rāma ! (This) was caused to be written by Pulyama Nāyaka

<sup>1</sup> [Perhaps [Chh]i[mda kula kama]la māittam[mda] is the reading intended —Ed]

<sup>2</sup> Supply °ghra°

<sup>3</sup> Read Kāsyapa-

<sup>4</sup> Read prakatikri°

<sup>5</sup> Read Jayasimha

<sup>6</sup> Read °pādānām

<sup>7</sup> [The reading may also be Sōmaladē° —Ed]

<sup>8</sup> Read Chāmara Kumārā or Chāmara Kumāra

<sup>9</sup> Read Saravādi-(?)

<sup>10</sup> Read Jayasimha°

<sup>11</sup> Apparently the vernacular equivalent of *dar'au*

<sup>12</sup> Read -nāyaka

<sup>13</sup> Read *visuddhi*°

<sup>14</sup> Read gōghna kritaghna-

<sup>15</sup> Read °talpagā

<sup>16</sup> Read *suddhi*=

<sup>17</sup> Read *suddhyati*

<sup>18</sup> Read °shc=aranyēshu

<sup>19</sup> Read *sushka*

<sup>20</sup> Read °sāyinah

<sup>21</sup> Read *pūrva*°

<sup>22</sup> Read *haranti* yē

<sup>23</sup> I.e. illicit intercourse with a guru's wife

<sup>24</sup> See *Tājñavalkya-smṛiti*, *Prāyashchitt ādhūnāga* verses 232—233, where it says that a *gurutalpaqa* or violator of the preceptor's bed (which also includes his daughter, one's paternal and maternal aunts, maternal uncle's wife, daughter in law, step mother, sister and daughter) must be killed.

No. 7—KURUSPAL STONE INSCRIPTION OF SOMESVARADEVA,  
SAKA-SAMVAT 1019

By RAI BAHADUR HIRA LAL, B.A., NAGPUR.

If the remoteness and inaccessibility of Kuruspāl in the Bastar State of the Central Provinces have prevented the antiquarian from witnessing its ancient remains, temples, tanks, wells and gardens, the publication of inscriptions from that place have at least made him familiar with its antiquity and the importance it once enjoyed about a thousand years ago. Local tradition avers that there were in that quondam town *Sāt ūpar sāt hori bāoli* or 147 step-wells and as many tanks, and Rai Bahādur Baijnāth, Diwān of Bastar, assures me that the story has a great deal of truth in it. Among the ruins on the bank of a tank known as Choryā-tarāi was found the present record, which like its three predecessors refers to the reign of the Nāgavamśi king Sōmēśvaradēva. There is, however, an agreeable departure in that it is dated. This is a point which renders its publication imperative in spite of the mutilated and extremely bad condition of the stone on which it is inscribed. The stone in fact is not even whole. It is broken into two pieces, and erosion has had its ample share in obliterating the letters. The stone with both the pieces put together measures 5' 0½" × 2' 1½", the length of the inscribed portion being 3' 1" with 24 lines, each about 2' 1" long. The average size of the letters, which belong to the Nāgarī alphabet, is about 1". The language is Sanskrit prose and there are no peculiar features in orthography other than those found and noticed in other inscriptions from Kuruspāl.

The object of the inscription is apparently to record a dedication of a lamp to the god L[ō]kēśvara by the inhabitants of a village not named. It appears that a subscription of 11 *gadyānakas* (coins) was raised by them. The dedication was made 'in the Śaka year 1019 during the victorious reign of the illustrious Sōmēśvaradēva, who belonged to the Nāga family, who was the lord of Bhōgāvati, the best of cities, the space between the ten quarters was resounding with the deep sound from the shrill drums proclaiming whose brilliant victories, whose crest was a cow and tiger, who was, as it were, the sun to the lotus of the Chhinda family, who resembled a bee which was rendered yellow by the mass of the pollen on the lotus, &c the feet of the great (god) Mahēśvara, who was the store-house of statesmanship, who was the shelter of the whole world; who was like Arjuna in using the bow, who was the lord of kings, who was by birth as beautiful as the god of love, who was terrible to his opponents (Pratigandabhairava), who was like Puṇḍrīvas among kings, who resembled the demi-gods in enjoyments, who was brave like Nārāyana, glorious like Indra, true like Hariśchandra, and in subduing passion, like Mahādēva, and who had acquired his kingdom by the force of his own arms'. In this *brudīvali*, some of the titles are noteworthy as they were also borne by Madhurāntakadēva of the Rājapura plates,<sup>1</sup> whom Sōmēśvaradēva is stated to have killed in battle in the long inscription found at Kuruspāl.<sup>2</sup> This would mean that both belonged to the same family, and that Sōmēśvara killed his relative and himself became a king. It does not, however, appear necessary to discuss this point before the Telugu inscriptions of these kings are published.

Returning to the date, it is to be regretted that all the original details are not available owing to the stone having broken off. The only thing that can be gleaned with certainty is the *tithi saptaṁī* and the *nakshatra Svāti*, the day which looks like *Śanaishcara* or Saturday, the *paksha* and the month having become obliterated or lost. The figures of the year in the impression are also very indistinct, but Rai Bahādur Baijnāth has satisfied himself from the original stone that it is 1019. Luckily, the cyclic year *Īśvara-samvatsara* is also given. From

<sup>1</sup> Above, Vol IX p 181

<sup>2</sup> Above, p 26



these insufficient data Mr Gokul Prasād, Tahsildār of Dhamtari, has, however, calculated its English equivalent to be Saturday, the 18th July 1097 A D He states that the Īśvari-samvatsara occurred in the Śaka year 1020, so the year referred to in the inscription must be the one which had expired<sup>1</sup> and that in these two years, there was only one *saptamī* combined with a Saturday and the *Svāti nakshatra*, and this *tithi* belonged to the bright fortnight of the Śrāvana month in Śaka 1020 current

TEXT.<sup>2</sup>

- 1 [Sva\*]sti [||\*] [saha]sra-phanāmani-kirana-nikarāva[bh]āsu[ra]
- 2 [N]āgava[m]ś-ōdbhava Bhōgāvati-puravarēśvara viśa[da-ja]-
- 3 [ya]-patu-pataba-[g]āmbhīrya-dhīvān-[āla]mkārta-da[śa]-diś-āmta[rā]-
- 4 la <sup>3</sup>dhēnu-vyāghra-lāmechchana Chchhi[m]da-[ku]la-kamala-bhāskara mahā-Ma[hē]-
- 5 śvaia-charana-kamja-kimjal[k]a-pumja-pimjarita-bhramarā[ya]mā[na]
- 6 [rā]ja-vidyā-nidhāna samasta-je(ja)gad-āśrayam kōdamda-Dhanamjayam rā-
- 7 [jā]dhi[rā]ja saba[ja]-Manōjam Pratigamda-bhairava rāja-Purāraja bhō-
- 8 ga-vidyādharā vira-Laksh[m]idharā mahimā-Mahē[m\*]dra sa[tya]-Haris[chamdrām]
- 9 . . . . . [Mada]na-Ma[hēśva]ram nija-bh[u]j-ōpārjita . . .
- 10 . . . śvaia [śrī] . . . . . [pana vindhyavāsini ?]-
- 11 [dēvi]-varaprasādam [śrī-Sōmē]śvaradēva-pra[vardhmāna]-
- 12 [vi]jaya-[rā]jyē Śakē Sa[m]vā(a)t [1]0[1]9 Īśvara[nāma]\*-samvatsar[ē] . .
- 13 . . . . . [si]ta-sa[ptamyām] <sup>5</sup>Sa[niścha]ra-dinē Svāti-naksha[trē]
- 14 . . . . . L[ōkē]śvara[sya] . . . . .
- 15 . . . . . rāya dipakam sarvva-ja[nēna] <sup>6</sup>manthāpahan kṛtvā ē-
- 16 kādaśa gadyānakā<sup>7</sup> grāha<sup>8</sup>itvā dat[t\*]am Lōkēśva[rāya].
- 17 [Lōkē]s(ś)varasya agrēpa dipakam yō dadāt[i] dailimushāva<sup>9</sup>
- 18 pradī[pē]na [Śiva]lōkam vrajē[n-na]rah | [ta]pas[vi] vrāhmaṇa[ś=ch=ai]-
- 19 va sādhu putra[h] kṛtōdyamam | idriśa[m] pālyatē<sup>10</sup> yas-tu tasya
- 20 pun(n)yam=a[nam]takam || asya dharmma-vināsā(śā)ya kurutē yō ma-
- 21 dōtkatah vrāhmaṇah<sup>11</sup> kōtighāta . lmgā-bhēda . bhavēt
- 22 yāvan=nabh[ō] tishthati chamdrasūryō(ryan) Mēru[h\*] kshiti[r\*]=bhū(bhū)dhara-
- 23 tārak-ā[dyāh]
- 24 apāmpatīś=ch=aiva sarid-va[n-āu]gham(i) tāvat=samam dipaka <sup>12</sup>pra[svā]layam
- 25 <sup>13</sup>Chchhandēśvarapamditēna likhitam | Mitradēva-sūtrakā[rēna] u-
- 26 . Rana-dhavaia <sup>14</sup>rudhārēna kamaritam

<sup>1</sup> For examples of this sort of somewhat inaccurate dating referring to an expired year and coupling it with the name of the current cyclic year, see quotation from Dr Kielhorn's remarks above, Vol IX p 176

<sup>2</sup> No 255 of the Madras Epigraphical collection for 1908 [The syllables *gadyānaka* appear to be inscribed at the top of the inscription —Ed ]

<sup>3</sup> [This is the reading in some of the other Bastar inscriptions where the passage occurs —Ed ]

<sup>4</sup> [There seems to be an erasure between *Īśvara* and *samvatsara* in the original but no room for two *aksharas* —Ed ]

<sup>5</sup> Read *Śanaishchra*.

<sup>6</sup> [It is not unlikely that the intended reading is *-jan aīka-malāpa[haṇ]* —Ed ]

<sup>7</sup> Read *gadyānakā* *Gadyānaka* is a weight = 32 *guṇas*, (Yājñavalkya, III 258) The symbol immediately following the letter *kā* of *gadyānakā* may represent a numeral figure

<sup>8</sup> Read *grāhayitrā*

<sup>9</sup> [The reading seems to be *vasi vishisham cha* —Ed ]

<sup>10</sup> Read *pālyatē-yas-tu*

<sup>11</sup> Read *Brāhmaṇānām*

<sup>12</sup> Perhaps *pradānōyam* though it offends against the metre

<sup>13</sup> Read *Chandēśvara*

<sup>14</sup> Probably *rūpakārēna utkīrtam* Compare above, p 33, text 1 26 [The original seems to show *[Dugarā?naka pīritam]* —Ed ]

272 — V. 1439.— *Archæol Surv of India*, Vol. VI p 79, and Plate xi Mâchâdi (near Alvar) inscription of the time of the *Mahārājādhirāja* Gōgādēva, the son of Âsaladēva, of the Vadagūjara family, and of the reign of Sultân Pêrôja Sâhi (Firôz Shâh) —

(L 6) — samvatsarê=smin śrī-Vikramāditya-rājyê (?) samvat 1439 Sâ(śâ)kê 1304 varshê Vaisâ(śâ)sha(kha)-sudi 6 Ravi-dinê | Pushya-nakshatrê | śrī-suratâna-Pêrôjasâhi-rājyê

Sunday, 20th April A D 1382, see *Ind Ant*. Vol. XIX. p 31, No 43.

273 — V. 1442.— *Ant Remains Bo Pres* p. 185. Vêrâval inscription of the time of the chief Bharmā of the Râshtrôda (Râshtrakûta) family —

Samvat 1442 varshê Âshâdha-vadi 8 Śānau ||

Saturday, 11th June A D 1384<sup>1</sup>

274 — V 1443.— *Archæol Surv of India*, Vol III. p. 68, and Plate xxiv 1-3. Masâr (Mahâsâra) Jaina image inscriptions of the reign of the *Rājā* Nâthadēva of Mahâsâra —

(Inscr 1, line 1) — sam 1443 J[<sup>y</sup>\*]êshtha-sudi 5 Gurau.

Thursday, 3rd May A D 1386<sup>2</sup>

275.— V. 1445.— *Archæol Surv. of India*, Vol. XVII. p. 41, and Plate xxii. Bôramdêo Satî-pillar inscription —

(L 1) — samvat 1445 Bhâva-nâma-samva[tsa]rê Âsvi(śvi)na-sudi 13 Sômê.

Monday, 14th September A D 1388, see *Ind Ant* Vol. XIX p 32, No. 44

276 — V. 1445 — *Ant Remains Bo. Pres.* p 178 Vanthali (Junâgadh) inscription of some Chûdâsamâ chiefs —

Śara-yuga-manu-samvatsara-1445-varshê Phâlgua[na\*]-sudi-pamchamî Sômê ||

Monday, 1st February A.D 1389, see *Ind Ant* Vol XIX p 26, No 19

The inscription mentions Shangâra (Khangâra), Jayasimha, Mahipati, Mōkalasimha, etc

277 — V. 1445.— *Ant Remains Bo Pres.* p. 183 Chôr-wâd (Junâgadh) inscription of some chiefs of the Shatrimśa family —

Samvat 1445 varshê Phâgana-sudi 5 Sômê

Monday, 1st February A D 1389.

The inscription mentions Lâniga, his son Bhîmasimha; his son Lâvanyapâla; his sons Lakshmasimha, Laksha, and Lashanapâla, Lakshmasimha's son Râjasimha, etc

278 — V. 1452 — *Ant Remains Bo. Pres* p 179. Mângrol inscription of the time of Nasaratha (Nasrat Shâh) of Yôginîpura (Delhi) and Daphara-khâna (Zafar Khân) of Gujarât —

Samvat 1452 varshê Vaisâka(kha)-vadi 15 Ravan śrī-Yôginîpurê pâtasâhi-srī-Nasaratha-vijayarājyê tan-niyukt[ê\*] śrī-Gurjara dharitryâm śrī-Dapharakhânê rājyam kurvatī

Sunday, 7th May A D 1396, see *Ind Ant*. Vol. XIX. p 355, No 155.

279 — V. 1455.— Bihâr (Darbhanga) (spurious ?) plate of the *Mahārājādhirāja* Śivasimhadēva, the son of Dêvasimha, [of Mithilâ], recording a grant which was made in favour of the poet Vidyâpati; see below, No. 578 of Lakshmanasêna-s 293 (?)

280 — V. 1458 — *Ind Ant* Vol. XXII p 83 Notice of a Râypur (now Nâgpur Museum) inscription of the time of the *Mahārājādhirāja* Brahmadēva of Râyapura,<sup>3</sup> and his minister, the *Nāyaka* Hâjurâjadēva —

(L 9) — sa[m]vatu 1458 varshê Sâ(śâ)kê 1322<sup>4</sup> samayê Sarvajita(n)-nâma-samvatsarê Phâglu(lgu)na-sudha-ashtamî<sup>5</sup> Su(śu)krê

<sup>1</sup> This is the equivalent of the date for *Chaitrâd*: V 1442 current, and the *pûrnimânta* Âshâdha

<sup>2</sup> On this day the *tithi* of the date commenced 3 n 50 m after mean sunrise

<sup>3</sup> In No 283 it is stated that the chief's capital was Khavâtikâ (Khalâri)

<sup>4</sup> Wrongly for 1323

<sup>5</sup> Read *śuddh-dashamî*

Friday, 10th February A D 1402, see *ibid* Vol XIX p 26, No 20

Lashmidêva (Lakshmidêva), his son Simgha (Simha), his son Râmachandra, his son Harirâyabrahman (Brahmadêva, or Râyabrahmadêva).

281 — V 1466 — *Archæol. Surv of India*, Vol XXI. p 18, and Plate xiv. Râsin inscription of a chief (*mahîpati*) Paramardin —

(L 1) — samvat 1466 varshê Chaitra-sudi 7 Śan[au] |

Saturday, 23rd March A D. 1409, see *Ind Ant* Vol XIX p 355, No. 156

282 — V. 1467. — *Jour Beng As Soc* Vol XXXI p 422, and Plate iii No. xv. Gwâlor inscription of the *Mahârâjâdhirâja* Viranga (or Virama) ?-dêva —

(L 1) — samvatu 1467 varshê Mârğa sudi 5 So[ma ?]-dinam || mahârâjâdhirâja-śrî-Virangadêvah (?)

Monday, 1st December A D. 1410

283 — V 1470 (for 1471) — *Ep. Ind* Vol II p 230 Khalârî inscription of the time of the Kalachuti (Kalachuri) Haribrahmadêva (Brahmadêva<sup>1</sup>) of Khalvâtikâ, (composed by Mîśra Dâmôdara) —

(L 15) — samvat 1470 varshê Sâ(sâ)kê 1334<sup>2</sup> shashtyâvdayôr=mmadhyê<sup>3</sup> Plava-nâma-samvatsarê Mâgha-sudi 9 Śani-vâsarê Rôhini-nakshatrê

Saturday, 19th January A D 1415

In the Kalachuti (Kalachuri) branch of the Ahuhaya (Haihaya) family, Simhana, his son Râmadêva (slew in battle Bhôningadêva), his son Haribrahmadêva

284 — V 1473. — *Ant Remains Bo Pres* pp 176 and 316 Junâgadh (Girnâr) inscription of the time of [the Chûdâsamâ chief] Jayasimha II.; (composed by Śâmalâ (?), the son of Mantrisimha and grandson of Dhândhala) —

Samvad=Râma turamga-sâgara-mahî-samkhyê=tha Śâkrê<sup>4</sup> sitê pamchamyâm Bhṛigu-vâsarê

Friday, 21st May A D 1417

In the family of Yadu, Mandalîka [I], his son Mahîpâla, his son Khangâra, his son Jayasimha [I], his son Muktasimha, his son Mandalîka [II], his younger brother Mêlga, his son Jayasimha [II] <sup>5</sup>

285 — V 1481 — *Jour Beng As Soc* Vol LII Part I p 70. Dêdgadh (now Calcutta Museum) Jaina inscription of the time of Sâhi Âlambhaka ("Hûshang Ghôri *alias* Alp Khân" of Mâlava, the founder of Mându, here called Mandapapura) —

(L 14) — samvatsarê=smin=nrîpa-Vikramâditya-gatâvda(bda) 1481 Śâkê śrî-Śâlivâhanât 1346 Vaisâkha-mâsê śukla-pakshê 15 pûrnamâsyâm Guru-vâsarê | Svâtî-nakshatrê | Simha-lagn-ôdayê || (and evidently afterwards repeated in verse)

Thursday, 13th April A D 1424, see *Ind Ant* Vol XIX p 32, No 45

286 — V 1485 — *Ep Ind* Vol. II p 410, *Bhâvnagar Inscr* p 96 Chitôrgadh inscription of the Guhila Mōkala of Mēdapâta (Mêvâd), (composed by Êkanâtha, the son of Bhatta Vishnu) —

(L 50) — Abdê bân-âshta-vêda-kshiti-parikalitê Vikramâmbhōjabamdhôh punyê mâsê Tapasyê savitari Makaram yâti jivê Ghata-sthê || (1) pakshê śukl-êtarasmin=Suraguru-divasê ch=Âryama-rkshê tritîyâ-tithyâm

(L 53) — samvat 1485 varshê Mâgha-sudi [3] Guru-dinê . . .

Both dates are irregular

<sup>1</sup> See above, No 280

<sup>2</sup> Wrongly for 1336

<sup>4</sup> So far as I can make out, this is equivalent to *Jyâshthâ*

<sup>3</sup> Read *shashtyâbda-madhyê*

<sup>5</sup> See below, No 345.

In the Guhila family, Arisimha, his son Hammira, his son Kshêtra, his son Lakshasimha, his son Mòkala (defeated Pêrôja, 'the king of the Yavanas,' i.e. the Sultân Firôz Shâh)

287 — V. 1493 — From impressions supplied by Dr. Burgess. Dêôgadh Jaina inscription — (L 5) — samvatu 1493 Śākê 1358 varshê Vaisâsha(kha)-vi(va)di 5 Gurai(rau) dinê Mûla-nakshatrê ||

Thursday, 5th April A.D. 1436<sup>1</sup>

288 — V. 1494 — *Bhâvnagar Inscr* p. 112 Nâgadâ Jaina inscription of the reign of the Guhila Kumbhakarna, the son of Mòkala, of Mèdapâta (Mêwâd) —

(L 1) — samvat 1494 varshê Mâgha-sudi 11 Gura-vârê

Thursday, 6th February A.D. 1438

289. — V. 1496 — *Jour. Beng As Soc* Vol XVI p 1224 Ūmgâ (in Bihâr) inscription of Bhairavêndra. —

(V 21) — Jâtê tarka 6-navâ 9-mbudhî 4-ndu-gu(ga)nitê sambatsarê<sup>2</sup> Vaikramê Vaisâkhê Gura-vâsarê sitatarê pakshê tritîy[â\*]-tithau | Rôhinyâm Purushôttamam Halabhrîtam Bhadrâm Subhadrân=tathâ pratyassthâpayad=êkad=aika-vidhinâ śrî-Bhairavêndrô nrîpah ||

And further on. — ankatô-pi Vikram-âbdâh || 1496 || Vaisâkha-sudi-tritîyâ Gurô(rau) ||

Thursday, 16th April A.D. 1439, see *Ind Ant* Vol XIX p 32, No. 46.

In the town of Ūmgâ there was, in the lunar race, Bhûmipâla, his son Kumârapâla, his son Lakshmanapâla, his son Chandrapâla, his son Nayanapâla, his son Sandhapâla, his son Abhayadêva, his son Malladêva, his son Kêśîrâja, his son Varasimhadêva, his son Bhânudêva, his son Sômêśvara, his son Bhairavêndra

290 — V. 1496. — *Bhâvnagar Inscr* p. 114, *Prâchînalêkhamâlâ*, Vol. II p 28. Sâdadi Jaina inscription of the reign of the Guhila Rânâ Kumbhakarna of Mèdapâta (Mêwâd) —

(L 2) — śrîmad-Vikramatah 1496 samkhya-varshê

The inscription gives the following list of the Guhila princes Bappa,<sup>3</sup> Guhila, Bhôja, Śîla, Kâlabhôja, Bhartrbhata, Simha, Mahâyaka, Khummâna, Allata, Naravâhana, Śaktikumâra, Śuchivarman, Kîrtivarman, Yôgarâja, Vairata, Vamśapâla,<sup>4</sup> Varisimha, Vîrasimha, Arisimha, Chôdasimha, Vikramasimha, Ranasimha, Khêmasimha, Sâmantasimha, Kumârasimha, Mathanasimha, Padmasimha, Jaitrasimha, Têjasvisimha, Samarasimha, Bhuvanasimha (defeated the Châhumâna king Kîtika and the Sultân Allâvadîna), his son Jayasimha, Lakshmasimha (defeated the Mâlava king Gôgâdêva), his son Ajayasimha, his brother Arisimha, Hammîra, Khêtasimha, Laksha, his son Mòkala, Kumbhakarna

291 — V. 1497. — *Jour Beng As Soc* Vol XXXI p 422, and Plate III No XVII Gwâlor inscription of the reign of the *Mahârâjâdhrâja* Dungarêndradêva: —

(L 1) — samvat 1497 varshê Vaisâ(śâ)sha(kha)-[sudi] 7 Śukrê Punarvasu-nakshatr[ê\*] śrî-Gôpâchaladurggê mahârâjâdhrâjâ-râjâ(ja)-śrî-Dumga . . .

Friday, 8th April A.D. 1440.

292 — V. 1500. — *Bhâvnagar Inscr.* p 162, and Plate, *Prâchînalêkhamâlâ*, Vol II p 26 Mahuvâ inscription, recording the construction of a tank by the *Śrêshṭhin* Mòkala on the land of the Gôhilla Sâranga. —

(L 1) — Svasti svastîmatî prasiddha-nrîpatî-śrî-Vikram-âtîkramât samvad=Vishnu-padaadvay-êshu-jagatî-samkhyê Prajânâmpatau | mitrê ch=ôttara-gê prachamda-kiranê dhanyê madhau Mâdhavê śuklê pûrṇa-tithau Gurau cha Guru-bhê sadyôga-bhôga-kshanê ||

<sup>1</sup> On this day the *tithi* of the date commenced 6 h 31 m after mean sunrise

<sup>2</sup> Read *sambatsarê*

<sup>3</sup> For the princes from Bappa to Samarasimha see the list above, No 243, which differs in some respects.

<sup>4</sup> Below, in Nos 415 and 431, we find the name *Hamsapâla*

(L. 16).— Svastī śrīman-nrīpa-Vikramārkka-samay-ātīta-samvat 1500 varshē Prajāpati-nāmnī samvatsarē | uttarāyanē | vasanta-ritau | Vaiśākha-śukla-pamchamyām Gurau |  
Thursday, 23rd April A.D. 1444, see *Ind Ant* Vol. XIX p 38, No 73

293—V. 1503—From Sir A Cunningham's rubbings. Inscription at Udaypur (in Gwāhor) —

(L 1) — samvatu 1503 varishē Phāguna-vadī 10 Su(śu)kra-dī[va]sē  
Friday, 10th February, A.D. 1447, see *Ind Ant* Vol XIX p 168, No. 91

294—V. 1510 — *Jour Beng As Soc* Vol XXXI p 423, and a rubbing, supplied by Dr Burgess Gwāhor inscription of the reign of the Mahārājādhīrāja Dungarēndradēva —

(L 1) — samvat 1510 varshē Māgha-sudī 8 Sōmē srī-Gōpagirau mahārājādhīrāja rāj(ja)-srī-Dungarēndradēva-rājy[ē\*] pravarttamānē |

Monday, 7th January A.D. 1454, see *Ind Ant* Vol XIX p 374, No 199

295—V. 1515.— *Archaeol Surv of India*, Vol XXIII Plates xx and xxi Inscription in the uppermost storey of the Guhila Kumbhakarna's *Kirtistambha*, or 'column of fame,' at Chitōrgadh —

(V 185) — Śrī-Vikramāt=pamchadaś-ādhikē=smun=varshē satē pamchadaśē vyatītē | Chaitra-āsītē=namga-tithau vyadhāyī srī-Kumbhamēnur=vasudhādhipēna ||<sup>1</sup>

296—V. 1516 — *Archaeol Surv of India*, Vol III p 131, and Plate xxxix Inscription on jamb of temple of Gayāsūrī Dēvī at Gayā —

(L 26) — Varshē [śāstra ?]-ku-vā[na]-aham[dra-sa]hitē Mēsham gatē bhāskarē Chaitrē nāga-tithau sit[ē] Guru-dinē . . .

(L 30) — samvat 1516 varshē Chaitra-sudī 5 Gur[u]-din[ē] ||

Thursday, 27th March A.D. 1460, see *Ind Ant* Vol XIX p 39, No 74

According to an account prepared for Sir A Cunningham, the inscription contains the names of Sindhurāja, Dāmi [I], Sandēvara (?), Dāmi [II], Mahīpāla, Dēvidāsa, Sūryadāsa, and of his son Śaktisimha and grandson Madana

297—V 1545 — *Bhāvnagar Inscr* p 117 Udaypur (in Rājputāna) inscription of the time of the Guhila Rājamalla, the son of Kumbhakarna, of Mēdapāta (Mēwād), (composed by Mahēśvara, the son of Atri and grandson of Kēśava-Jhōtinga<sup>2</sup>) —

(V 99) — Vatsarē nrīpati-Vikram-ātyayāt vāna-vēda-sāra-bhūmi-sammitē 1545 Chaitra-śukla-dasamī Guru-vārē

Thursday, 12th March A.D. 1489

The inscription especially eulogizes the Guhila princes Arisimha, Hamīra, Kshētrasimha, Lakshasimha, Mōkala, Kumbhakarna, and Rājamalla

298—V 1553 — *Ant Remains Bo Pres* p 266 Borsad stepwell inscription —

(L 1) — samvat 1553 varshē Śrāvana-vadī 13 Ravau

Sunday, 7th August A.D. 1496, see *Ind Ant* Vol XIX p 178, No 124

299—Āshādhādī-V. 1555 — *Ant Remains Bo Pres* p 264 Adāli well inscription of the Rānī Rūdādēvī, the wife of the Vāghēla Virasimha of Dandāhidēsa, of the reign of the 'Patasāha' Mahamūda (Sultān Mahmūd Baiqara) —

(L 21) — Śrīman-nrīpa-Vikrama-samay-ātītā Āshādhādī-samvat 1555 varshē Śāk[ē\*] 1420 pravartamānē uttarāyana(na)-gatē śrī-sūry[ē\*] śīsarutau<sup>3</sup> Māgha-māsē sukla-pakshē pañchamyām tithau Budha-vāsarē Uttarābhadrapad[ā\*]-nakshatrē Siddhi(ddha)-nāmnī yōgē Bava-karanē Mīna-rāsau sthitē chamdrē

Wednesday, 16th January A.D. 1499; see *Ind Ant* Vol XIX. p 27, No 23

<sup>1</sup> In verses/184, 186 and 187 there are other dates of V 1505 1507 and 1509

<sup>2</sup> Below, in No 301, the second name is spelt Jōtinga

<sup>3</sup> Read śīsarutau





The Vāghēla Mōkalasimha, his son Karna, his son Mūlurāja, his son Mahīpa, his son Virasimha, married Rūdādēvī, their sons Varasimha and Jētra (? Jaitra)

300 — V 1556 — *Ind Ant Vol IV* p 368, *Ant Remains Bo Pres* p 254, *Ep Ind Vol IV* p 298 Ahmadābād well inscription of Bāi Harira, of the reign of the 'Pātusāha' Mahamūda (Sultān Mahmūd Baiqara) —

(L 12) — samvat 1556 varshē Śākē 1421 pravarttamānē Pausa-śudī 13 Sōmē

The date is irregular <sup>1</sup>

301 — V 1556 and 1561 — *Jour Beng As Soc Vol LVI Part I* p 79 Nagari (near Chitōr) inscription of the Guhila Rājamalla (the son of Kumbhakarna) of Mēdapāta (Mēwād) and his wife Śringārādēvī, a daughter of the prince Yōdha (the son of Ranamalla) of Marusthali (Mār wād), (composed by Mahēsa, the son of Atri and grandson of Jōtinga-Kēsava<sup>2</sup>) —

(V 24) — Ritu-bāna-bāna-śasi-samkhya-vatsarē Nabhasab sita-Smaratithau sa-Bhūmyōh(jē)

Tuesday, 31st July A D 1498

Samvat 1561 varshē Śākē 1426 pravarttamānē uttarāyana(na)-gatē srī-sūryē vasamta-ritau mahāmāngalya-prada-Vaisāsha(kha)-māsē sukla-pakshē tṛitīyāyām punya-tithau Budhāvāsarē yathāvarttamāna-nakshatra-yōga-kara . . .

Wednesday, 17th April A D 1504

302 — V 1557 (?) — Nāralai inscription of the reign of the Guhila Rāyamalla (Rājamalla), see below, No 306

303 — V. 1581 — *Archæol. Surv of India*, Vol V p 144, and Plate xli H Delhi Siwālik pillar inscription of the reign of Sultān Ibrāhīm Lōdī —

(L 1) — samvat 1581 va° Chaitra-vadī 13 Bhauma-dinē

Tuesday, 21st March A D 1525, see *Ind Ant Vol XIX* p 176, No 117

304 — V. 1587. — *Ep Ind Vol II* p. 42, *Bhāvnagar Inscr* p 134 Śātruñjaya inscription on the seventh restoration of the temple of Pundarika, mentions the Sultāns of Gujarāt Mahimūda (Mahmūd Baiqara), Madāphara-sāha (Muzaffar II), and Bāhadara-sāha (Bahādur), and the Guhila rulers of Chitrakūta Kumbharāja, his son Rājamalla, his son Samgrāmasimha, and [his son] Ratnasimha; (composed by Lāvanyasamaya) —

(L 2) — samvat 1587 varshē

(L 30) — Vikrama-samay-ātītē tithi-mita-samvatsarē 'śva-vasu-varshē | 1587 | Śākē jagat-tri-bānē 53 Vaisāshē(khē) krishna-shashthyām cha || . . . vahamānē Dhanur-lagnē

305 — V. 1595. — *Proceedings Beng As Soc* 1875, p 16. Tilbegāmpur inscription of the reign of the emperor Humāūm (Humāyūn) —

Śrī-nripa-Vikramāditya-rāyē samvat 1595 Śākē 1460 varshē Mārgasira-māsē śuklē pakshē dasamī-tithau Śani-vāsarē Uttarā-nakshatrē Varyāna-nāma-yōgē

The date is irregular <sup>3</sup>

306 — V 1597 (for 1557 ?) — *Bhāvnagar Inscr* p 140 Nāralai inscription of the time of the Guhila Rānē Rāyamalla (Rājamalla), the son of Kumbhakarna, of Mēdapāta (Mēwād), and of his son, the Mahākumāra Prithvirāja —

(L 2) — samvat 1597 varshē Vaisākha-māsē | sukla-pakshē shashthyām tithau Śukravāsarē Punarvasu-riksha-chandra-yōgē |

<sup>1</sup> The 13th tithi of the bright half of Pausa of V 1556 expired ended on Sunday, 15th December A D 1499, and the same tithi of the dark half on Monday, 30th December A D 1499

<sup>2</sup> Above, in No 297, the first name is spelt *Jhōtinga*

<sup>3</sup> The intended day may be Saturday, 30th November A D 1538 with the nakshatra Uttarabhadrapadā and the yōga Varyas, but on this day the 10th tithi only commenced 16 h 34 m after mean sunrise. The date of a corresponding Persian inscription, published *ibid*, would correspond to Friday, 25th October A D 1538



For V. 1597 the date is irregular, for V. 1557<sup>1</sup> it would regularly correspond to Friday, 23rd April A D. 1501

307.—V. 1646 — *Proceedings Beng As Soc.* 1875, p 83 Benares inscription of the time of the emperor Akavara (Akbar) and his minister Tôdara —

(L. 8).—Kri(r)tu-nigama-ras-âtmâ(?)—1646-sammitê vatsar-êśô

308 — V. 1650.—*Ep Ind* Vol II p 50, No xii Śatruñjaya Âdiśvara temple inscription, eulogizes some members of the Tapâ *gachchha*, and mentions the emperor Akabbara (Akbar), (composed by Hêma vijaya). Latest date —

(L 77) — gagana-bâna-kalâ-1650-mitê 'bdê

309 — V. 1651 and 1652.—*Ep Ind.* Vol. I. p 323 Inscription in the temple of Vâdîpura-Pârśvanâtha at Anhilvâd, containing a *paññavali* of the Brihat-Kharatara *gachchha*, date of the reign of the emperor Akabbara (Akbar).—

(L. 3) — Pâtisâhi-śrî-Akabbara-râjyê | śrî-Vikrama-nrîpa-samayât-samvati 1651 Mârggaśîrsha-sita-navamî-dinê Sôma-vârê | Pûrvabhadrapad[â\*]-nakshatrê

Monday, 11th November A D 1594, see *Ind. Ant.* Vol XX p 141, note 31

Another date in the same inscription —

(L 47) — Kara-karana-kâya-ku-pramita-samvat Allâi 41 varshê | Vaisâsha(kha)-vadî dvâdasî-vâsarê Guru-vârê Rêvatî-nakshatrê

Thursday, 13th May A D 1596, see *ibid.* Vol. XX. p 141, note 32.

310 — V. 1652 — *Ep Ind* Vol II p. 59, No xiii Śatruñjaya Jaina inscription of the reign of the emperor Akabara (Akbar) —

(L 1) — śrî-samvat 1652 varshê Mârgê(rga)-vadî 2 Sôma-vâsarê Pushya-nakshatrê

Monday, 8th December A D. 1595.<sup>2</sup>

311 — V 1654.—*Proceedings Beng As Soc* 1876, p 110 Rôhtâs inscription of the time of the *Mahârâjâdhrâja* Mânasimha:—

(L. 1) — samvat 1654 . . Ambhêdh-îshu-ras-êmdubhîh parimitê punyâyanê hâyanê Chattrê mâsi valakshê(ksha)-pakshê(ksha)-valitê shashthyâm tithau Śitagoh | vârê.

Monday, 14th March A.D 1597.

312 — V. 1654 — *Bhâvnagar Inscr* p 144. Sâdadî inscription of the reign of the *Mahârânâ* Amarasimhaji [of Mêwâd] —

(L 3) — śrî-nrîpa-Vikramârka-samay[â\*]t || samvat 1654 va[r\*]shê Śâk[ê\*] 1520 pravarttamânê mahâmâmgalya-prada-Vaisâsha(kha)-m[â\*]sê krishna-pakshê dvitîyâyâm tithau Brihaspatta(tî)-vâsarê

Thursday, 13th April A D 1598

313 — V. 1675 — *Ep Ind.* Vol II p 60, No. xv. Śatruñjaya Jaina inscription<sup>3</sup> of the reign of the emperor Jahângira (Jahângir) —

(L 1) — sam 1675 Vaisâkha-sudi 13 tithau Śukra-vârê suratâna-Nûradîna-Jahâmgîra-Savâi-vijayrâjyê ||

Friday, 16th April A.D. 1619

<sup>1</sup> The year V 1557 falls in the reign of Râjamalla, already in V. 1587 his grandson Ratnasimha was reigning, see above, Nos 301 and 304.

<sup>2</sup> But on this day the moon entered the *nakshatra* Pushya only 19 h. 3 m after mean sunrise

<sup>3</sup> Other Śatruñjaya inscriptions of the same reign and date *ibid.* p 61, No xviii, p. 62, No xvii, p. 63, No xix. and No. xx., p 67, No xxiii. and No xxiv., and of the same date, p 60, No xiv., p 61, No. xvi, and p. 67, No. xxii.

314 — V. 1675 and 1676. — *Ep Ind* Vol II p 64, No **xxi** Śatruñjaya Jaina inscription of the time of Jasavanta, the son of the Yāma Śatruñaiya, of Navinapura (Navānagar) in Hāllāra (Halār Prānt), (composed by Dēvasāgara) —

(L 1) — samvat 1675 varshê Śākê 1541 pravarttamānê |

(L 19) — Prāgukta-vatsarê ramyê | Mādhav-ārjuna-pakshakê | Rôhinî-bha-tritîyâyām Budhavāsara-samyujî ||

Wednesday, 7th April A.D 1619.

(L 25) — samvat 1676 varshê Phālguna-sita-dvîtîyâyām tithau Dautyagura-vāsarê Rēvatî-nakshatrê

Friday, 25th February A D 1620

315 — V 1680 — *Proceedings Beng As Soc* 1875, p 82. Benares inscription of the time of a prince Vāsudēva of the lunar race —

(L 1) — Vyom-āshta-shat-chandra-1680-mitê śubhê=bdau(bdê) | māsê Śuchau Brahma-tithau śivâyām

316 — V. 1683. — *Ep Ind* Vol II p 68, No **xxvii** Śatruñjaya Jaina inscription of the reign of the emperor Jihāngira (Jahāngir), (composed by Dēvasāgara) —

(L 1) — samvat 1683 varshê || Pātisāha-Jihāngira śrî-Salēmasāha-bhūmamdalākhamdala-vijayarājyê ||

(L 33) — samvat 1683 varshê | Māgha-sudî trayōdasî-tithau Sōma-vāsarê

Monday, 30th January A D 1626

317 — V. 1686 — *Ep Ind* Vol II p 72, No **xxx** Śatruñjaya Jaina inscription of the reign of the emperor Śāhājyāhām (Shāh-Jahān) —

(L 1) — samvat 1686 varshê Vaisākha-sudî 5 Budhê Śākê 1551 pravarttamānê.

(L 3). — Pātāsāhā-srî Śāhājyāhām-vijayarājyê

Wednesday, 8th April A D 1629

318 — V. 1688 — *Jour. Beng. As Soc* Vol VIII p 695. Inscription of the Tōmara Mitrasēna, on a "slab removed from above the Kothoutiya gate of the Fort Rôhtās"; (composed by Śivadēva, the son of Krishnadēva) —

(V. 18) — Sandham bhūmīndu(ndra) chūdāmanir-akrita vasudvandva shat-chandra-1688-samkhyê varshê śrî-Vikramārka-kshatipati-ganitê samvatê sammata-śrîh |

In the Tomara family at Gôpāchala (Gwālior), Virasimha, his son Uddharana, his son Virama, his son Ganapati, his son Hūngurasimha (Dungarasimha?), his son Kīrtisimha, his son Kalyānasāhi; his son Mānasāhi, his son Vikramasāhi, his son Rāmasāhi, his son Śālvāhana, his sons Śyāmasāhi and Mitrasēna (contemporaries of Sāhi Jallāladīna)

Compare the Narwar pillar inscription, *ibid* Vol XXXI p. 404, Plate iv

319 — V 1689 — *Ep Ind* Vol I p 301. Date of the renewal of the Vadnagar inscription of V 1208 (above, No. 130) —

(L 45) — Chaitra-masê subhrô pakshê pratipad-Guruvāsarê | Namd-āshta-nripê<sup>1</sup> 1689 varshê prasasti[1\*=]likhitâ punah ||

Thursday, 28th February A D 1633<sup>2</sup>

320 — V 1717 — *Archaeol Surv of India*, Vol XXI p 136 Notice of a Chambā inscription, dated (according to Sir A Cunningham's rubbings) —

(L 1) — viman-nripati-Vikramāditya-samvatsarê 1717 śrî-Śālvāhana-śakê 1582 śrî-Śāstra-samvatsarê 36 Vaisākha(kha)-vadi trayodasyām Vn(bu)dhv-vāsarê | Mēshê=rka-samkr[ā]mtau.

Wednesday, 28th March A D 1660, see *Ind Ant* Vol XX p 152, No 6

<sup>1</sup> Here one syllable is wanting

<sup>2</sup> On this day the *tithi* of the date commenced 1 h 25 m after mean sunrise

321 — V. 1718, 1722, and 1732.—*Bhāvnagar Inscr* pp 145 and 150. Rājanagar-Kāṅkarōli inscriptions, containing the second and third *sargas* of Rānachohhōda's *Rājaprasasti-mahākāvya*

322 — V. 1724 — *Jour Amer Or. Soc* Vol VII. p. 4 Rāmnapur inscription of king Hṛidayēsa of Gadhdāśa and his wife Sundaridēvi; (composed by Jayagōvinda, the son of Maṇḍana) —

(From Sir A. Cunningham's rubbings, line 64) — Vēda-nētra-hay-ēndv-abdē Jyēsthē Viṣṇu-tithau [ś]itau || . . . . samvat 1724 varshē Jyēsthā-śuddha 11 Śukra-vāsar[ś] ||

The date is irregular, see *Ind Ant.* Vol XIX. p 369, No. 189

The inscription enumerates Yādavarāya (a monarch in Gadhdāśa), Mādhavasimha, Jagannātha, Raghunātha, Rudradēva, Vihārisimha, Narasimhadēva, Sūryabhānu, Vāsudēva, Gōpālasāhi, Bhūpālasāhi, Gōpinātha, Rāmachandra, Suratānasimha, Hariharadēva, Kṛṣṇadēva, Jagatsimha, Mahāsimha, Durjanamalla, Yaśahkarna, Pratāpāditya, Yaśāśchandra, Manōharasimha, Gōvindasimha, Rāmachandra, Karna, Ratnasēna, Kamalanayana, Naraharidēva, Virasimha, Tribhuvanarāya, Pṛithvirāja, Bhāratīchandra, Madanasimha, Ugrasēna, Rāmasāhi, Tārāchandra, Udayasimha, Bhānumitra, Bhavānidāsa, Sivasimha, Harinārāyaṇa, Sēbalasimha, Rājasimha, Dādīrāya, Gōrakahadāsa, Arjunasimha, Samgrāmasāhi; Dalapati, married Durgāvatī,<sup>1</sup> their son Viranārāyaṇa; Dalapati's younger brother Chandrasāhi, Madhukarasāhi; Prēmanārāyaṇa (Prēmasāhi), Hṛidayēsa, married Sundaridēvi; their daughter (?) Mṛgāvatī.

323.— V. 1770 — *Bhāvnagar Inscr.* p 155. Udaypur (in Rājputāna) inscription of the time of the Rānā Samgrāmasimha of Mēwād —

(L 20) — Svasti śrī-Vikramāditya-rājyō(jēm?)dra-gata-kālatāh | gagan-ādry-aśva-bhū-samkhyē (1770) vatsarē Śōbhan-āhvayē || 10 || Tathā cha Śaka-amśasya Śālvāhana-bhūpatēh [I<sup>e</sup>] panch-āgny-ashtī-pramitikē 1635 'svanibhē harāsyadē (?) || 11 || Saumyāyanē savitarī guru-śukr-ōdayē śubhē | Chaitrasya paurṇimāyām cha

324.— V. 1861.—*Proceedings Beng As Soc* 1869, p. 204 Nāgpur plate of Ratnakumārīkē, the wife of the chief Jayantasimha [of Sambalpur] —

Āshādhē Ravi-vāsarē śubha-tithau tatrōparāgē sunī<sup>2</sup> . . . . . samvatē= shtādaśa-śatē ēkashashty-uttar-ākhyakē Vikramāditya-bhūpasya . . . . . Svarbhānu-vatsarē

Perhaps Sunday, 22nd July A D 1804, with a lunar eclipse, visible in India; but this day fell by the mean-sign system in the Jovian year Yuvan, and by the southern luni-solar system in Raktāksha.

325 — V. 1874, 1875, and 1877.—*Ind Ant.* Vol IX p. 193 Nepāl inscription of Lalitatripurasundaridēvi, the widow of the *Mahārājādhirāja* Rānasāhādūrasāha; of the time of his grandson, the *Mahārājādhirāja* Rājēndravikramasāha:—

Vēda-sapta-gaj-ēndu-mitē 1874 Vaikramē śākē Śuchi-śukla-navamyām Sōm-ānvitāyām

Monday, 23rd June A.D 1817, see *ibid* Vol XIX p 35, No 56

Tasmīnn-ēva śākē Bhādra-kṛishṇa-navamyām Śaklē.

Friday, 5th September A D 1817, see *ibid* p. 176, No 120

Bāṇa-svara-nāga-bhū-mitē 1875 śākē Māgha-māsī(?) tritīyāyām Gurau.

Thursday, 28th January A.D. 1819 (?)

<sup>1</sup> Durgāvatī, together with her son Viranārāyaṇa, is said to have died by her own hand, after a battle with Āsapha-khāna (Āsaf Khān), who had been sent by the emperor Akabara (Akbar) for the purpose of levying a contribution

<sup>2</sup> Read *chandr-ōparāgē satī* (?)

Tasmimn=éva śakê Mârğa-kṛishna-pañchamyâm Budhê.

Wednesday, 18th November A.D 1818, see *ibid* p 169, No 96.

Pâtâh-lôka-vasu-vasumati-śakê Jyêshtha-kṛishna-daśamyâm Ravan.

Sunday, 7th May A.D. 1820, see *ibid* p 177, No 121.

Prithvinârâyanaśâha, his son Simhapratâpaśâha; his son Ranabâhâdûrasâha; his son Girvanayuddhavikramaśâha, his son Râjêndravikramaśâha.

326 — V. 1876.— *Archæol. Surv of India*, Vol. III. p. 70, and Plate xxiv. Masâr (Mahâsâra) Jaina inscription —

(L 1) — sa[m] 1876 Vê(vai)śâsha(kha)-śukla 6 Śukrê.

(L 5) — Amgarêja-râjyê varttamânê Kârusha-dêśâ.

Friday, 30th April A.D 1819.

327 — V. 1881.— *Ep. Ind.* Vol. II. p 244, and Plate. Pabhôsâ Jaina inscription —

(L. 1) — samvat 1881 mitê Mârğaśirsha-śukla-shashṭhyâm Śukra-vâsarê

(L 10).— . . . Amgarêja-vahâdura-râjyê

Friday, 26th November A.D 1824.

328 — V. 1915 and 1917.— *Archæol. Surv of India*, Vol. XXI p 136 Notice of a Chambâ plate of the *Mahârâjâdhirâja* Śrîsimhadêva (P), dated (according to Sir A. Cunningham's rubbings) —

(L 1) — śrîmad-Vikramâ[rka]-samvatsarê 191[5] śrî-Śâstra-samvatsarê 34.

(L. 7) — śrîmad-Vikramâditya-samvatsarê 1917 Śâstra-samvatsarê 36

(L 8) — Vikramâditya-samvat 1915 śrî-Śâstra-samvat 34

(L 18) — Vikramâditya-samvat 1917 Śâstra-samvat 36.

#### a.—Undated Inscriptions connected with those under A.

329 — *Gupta Inscr.* p. 146, and Plate Mandasôr pillar inscription<sup>1</sup> of the king Yaśôdharman, to whom homage was rendered by the king Mihirakula,<sup>2</sup> (composed by Vâsuka, the son of Kakka, and engraved by Gôvinda<sup>3</sup>).

330 — *Jour. Roy. As. Soc.* 1894, p 4. Jôdhpur inscription of the Pratihâra Bâuka :—

(L 21) — samvat 4 Chattrasudi 5 ||

The Brâhman Harichandra from his Kshatriya wife Bhadrâ had four sons, Bhôgabhata, Kakka Rajula, and Dadda; Rajula's son Narabhata-Pêllâpêlli; his son Nâgabhata, married Jajjikâdêvi, their sons Tâta and Bhôja, Tâta's son Yaśôvardhana; his son Chanduka; his son Śiluka or Śîluka (defeated Bhattikadêvarâja), his son Jhôtâ; his son Bhillâditya; his son Kakka, married Padminî, their son Bâuka (slew Mayûra, who had defeated Nandâvalla).<sup>4</sup>

331.—*Ep. Ind.* Vol. I. p 244, and Plate Pehevâ (Pehoa, now Lucknow Museum) inscription of the reign of Mahêndrapâladêva<sup>5</sup> [of Kanan], recording the construction of a temple of Vishnu by some members of the Tômara family. In this family there was the Râjâ Jâula, a descendant of his, Vajrata, married Mangaladêvi; their son, Jajjuka, married Chandrâ and Nâyikâ, and their sons were Gôgga, Pûrnarâja, and Dêvarâja (Composed by Ma . . . (?), the son of Bhatta Râma)

<sup>1</sup> For a fragmentary duplicate copy of this inscription see *Gupta Inscr.* p. 149, and Plate

<sup>2</sup> See below, No 521

<sup>3</sup> He also engraved the Mandasôr inscription, above, No 4 of V 589.

<sup>4</sup> Compare the Ghatiyâla inscription, above, No. 13 of V. 918

<sup>5</sup> See the dates in the Siyadônî inscription, above, No 18 of V 960, and No 20 of V 964.—The British Museum possesses two unpublished inscriptions of the reign of Mahêndrapâladêva. One of them ends (in line 8) *Pararabhattâraka mahârâjâdhirâja paramâvara śrî-Mahêndrapâladêva-râjyê 1 samvat 2 Mârgga-kud, 91* *krîtyam Siharudrên-êti*, and the other (in line 3) *Śrî-Mahêndrapâladêva-râjyê samvat 6 (?) Jyêshtha-sudi* (?)

332.—*Ep Ind.* Vol I p. 122, *Archæol Surv of India*, Vol XXI Plate cv B Khajurâhō fragmentary Chandêlla inscription, mentions Jôjjâka and Vijjâka,<sup>1</sup> and Harshadêva; also Kshitipâladêva<sup>2</sup> [of Kanauj]

333 — *Ind Ant* Vol XVIII p 237, *Archæol Surv of India*, Vol. X. Plate xxii 1, 2, 4-6 Dudaḥi inscriptions of the Chandrêlla<sup>3</sup> Dêvalabdhî, a son of Krishnapa and his wife Âsarvâ, and grandson of the Mahârâjâdhirâja Yaśôvarman.<sup>4</sup>

334 — *Ep. Ind* Vol I p 221, *Archæol Surv of India*, Vol XXI Plate xxi Fragmentary Chandêlla inscription from Mahôbâ (now in the Lucknow Museum), mentions Jêjâ<sup>5</sup> and his younger brother Vîjâ, Dhanga, his son Ganda, his son Vidyâdhara (contemporary (?) of Bhôjadêva [of Dhârâ]), Vijayapâla (contemporary of the Chêdi Gângâyadêva), and his son Kirtivarman<sup>6</sup> (who conquered Lakshmîkarna, i.e. the Chêdi Karna)

335 — *Ep Ind* Vol. I p 197 Mau (now Calcutta Museum) fragmentary inscription of the Chandêlla Madanavarmadêva; mentions [Dhanga], his son Ganda, his son Vidyâdhara, his son Vijayapâla, his son Kirtivarman, his son Sallakshavarman, his son Jayavarman, Sallakshavarman's younger brother Prithvîvarman, and Prithvîvarman's son Madanavarman<sup>7</sup>

336 — *Jour Beng As Soc* Vol. XVII Part I p 317, *Archæol Surv of India*, Vol XXI p 39 Kâlânjar fragmentary Chandêlla inscription, apparently mentions Vijayapâla, the Chêdi Karna, Jayavarman, Madanavarman, his younger brother Pratâpavarman, and Viravarman<sup>8</sup>

337 — *Ep Ind* Vol I p 333, *Archæol Surv of India*, Vol XXI Plate xv Ajyagadh rock inscription of the time of the Chandêlla Bhôjavarman; gives an account of some members of the Vâstavya clan of Kâyasthas, and mentions the Chandêllas Ganda, Kirtivarman, Paramardin, Trailôkyavarman, and Bhôjavarman<sup>9</sup>

338 — Prof Bendall's *Journey*, p 82, and Plate Ar (near Udaypur in Râjputâna) fragmentary inscription, containing the name of the [Guhila] king Śaktikumâra<sup>10</sup>

339 — *Bhâvnagar Inscr* p 72, and Plate Udaypur (in Râjputâna) fragmentary inscription, containing the names of the [Guhila] kings Śaktikumâra and Śuchivarman

340 — *Ep Ind* Vol I p 233, and Plate Udaypur (in Gwâlior) fragmentary inscription of the Paramâra rulers of Mâlava, mentions, in the lineage of the hero Paramâra, Upêndrarâja, his son Varisimha [I], his son Siyaka, his son Vâkpati [I], his son Varisimha [II] Vajrata, his son Harsha (defeated the [Râshtrakûta] king Khettiga), his son Vâkpati [II] (conquered Yuvarâja [II] of Tripuri), his younger brother Sindhurâja, his son Bhojarâja (at war with Indraratha, Toggala (?), and [the Chaulukya] Bhîma [I]), and Udayâditya<sup>11</sup>

341 — *Ind Ant* Vol XIX p 350, *Ind Inscr* No. 52 Ujjain (now Royal As Soc's) first plate only of the Paramâra Mahârâjâdhirâja Jayavarmadêva,<sup>12</sup> issued from Vardhamânapura<sup>13</sup>

Udayâditya, Naravarman, Yaśôvarman, Jayavarman

<sup>1</sup> They are called *Jayâśakti* and *Vijayâśakti* in other inscriptions, see, e.g., above, No 35 of V 1011

<sup>2</sup> See above, No 31 of V. 1005

<sup>3</sup> This is an earlier form of the name *Chandêlla*

<sup>4</sup> See above, No 35 of V 1011

<sup>5</sup> After him *Jêjâbhuktî* (*Jêjakabhuktî*, see No 176) was named. He is the *Jayâśakti* (*Jêjjâka*), and Vijju the *Vijayâśakti* (*Vijjâka*) of other inscriptions

<sup>6</sup> See above, No 76 of V. 1154

<sup>7</sup> See above, from No 101 of V 1186 to No 142 of V 1219

<sup>8</sup> See above, from No 226 of V 1317 to No 242 of V 1342

<sup>9</sup> See above, No 247 of V 1345

<sup>10</sup> See above, No 48 of V 1034

<sup>11</sup> See above, No 68 of V 1116, and No 70 of V 1137

<sup>12</sup> The grant may be assigned to the time between V 1192 and 1200

<sup>13</sup> But, when the grant was made, the king was at Chandrapuri.

2 4 6 8 10 12 14 16 18 20 22

पुष्पलयादयः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ १ ॥  
पञ्चमोऽङ्कः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ २ ॥  
पुष्पलयादयः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ ३ ॥  
पञ्चमोऽङ्कः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ ४ ॥  
पुष्पलयादयः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ ५ ॥  
पञ्चमोऽङ्कः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ ६ ॥  
पुष्पलयादयः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ ७ ॥  
पञ्चमोऽङ्कः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ ८ ॥  
पुष्पलयादयः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ ९ ॥  
पञ्चमोऽङ्कः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ १० ॥  
पुष्पलयादयः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ ११ ॥  
पञ्चमोऽङ्कः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ १२ ॥  
पुष्पलयादयः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ १३ ॥  
पञ्चमोऽङ्कः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ १४ ॥  
पुष्पलयादयः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ १५ ॥  
पञ्चमोऽङ्कः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ १६ ॥  
पुष्पलयादयः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ १७ ॥  
पञ्चमोऽङ्कः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ १८ ॥  
पुष्पलयादयः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ १९ ॥  
पञ्चमोऽङ्कः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ २० ॥  
पुष्पलयादयः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ २१ ॥  
पञ्चमोऽङ्कः कृत्यं निरुपयन्तु तस्यैव पञ्चमोऽङ्कः ॥ २२ ॥



342 — *Ind* Vol I, p 215 and Plate Jhānsī (now Lucknow Museum) fragmentary inscription of Sallakshanasimha (?),<sup>1</sup> mentions Kanyākubja, the chiefs Sidhuka and Māmaka (?), Lakkhata and Rajahpāla, Rājāladēvi, [the Chandēlla] Kirtivarman, Gaṇapāla (?), [the Paramāra] Udayāditya of Avanti, Nṛsimha, Hīra or Hīrāmśu (?), and Sallakshanasimha

343 — *Bhāvnagar Inscr* p. 206 Ratnapuri (in Mārṇād) fragmentary inscription of the reign of the Chaulukya *Mahārājādhirāja* Kumārapāladēva;<sup>2</sup> contains an order of Pūnapākshadēva or his queen, the *Mahārājñi* Girijādēvi, and mentions a *Mahārāja* Rāyapāladēva

344 — *Bhāvnagar Inscr* p 214 Cambay unfinished inscription of the Chaulukya (Vāghēlā) Viśvaladēva Arnōrāja married Salakshnadēvi, then son Lavanaprasāda, married Madanadevi, then son Viradhavala, married Vayajaladēvi, their son Viśvaladēva<sup>3</sup>

345 — *Archæol Surv of West India*, Vol II p 159, and Plate xxx, *Ant Remains Bo Pres* p 302 Girnār fragmentary inscription of the Chūdāsamā chiefs,<sup>4</sup> mentions, in the Yādava family, Mandalika [I], his son Navaghana, his son Mahipāla [I], Shangāra (Khangāra), Jayasimha, Mōkalasimha, Mōlaga, Mahipāla [II], and his son Mandalika [II]

#### B.—Inscriptions dated according to the Śaka Era.

346 — Ś 400 — *Ind Ant* Vol X p 283, and Plate Bombay As Soc's (spurious) plates of the *Mahārājādhirāja* Dharasēnadēva, the son of Guhasēna (who is called here) the son of Bhattarka (Bhatārka), issued from Valabhī —

(L 23) — Śakanripa-kāl-ātita-samvachchha(tsa)ra-sata-chatustayê Vaisākhy[ā\*]m paurṇamasi<sup>5</sup>

Compare below, No 468 of G 252

347 — Ś 400 — *Ind Ant* Vol VII p 63, and Plate Umītā (spurious)<sup>6</sup> plates of the Gujara *Mahārājādhirāja* Dadda II. Prasāntarāga, the son of Jayabhatta (Jayabhata) Vitarāga who was the son of Dada (Dadda) I, issued from (the camp before the gates of) Bharukachchha —

(L 22) — Śakanripa-kāl-ātita-samvachchha(tsa)ra-sata-chatustayê Vaisakha-paurṇamāsyām

Compare below, Nos 395 and 396 of K 380 and 385

348 — Ś 415 — *Ind Ant* Vol XVII p 199, and Plate Bagumīā (spurious) plates of the Gujara *Mahārājādhirāja* Dadda II. Prasāntarāga, the son of Jayabhatta (Jayabhata) Vitarāga who was the son of Dada (Dadda) I, issued from (the camp before the gates of) Bharukachchha —

(L 21) — Śakanripa-kāl-ātita-samvachchha(tsa)ra-sata-chatustayê pañchadas-ādhikē Yê(ṣṭh)shth-[ā]māvāsy[ā\*]-su(sū)ryagrahê

There was no solar eclipse on any of the possible equivalents of the date, see *ibid* Vol XXIV p 11, No 170

<sup>1</sup> Of about the 12th or 13th century A D

<sup>2</sup> The inscription is similar to No 183 of V 1209, and in its concluding lines has some names which also occur in the last lines of that inscription

<sup>3</sup> See above, No 222 of V 1311, and No 225 of V 1317

<sup>4</sup> See above, No 276 of V 1445, and No 284 of V 1473

<sup>5</sup> Read *paurṇamāsyām*

<sup>6</sup> See *Ind Ant* Vol XIII p 72, Vol XVII. p 185 ff., and Vol XVIII p 92



349.—Ś. 417 — *Ind. Ant* Vol XIII p 116, and Plate Ilâô (spurious) plates of the Gurjara *Mahārājādhirāja* Dadda II Prasāntarāga, the son of Jayabhata Vitarāga who was the son of Dada (Dadda) I, issued from (the camp before the gates of) Bhairukachchha —

(L 18) — Śakanripa-kāl-ātita-samvachchha(tsa)ra-sata-chatushtayē saptadās-ādhikē Yē(jyē)shth-[â\*]m[â\*]vâsy[â\*]-su(sû)ryagrâhē

There were solar eclipses on the new-moon days of the *pûrṇimānta* and the *amānta* Jyāishtha of Ś 417 expired, corresponding to the 10th May and the 8th June A D 495, but neither eclipse was visible, see *ibid* Vol XXIV p 10, No 165

350 — Ś. 631.— *Ind Ant* Vol XVIII p 234, and Plate Multāi (in the Central Provinces) plates of the Rāshtrakūta Nandarāja-Yuddhāsura. —

(L 21).— Kārttika-paurṇamāsyām

(L 29) — Śakakāla-samvatsara-satīshu shatchhv (tsv)=ĉkatu[m\*]s ōttarĉshu<sup>1</sup>

In the Rāshtrakūta lineage, Dugarāja, his son Gōvindarāja, his son (?) Svāmikarāja, his son Nandarāja-Yuddhāsura

351 — Ś. 728 (?) — *Ep Ind* Vol I p 112 Baijnāth inscription (second *prasasti*?) of the time of the *Rājānaka* Lakshmanachandra of Kiragīāma, and the reign of the king Jayachchandra of Trigarta (Jālandhara), (composed by Rāma, the son of Bhiringaka) —

(L 33) — Śakakāla-gat-ābdāh 7[26]

The inscription mentions the following *Rājānakas* of Kiragīāma Kanda, his son Buddha, his (?) son Viṅraha, his son Brahman, his son Dombaka, his son Bhuvana, his son Kalhana, his son Bilhana, married Lakshankā, the daughter of king Hridayachandra of Trigarta, their sons Rama and Lakshmana (Lakshmanachandra, who married Mayatallā)

352 — Ś. 784 — Dēōgadh Jaina pillar inscription of the reign of the *Mahārājādhirāja* Bhōjadēva [of Kanauj], and of his feudatory, the *Mahāsāmanta* Viṣhnurama, governor of Luachchhagira (Dēōgadh), see above, No 14 of V 919

353 — Ś. 838 — *Ind Ant* Vol XII p 193 Haddālā plates of the Chāpa *Mahāsāmantādhipati* Dharanivarāha, a feudatory of the *Rājādhirāja* Mahipaladēva,<sup>3</sup> issued from Vardhamāna —

(L 35) — prāpt-ōdagayana-mahāparvvan . . .

(L 44).— Śaka-samvat 836 Pausa-sudi 4 uttarāyanē ||

23rd December A D 914, see *ibid* Vol XXIII p 114, No 6

In the Chāpa family, Vikramārka, his son Addaka, his son Pulakēsi, his son Dhruvabhata, his younger brother Dharanivarāha

354.—Ś 940 — *Wiener Zeitschrift*, Vol VII p 88 Notice of the Surat plates of the reign of the Chālukya<sup>4</sup> *Mahāmandalēśvara* Kīrtirāja of Lātādēsa, the son of Gōggurāja and grandson of Bārappa who was the son of Nimbārka, recording a grant which was made by the Rāshtrakūta chief Samburāja, the son of Amritarāja and grandson of Kundarāja

355 — Ś 980.— *Ep Ind* Vol IV p 190 Date of the coronation of the Ganga *Mahārājādhirāja* Vajrahastadēva, lord of Trikalunga, as given in his Nadagām plates of Ś 979 (below, No 357) —

(L 34) — Viyad-ṛitu-nidhi-samkhyām yāti Śālāvda(bdā)-sanghē dinakrid=Viṣhabhastha<sup>5</sup> Rā(rō)hmi-bh[ĉ\*] s[u]-lagnē [ĉ\*] Dhanushī cha sita-pak-ḥc Suryya-vārē tritīyām(yā)-yuṣi sakala-dharitrim rakshitum(tum) yā(yō)=bhīpi(shī)ktih ||

<sup>1</sup> Read \*trimsad uttarashu

<sup>2</sup> For the first *prasasti* of Baijnāth see below, No 569 of the [Jaunka] year 80

<sup>3</sup> According to Prof Bühler, he must have been one of the Chūdāsamas of Girnar Junāgīdī

<sup>4</sup> Below, in No 356, we have *Chaulukya* instead of *Chālukya*

<sup>5</sup> Read \*krīti Vṛshabhā sthē

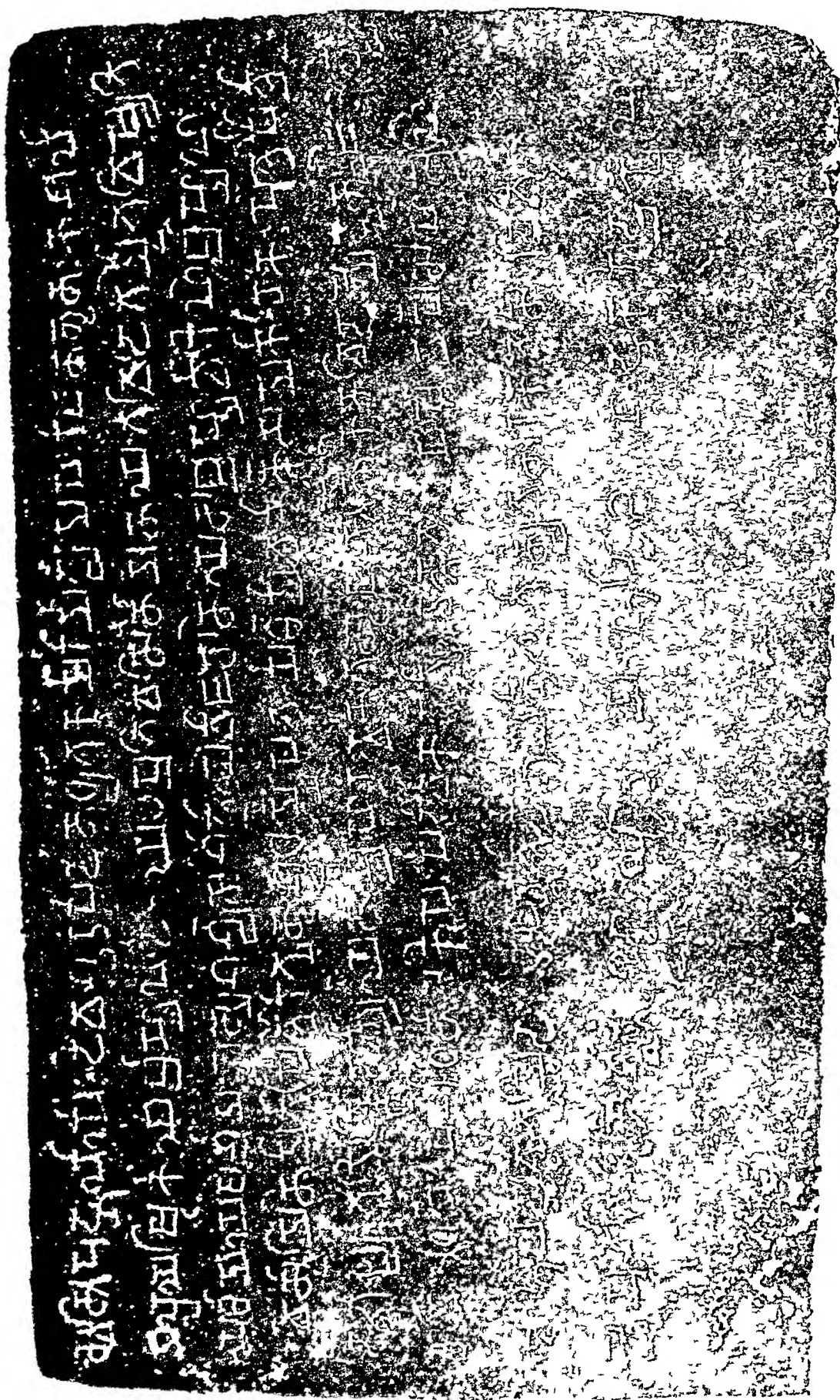
2

2

4

6

8



V VENKAYYA.

SCALE 9

FROM AN IMPRESSION SUPPLIED BY DR. BLOCH

W GRIGGS & SONS, LTD., PHOTO-LITH.

With this reading the date is irregular, but for the month of Mēsha (instead of Vriṣhabha) it corresponds to Sunday, 9th April A D 1038<sup>1</sup>

356 — Ś 972 — *Ind Ant* Vol XII. p 201, and Plates Surat plates of the Chaulukya<sup>2</sup> Trilōchanapāla of Lāṭadēśa —

(L 52) — Śākē nava-sa(śa)tur=yuktē dvīsaptaty-adhukē tathā Vikritē vatsarō Pausḥē māsē pakṣhē cha tāmā(ma)sē || Amāvāsyā-tithan sūrya-parvany=Angāra-vārāḥē

Tuesday, 15th January A D 1051, a solar eclipse, visible in India, see *ibid* Vol XXIII. p 124, No 65

In the Chaulukya lineage (descended from the mythical Chaulukya and a Rāshtrakūta princess from Kanyākubja) there was Bārappārāja, his son Gōggirāja, his son Kīrtirāja, his son Vatsarāja, his son Trilōchanapāla (Trilochanapāla)

357 — Ś 979 — *Ep Ind* Vol IV p 189, and Plate Nadagām (in the Gaṇjām district) plates of the Ganga Mahārājādhirāja Vajrahastadēva,<sup>3</sup> lord of Trikalīnga, issued from Kalinganagara —

(L 53) — aja-giri-nidhi-Śāk[ā\*]vdē(bdē) | Ph[ā\*]lguṇ-āmala-pakṣhē | dvādaśyām=Āditya-vārē |

Sunday, 8th February A D 1058

In the lineage of the Gangas of Trikalīnga there was (1) the Mahārāja Gunamahārnavā, (2) his son Vajrahastā (reigned 44 years), (3) his son Gundama (3 ys), (4) his younger brother Kāmārnavā (35 ys), (5) his younger brother Vinayāditya (3 ys), (6) Kāmārnavā's son Vajrahastā-Aniyanabhīma (35 ys), (7) his eldest son Kāmārnavā ( $\frac{1}{2}$  y), (8) his younger brother Gundama (3 ys), (9) his brother, from a different mother, Madhu-Kāmārnavā (19 ys), (10) Vajrahastā, the son<sup>4</sup> of Kāmārnavā (7) from Vinayamahādēvī of the Vaidumba family

358 — Ś 999 — *Ind Ant* Vol XVIII p 163 Date<sup>5</sup> of the coronation of the Ganga Mahārājādhirāja Anantavarman-Chōdagangadēva, lord of Trikalīnga, as given in his Vizagapatam plates of Ś 1003 (below, No 359) —

(L 30) — Śāk-āvdē(bdē) Nanda-randhra-grahagana-ganitē Kumbha-samsthē dinēsē śuklē pakṣhē tri(tri)tiyā-yujī Raviya-dinē Rēvatī-bhē Nriyugmē lagmē(gnē)

Saturday, 17th February A D 1078, see *ibid* Vol XXIII p 132, No 111.

359 — Ś 1003 — *Ind Ant* Vol XVIII p 162 Vizagapatam (now Madras Museum) plates of the Ganga Mahārājādhirāja Anantavarman-Chōdagangadēva,<sup>6</sup> lord of Trikalīnga, issued from Kalinganagara —

(L 40) — Haranayana-viyad-gagana-chandra-ganitē Śāk-āvdē(bdē) Mēshamāsa-kriṣṇa-āṣṭamīyām=Āditya-vārē

Sunday, 4th April A D 1081, see *ibid* Vol XXIII p 132, No 112

Genealogy as far as (10) Vajrahastā as in No 357, (he reigned 33 years), (11) his son Rājārāja (8 ys), (12) his son, from Rājasundarī, the daughter of Rājēndrachōla, Anantavarman-Chōdaganga

360 — Ś. 1040 — *Ind Ant* Vol XVIII p 166 Vizagapatam (now Madras Museum) plates of the Ganga Rājādhirāja Mahārāja Anantavarman-Chōdagangadēva, lord of Trikalīnga, issued from Sindūrapōra —

(L 114) — viyad-udadhī-kh-ēmdu-ganitēshu Śaka vatsarēshu punyē-hani

<sup>1</sup> On this day the third tithi of the bright half commenced 14 h 40 m., the nakṣatra was Rōhini from about 14 h, and the lagna Dhanus from about 15 h, after mean sunrise

<sup>2</sup> Above, in No 354, we have *Chāluṅka* instead of *Chaulukya*

<sup>3</sup> Compare above, No 355, and below, No 685

<sup>4</sup> According to No 360, the son of Madhu Kāmārnavā

<sup>5</sup> The same date we have in l 93 of the Vizagapatam plates of Ś 1040, and in l 20 of the Vizagapatam plates of Ś 1057 (below, Nos 360 and 361)

<sup>6</sup> See above, No 358

Genealogy from Ananta (Vishnu), through the Moon, to Gāngōja, from him to Kōlāhala, the founder of Kōlāhalapura in Gangavādi, and his son Virōchana, then, after 81 kings of Kōlāhalapura, Virasimha, who had five sons, Kāmārnava [I], Dānārnava, Gunārnava [I], Mārasimha, and Vajrahasta [I] (1) Kāmārnava [I], after defeating Balāditya, took Kalinga (and reigned at Jantāvua 36 years), (2) his younger brother Dānārnava (40 ys), (3) his son Kāmārnava II (reigned at Nagara 50 ys), (4) his son Ranārnava (5 ys), (5) his son Vajrahasta II (15 ys), (6) his younger brother Kāmārnava III (19 ys), (7) his son Gunārnava [II] (27 ys), (8) his son Jitānkusa (15 ys), (9) his brother's son Kaligalankusa (12 ys), (10) his father's brother Gundama [I] (7 ys), (11) his younger brother Kāmārnava IV (25 ys), (12) his younger brother Vinayāditya (3 ys), (13) the son of Kāmārnava IV, Vajrahasta IV (35 ys), (14) his son Kāmārnava V (2 ys), (15) his younger brother Gundama II (3 ys), (16) his brother, from a different mother, Madhu-Kāmārnava VI (19 ys), (17) his<sup>1</sup> son Vajrahasta [V] (30 ys), (18) his son Rājarija (8 ys), married the Chōdā princess Rājasundarī, (19) his eldest son Anantavarman-Chōdaganga

361 — Ś 1057. — *Ind Ant* Vol. XVIII p 173 Vizagipatam (now Madras Museum) plates of the Ganga *Mahārājādhirāja* Anantavarman-Chodagangadēva, lord of Trikalunga, issued from Kalanganagara —

(L 32) — śr[ī\*]-Śāk-āvdē(bdē)shu muni-sa(sa)ra-viyach-chham(cham)dra-ganitēshu Vriśchika-māsē

Genealogy as in No 359

362 — Ś 1059 — *Ep Ind* Vol II p 333 Gōvīndpur inscription of the poet Gangādihara; mentions the Māna<sup>2</sup> princes Varnamāna and Rudramāna of Magadha —

(L 34) — Nand-ēndriy-ābhr-ēndu-samē Śāk-āvdē(bdē) Śāka 1059

The inscription treats of the Maga or Śākadvīpiya Brāhman Dāmōdara, his son Chakrapāni, his sons Manōratha and Daśaratha, Manōratha's sons Gangādihara (who composed this inscription<sup>3</sup>) and Mahādihara, and Daśaratha's sons Hanhara and Purushōttama

363 — Ś. 1084 — *Jour. Beng As Soc.* Vol LXV Part I p 242 Date<sup>4</sup> of the coronation of the Ganga Kāmārnava of Kalinga, the son and successor of Anantavarman-Chōdaganga, as given in the Kāndupātnā plates of Narasimhadēva II of Ś 1217 (below, No 367) —

(V 37) — Vēda-rttu-vyōma-chandra-pramita-Śāka-samā-prāpta-kālē dinē-sē Chāpa-ssthēnya-grah-aughē va(ba)lavati

364 — Ś 1107 — *Zeitschr D Morg Ges* Vol XD p 43, *Ep Ind* Vol V. p. 183, and Plates Assam (now Bengal As Soc's) plates of Vallabhadēva —

(L 40) — Śākē nāga-nabhō-rudrah samkhyātē ch-ōttarājanē | su(śu)bhē śubhē kshanē rāsau sa(śa)stē

In the lunar race, Bhāskara, his son Rāyuridēva-Trailōkyasimha, his son Udayakarna-Nihānkasimha, married Ahiravadēvi, their son Vallabhadēva

365 — Ś. 1141 — *As Res* Vol IX p 403, Colcbrooke's *Misc Essays*, Vol II p 242, and Plate Tipura (Tipperah) plate of Harikāladēva Ranavankamalla (?) :—

(L 22) — Śakanripatīr-atitā abdhā 1141 Ranavankamalla-śīmat (?) Harikāladēvapādānām saptadasa-samvatsarē bhulikhyamānē yatr-ānkēn=āpi samvat 17 sūryya-gatyā Phālguna-dinē 26<sup>5</sup>

<sup>1</sup> According to No 357, the son of Kāmārnava V According to Nos 359 and 361, Vajrahasta V reigned 33 years

<sup>2</sup> Compare below, No 628

<sup>3</sup> He also composed a poem, entitled *Advaitasāta*

<sup>4</sup> The same date we have in the Puri plates of Narasimhadēva IV of Ś 1305 and 1316 (below, Nos 369 and 370)

<sup>5</sup> The published text has *surya gatyā tīla dinē 26*







366 — Ś. 1165 — *Jour. Beng. As. Soc.* Vol. XLIII. Part I. p. 322, and Plate xviii Chittagong plate of Damôdara —

(L 1) — Śak-ābdaś 1165

In the lunar race, Purushôttama, his son Madhusûdâna, his son Vâsudêva, his son Dâmôdara.

367 — Ś. 1217 (for 1218). — *Jour. Beng. As. Soc.* Vol. LXV. Part I. p. 235, and Plates Këndupâtî (in Orissa) plates of the 21st *anka*-year of the Ganga king Narasimhadêva II [of Kalunga], issued from Rêmana —

(Pl v b, l 16) — *saptadâśottara-dvâdaśâta-Śakavatsarô chaturdâśabhuvanâdhipaty-âdi-vinodâvali-virâjamânah* ||<sup>1</sup> *an-vira-Narasimhadêva-mahipatih svarajyasya-anavimêśaty-ankê-bhikshyamânî Sûma-sukla-shashthyam Sôma-vârê*

For Ś 1217 the date is irregular, for Ś 1218 expired it corresponds to Monday, 6th August A.D. 1296

Genealogy from Vishnu, through the Moon, to Gāngôya, and from him to Kôlâhala Anantaraman who founded Kolahalapara, then many other kings. After them, Kāmârâva and four others (see No. 360) took possession of Kalunga. Descended from Kāmârâva there was, in this Ganga lineage (1.) Vajrahasta, who married Nangamâ, (2.) his son Râjarâja [I], married Rajasundari, (3.) their son Chôdaganga (reigned 70 years), (4.) his son, from Kasturikâmodini, Kāmârâva (was anointed king in Ś 1064,<sup>2</sup> and reigned 10 years); (5.) Chôdaganga's son, from Indrî of the solar race, Râghava (15 ys), (6.) Chôdaganga's son, from Chandralalita, Rajarâja [II] (25 ys); (7.) his younger brother Anangabhîma<sup>3</sup> (10 ys), (8.) his son, from Bîghelladevi, Rajarâja [III] (17 ys), (9.) his son, from Mankundêvi (?)<sup>4</sup> of the Châlûkyâ family, Anangabhîma (34 ys<sup>5</sup>), (10.) his son, from Kastûrâdêvi, Narasimha [I] (33 ys), (11.) his son, from the Mâlava king's daughter Sitâdêvi, Bhânudêva [I], married Jâkalâdêvi of the Châlûkyâ family, and died in the 18th *anka*-year of his reign, (12.) his son Narasimha [II]

368 — Ś 1301 — Machâdi (near Alvar) inscription of the time of the *Mahârâjâdhirâja* Gôgâdêva, the son of Âsalâdêva, of the Vadagûjara family, and of the reign of Sultân Pêrôja Sâhi (Firôz Shâh), see above, No. 272 of V 1439

369 — Ś 1305 — *Jour. Beng. As. Soc.* Vol. LXIV Part I p. 136 Purî (in Orissa) plates of the 8th *anka*-year of the Ganga king Narasimhadêva IV. [of Kalunga], issued from Vârânasi-katala (?) —

(Pl vi a, l 13) — *Śaka-nripatêr-atitêshu pamech-âdhikêshu trayôdaśa-śata-samva-chhchha(śa)rcshu chatuṛddâśa[bhu\*]dha(va)nâdhipat-ityâdi virudâvali-virâjamânah śrîmân Nṛsimhadêva-nripatêh<sup>6</sup> sva rajasya asht-ânkê abhikshyamânô Chaitrê mâsî suklê pakshê trayôdasyam(śyâm) titban Ravi-vârê*

For Ś 1305 expired and the solar month Chaitra the date corresponds to Sunday, 6th March A.D. 1384

Genealogy as far as (12.) Narasimha [II] as in No. 367, (he reigned 34 years), (13.) his son, from Chôdâdêvi, Bhânudêva [II]<sup>7</sup> (24 ys), (14.) his son, from Lakshmi, Narasimha [III] (24 ys), (15.) his son, from Kamaladevi, Bhânudêva [III] (26 ys), (16.) his son, from Hirâdêvi of the Chalukya family, Narasimha [IV]

<sup>1</sup> Read *manah êti*

<sup>2</sup> See above, No. 363

<sup>3</sup> See below, No. 670 He is also called *Anangabhîma*.

<sup>4</sup> According to the Purî plates, below, Nos. 369 and 370, the name is *Sadgunâdêvi* or *Gunâdêvi*.

<sup>5</sup> According to the Purî plates, 33 years

<sup>6</sup> Read *-nripatih*

<sup>7</sup> He was at war with Gayâsâdina (Ghiyâs ud din Tughlaq, A.D. 1321-25).



occurrence and is of the cursive type with the miniature in the centre representing the old square form of the letter. It is noteworthy that in its secondary form *l* is always of the square type (see *ll* at the beginning of ll 5 and 23, in l. 7 and in ll. 21 and 63). The palatal *ñ* occurs in its subscript form in *jñā* (l 1) and as the first component in the conjunct consonant *ñcha* (ll. 21 and 32). The rare consonants *gh* and *chh* are also found, the first in l 47 and the second in its subscript form in ll 99 and 101. Dental *d* is hardly, if at all, distinguished from the lingual. *Ph*, in the only case where it occurs (l 98), is marked by a small cross stroke on its right side, which distinguishes it from the unaspirate. The *rēpha*, as the first component of a conjunct consonant, is denoted by a wavy line affixed to the top of the consonant, but, when the conjunct consonant ends in *r*, the *rēpha* is affixed at the root of the circular *r*-symbol, so as to make an angle with it<sup>1</sup>. The final form of *ḷ* occurs in l 35.

As far as orthography, it may be noted that *ra* is used for *ri* (in *narratiya*, l. 72), that consonants are invariably doubled after a *rēpha* with which they occur in a conjunct form, that in some Kanarese words nasals are changed into *anusvāra* before consonants of their class (*temkana*, ll 57, 58, 59, 60, etc., *karumgal*, l 61, *taḷuṁdāḷe*, l 77, *aḍumbu*, l 78, *kadegombu*, l 81) while, in some others they are not (*Sembalattūra*, l 56, *karungal*, l 60 f, *banda*, l 62, =*ante*, l 63), that *vice versa* the *anusvāra* is changed into the corresponding nasal twice in l 54 before the words *naḷara* and *narasāsana* (for *narasāsana*) and that in the latter as well as in *sishyar* (l. 50) the palatal *s* and the sibilant *s* are wrongly used, one for the other. The language of the record is Sanskrit (poetry, verses 1 to 5 and prose l 4 f) and Kanarese prose (ll 5 to 94). The description of the boundary line contains some rare words whose interpretation has not yet been satisfactorily made out. My notes on the translation will show that some of these are very closely allied to Tamil.

Of the 110 lines which make up inscription A, the first 55 deal with the grant proper. Ll 56 to 94 give a detailed description of the boundary of the village granted and the remaining ll 95 to 110 contain the usual imprecatory verses. With an invocation to the doctrine (*sāsana*) of the Jinēndras (verse 1) and a short prefatory line in Sanskrit which mentions the family of the Pallavas, we are introduced to Pallavādhirāja, who is said to have conquered the whole earth, up to its four corners. His son was Nolambādhirāja, of whom it is stated that he was worshipped by all the *sāmantas*, by which, we have, perhaps, to understand that he brought them under his control and consolidated the work of his father. To this Nolambādhirāja and Jñabbe (l 19 f), daughter of Rāchamalla-Vermādi<sup>2</sup> and Mahādēviyar (ll 16 and 17), was born Mahēndrādhirāja-Nolamba (l 24), described as having acquired the five great scūnds (*samadhigata pañchamahāsabda*)—the distinguishing *brūda* of a feudatory ruler<sup>3</sup>—though later on he is styled—‘the favourite of (the goddesses) Fortune and the Earth (*srī-ṭhūṭi allabha*)’<sup>4</sup> like any other paramount sovereign. Mahēndrādhirāja belonged to the Pallava family and was an ornament of the Pallava race (*Pallavakula-tīlaka*)<sup>5</sup> (ll 20 to 23). It is recorded of him that he destroyed the race of Mahābali (i.e. the Bānas) (l 24 f) and was occupying, at the time of the record A, the palace (*srīmāda*) at Tagadūru (ll 36 and 37). In the Śaka year eight hundred and fifteen, when the cyclic year Paridhāvin was current, on

<sup>1</sup> Compare Mr Venkayya's remarks on the palaeography of the Banastipūṇḍi grant of Vimalāditya (above, Vol VI p 348).

<sup>2</sup> Rāchamalla bears the titles *Saiyavākya Kongunīcarma dharmamahārājādhirāja*, ‘lord of Nandaguri’ and ‘ruler of Kovalāla, the best of towns’ (ll 12 to 16).

<sup>3</sup> Above, Vol V. p 216, foot-note 3.

<sup>4</sup> *Ibid* p 201.

<sup>5</sup> This epithet was also borne by Dantivarman Mahārāja of the Triplicane inscription (above, Vol VIII p 293, note 4) and by the *mahāmandalācāra* Chiddaṇḍadēva-Mahārāja (*Annual Report on Epigraphy for 1935-36*, Part II paragraph 5).

Thursday, the fifth *tithi* of the bright half of Āshāḍha, while the *nakshatra* was Pūrva-Phalguni and Jupiter rose in (i.e. entered) the sign Dhanus,—two private individuals Nidhiyanna and Chandiyanna—sons of a merchant from Śrīmangala—built a Jaina temple (*basadi*) at Tagadūra (l. 10) The former of these received from the king, free from all encumbrances the village of Mūlapalli (l. 43 f) and in his turn made it over to Kanakasēna-siddhāntada-Bhatāra, pupil of, Vinayasēnasiddhāntada-Bhatāra of the Pogariya-gana, the Sēn-ānvaya and the Mūla-saṃgha (ll. 47 to 51), for repairs, additions, worship, etc. in that *basadi* (l. 42 f) The witnesses to this transaction were the four *śamayas*,<sup>1</sup> the *nādu*, *nakara*, and the *narasāṣana* (ll. 52 to 55) Inscription B which consists of 10 lines is written at the bottom of A (all round the four faces of the pillar) in the same old Kanarese script as A and in Kanarese prose It records that a certain Lōkayya got from Ayyapadēva, son of Mahēndra-Nolamba, the village of Budugūru and made a gift of it to the Jaina temple built by Nidhiyanna—apparently identical with the one mentioned in A The founder Nidhiyanna is also said to have presented a garden (?) for worship in the same temple

From the foregoing it is evident that the subjoined records belong to the Nolambas who claimed descent from the Pallavas The territory over which the Nolambas originally held sway has been suggested to be the small district of Nolambalge, mentioned in two Rāshtrakūta records<sup>2</sup> of about the 9th century A.D., which, later on, appears to have received the appellation of Nolambavāḍi thirty two thousand. This province, which must have been originally confined to the districts of Tumkur and Chitaldroog in the Mysore State, and part at least of the Anantapur District in the Madras Presidency, was gradually extended as the Nolambas rose into power, and in the 10th century A.D. included the major portion of the Bellary, Bangalore and Kolar districts Portions of Salem and North Arcot must also have been in the possession of the Nolambas at the time of the subjoined record<sup>3</sup>

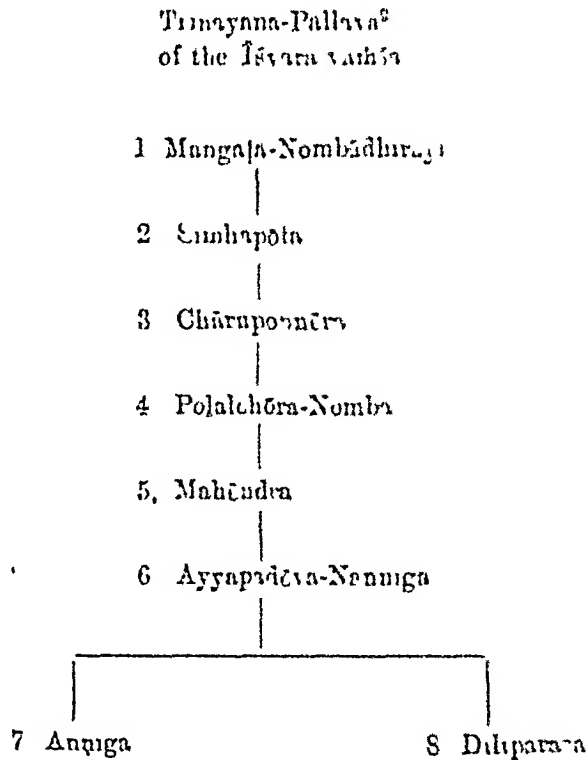
In his volumes on Chitaldroog and Tumkur (Vols XI and XII of the *Epigraphia Carnatica*) Mr Rice has collected a large number of Nolamba records which give us a fair outline of the history of that dynasty Two pillar inscriptions from Hēmāvati in the Madaksira tāluka of the Anantapur District and two from the town of Madaksira itself, have been included by

<sup>1</sup> *Śamayas* are literally the members of a congregation or religion Here, perhaps, the reference is to the four main divisions of the Jains who, like the Hindus, recognise the four castes, viz. the Brāhmaṇas, Kshātriyas, Vaiśyas and Sudras The significance of the next three terms *nādu*, *nakara* and *narasāṣana* is not clear The first means 'country' or 'country folk', the second, 'town' or 'town folk' and the third perhaps signifies 'rulers of men' or 'officers of government' What the author wants to say may be that the witnesses to the transaction were the whole Jaina community consisting of 'country folk', 'town folk' and 'officers' Mr Venkayya suggests that the three terms in question, with the reflexive pronoun *īcarē* which follows them, may be meant to serve as a clause explaining what has been stated before In other words, it may mean that the *śamayas* who were witnesses to the present grant, are to be considered in themselves as good as the *nādu*, the *nakara* and the *narasāṣana* who, perhaps in ordinary cases, bore witness to public transactions

*Epigraphia Carnatica*, Vol XI Cl, Nos 33 and 34 and Introduction, p 7

<sup>2</sup> Dr Fleet's *Kanarese Dynasties*, p 318 That Nolambavāḍi included a part, if not the whole, of the Anantapur District is proved by the fact that Hēmyeru, i.e. the modern Hēmāvati, the capital of the Nolambas, is situated in the Madaksira tāluka of that district As regards the influence which the Nolambas exercised about the end of the 9th century A.D. in the northern portion of the Salem District, we have the evidence of the subjoined records at Dharmapuri About this period, North Arcot too must have been subject to Nolamba influence, for, the Āmbūr inscriptions of the time of Nripatungavikramavarman refer to a cattle raid organised by the Nolamba against Āmayur (above, Vol IV p 180) The original territory of the Nolambas, however, was in the Tumkur and Chitaldroog districts of the Mysore State where their sway in the past is still testified to by the existence of a class of ryots known as Nonabas and of town names like Nonavinkere (possibly a corruption of Nonambankere), Ayyamaṅgala (i.e. Āyyapamaṅgala, so called after Ayyapa, son of Mahēndra), Nolambapaṭṭana, Nannivāla, etc (Mr Rice's *Mysore Gazetteer*, Vol II pp 163 and 500)

Mr. Rice in his Tumkur volume<sup>1</sup> One of the Hēmavati epigraphs furnishes the following genealogy of the Nolambas —



This record, which belongs to the time of No. 8 Diliparasa, is dated in Śaka 864 and is therefore later than the Dharmapuri inscription (A) by 50 years, i.e. about two generations. Consequently No. 5 Mahēndra may be identical with Mahēndrādhirāja-Nolamba or Mahēndra-Nolamba of inscription (A) and No. 6 Ayyapādēva-Nanniga, with Ayyapādēva "the asylum of truth (*nannu*)" of inscription (B). This identification further enables us to identify No. 4 Polalchōra-Nomba and No. 3 Chāruponnēra with Nolambādhirāja and Pallavādhirāja of the Dharmapuri record. We do not know of any dated records of these two last mentioned kings, but Mr. Rice refers to some from the Chitaldroog District<sup>4</sup> which may prove that Pallavādhirāja Chāruponnēra of the foregoing genealogy—son of Simhapōta—was a contemporary of the Rāshtrakūta king

<sup>1</sup> *Ep. Carn.* Vol. XII S. Nos. 24, 25, 35 and 38

<sup>2</sup> Trinayana Pallava is synonymous with Trilōchana Pallava, Mukkanti Pallava or Mukkanti Kāḍuvetti (as the name sometimes appears in Telugu inscriptions). Trilōchana was the mythical Pallava king who was ruling the Telugu country prior to the advent of the Chālukyas under Vijayāditya of Ayōdhya. In the mythical account of the Eastern Chalukyas given in copper plates from the time of Viṃalāditya downwards, Trilōchana-Pallava is mentioned as the king who opposed Vijayāditya in his victorious campaign against the south and perhaps also killed him (above, Vol. VI p. 32, text, ll. 16 and 17). Trilōchana is also mentioned in Telugu inscriptions as the contemporary of the early Chōla king Karikala to whom he was subordinate. Mr. Venkayya places Karikala (and consequently also Trinayana Pallava) roughly about the end of the 5th century A.D. The Īśvara vamsa to which Trinayana Pallava belonged (as disclosed by the Hēmavati record) is not mentioned elsewhere. One record from Nandalūr (No. 580 of the Madras Epigraphical collection for 1907) actually traces Mukkanti Kāḍuvetti to the third eye of Śiva (Īśvara). The Pallavas of Kāñchi traced their descent from Brāhmā through many Puranic sages, to the Mahābhārata hero Aśvatthaman.

<sup>3</sup> These two names appear more like general appellations and may have been borne by any one of the Nolamba kings who claimed descent from the Pallava family, whereas, those given in the genealogical record from Hēmavati were perhaps the real names of the two Nolamba rulers who immediately preceded Mahēndrādhirāja.

<sup>4</sup> *Ep. Carn.* Vol. XI Cl. Nos. 33 and 34

Jagattunga-Prabhūtavarsha-Gōvinda III whose dates range from A.D. 794 to 813<sup>1</sup> and was, as a feudatory of that sovereign, ruling the Nolambalge one thousand and Nurgunda three hundred districts. Coming to Nolambādhirāja or Polalchōra-Nomba of the Hēmāvati inscription, we gather from the subjoined record that he married Jāabbe, the daughter of the Western Ganga king Rāchamalla-Permādī. This identical relationship is mentioned in two other records of Mahēndra—one from Hēmāvati in the Anantapur District and the other from Baragūr in the Sira tāluka of the Tumkur District<sup>2</sup>. These two inscriptions tell us that Jāabbe was the daughter of Rāchamalla and the younger sister of Nitimārga-Permādī. According to Dr Fleet, Rāchamalla, the father-in-law of Nolambādhirāja, is identical with Satyavākya-Rājamalla (A.D. 840 and 870-71)<sup>3</sup>. As the earliest record hitherto discovered of Mahēndrādhirāja-Nolamba is dated in Śaka 800, we may tentatively fix the lower limit of Nolambādhirāja's reign at A.D. 878-79. And as the father of Nolambādhirāja, viz. Pallavādhirāja, was a feudatory of the Rāshtrakūta king Gōvinda III (A.D. 794 to 813), the upper limit would be 813 A.D. Thus, Nolambādhirāja—the second king mentioned in the subjoined record—may be presumed to have ruled between A.D. 813 and A.D. 878-79, though the period covered by this interval is an unusually long one.

<sup>1</sup> We arrive at the same result if we go back two generations from the earliest available date of Mahēndrādhirāja, viz. A.D. 878-79 (Sl. 38), and shall be near to the close of Gōvinda's reign. Still another synchronism from a Chitaldroog record may help us to settle the probable period of Chāruponnēra. Chāruponnēra's father Simhapōta is therein mentioned (*ibid* Cl. 8) as the subordinate of a certain Permānadi, who, as the name suggests, was evidently a Western Ganga king. According to Mr Rice, Permānadi was a title which the early Western Ganga king Śrīpurusha-Muttarasa "took away from the king of Kāñchi" (*Mysore Gazetteer*, Vol. I p. 314 and *Ep. Carn.* Vol. VIII. Nr. 35). Dr Fleet assigns this Śrīpurusha to the period A.D. 765 to 805 (*Ep. Ind.* Vol. VI p. 64). Consequently, the time of Chāruponnēra, son of Simhapōta, must have been subsequent to A.D. 805 as was already found to be the case.

<sup>2</sup> *Ep. Carn.* Vol. XII Sl. Nos. 24 and 38. Both of these inscriptions have been translated by Mr Rice on pp. 91 and 94 of his Tumkur volume. Here, he connects *Jāyabbey=embōl mahādēvi* of both the records, with *Nolambādhirājarātange* which precedes a long parenthetical clause giving the parentage of Jāyabbe. By separating the expression *Nolambādhirājarātange* into *Nolambādhirājarā* and *tange*, he arrives at the conclusion that the sister (*tange*) of Nolambādhirāja was married to the Ganga king Rāchamalla. Jāabbe (or Jāyabbe), we know, was the queen of Nolambādhirāja and mother of Mahēndra. If, accordingly, the phrase *Jāyabbey=embōl mahādēvi* is to be correctly connected with the word *Nolambādhirāja*, the latter must, according to strict grammatical rules, end in the dative. But this would not be the case if we divide, as Mr Rice does, the phrase *Nolambādhirājarātange* into *Nolambādhirājarā* and *tange*. I think it is more natural to divide it into *Nolambādhirājar* and *ātange*. That this is actually intended is apparent from what we find in the subjoined record which states that Mahēndrādhirāja was born to Nolambādhirāja (*Nolambādhirājarggam*) and to Jāabbe (*Jāabbegam*). Mr Rice's wrong interpretation of this phrase is evidently also responsible for the statement in the *Mysore Gazetteer*, Vol. I, p. 307, that "Pallavādhirāja's daughter was married to the Ganga king Rājamalla." An inscription at Chikka-Madhure in the Chellakere tāluka (*Ep. Carn.* Vol. XI. Cl. 33), however, seems to prove that the Gangas and the Nolambas were related by intermarriage already in the reign of Simhapōta. It is here stated that Permānadi (i.e. the Western Ganga king Śrīpurusha-Muttarasa) married the daughter's daughter of Simhapōta.

<sup>3</sup> Above, Vol. VI p. 66. Mr Rice suggests that the Nolambādhirāja mentioned in an undated Ganga record of Nitimārga at Kendatti-Vadivāla (*Ep. Carn.* Vol. X. h.l. 79) and the Nolamba king of the same name mentioned in the Pallava record at Bhōga Nandi (*ibid* Cl. 26), also undated, may both be identical with Nolambādhirāja-Polalchōra (*ibid* Introduction, pp. xviii and xix)—father of Mahēndrādhirāja and brother-in-law of Nitimārga. This suggestion does not appear to be correct, for, Nitimārga-Permānadigal under whom the former Nolambādhirāja is stated to have been ruling the district Gangarūpasira is, I believe, identical with Nitimārga-Permānadi Ranaikrama whom Dr Fleet places between A.D. 810 and 840 and not with Nitimārga, the unidentified son of Satyavākya Rāchamalla. Nolambādhirāja of the Nandi record does not appear to have been a feudatory chief but an independent Nolamba sovereign who 'was ruling the earth' (*prithvi-rāṣṭram gey*) without any overlord. Very probably he is identical with Immadi or Irmadi Nolambādhirāja whose record of Śaka 899 is found at Kandavāra not very far from Nandi (*Bombay Gazetteer*, Vol. I. Part II p. 332 and *Ep. Carn.* Vol. X. Cl. 45). Nitimārga, the brother-in-law of Nolambādhirāja Polalchōra, did not, probably, succeed to the Ganga throne; for, we know from the Huskūru inscription that Satyavākya Rājamalla's chosen successor (*putra-āṇa*) was Būtarasa (above, Vol. VI p. 66).

Of Mahēndrādhirāja-Nolamb the subjoined record states that he destroyed the family of the Mahābali (i.e. the Bānas)<sup>1</sup> The Baragiri and the Hēmavati records report that Mahēndrādhirāja "uprooted Chōra and others of his kinsmen" The Chōra here mentioned may refer to the Chōlas of the Telugu country,<sup>2</sup> a branch of whom appears to have been ruling about Hēmavati and Nidugal about that period<sup>3</sup> How these Chōlas of the Telugu country were 'kinsmen' of the Nolambas, is not quite clear But in an inscription from the Maddur taluka of the Tumkur District (*Ep Carn* Vol XII M No 102) Chaladankakāra Chōliga, who is referred to about 900 A D by Mr Rice, is stated to have been of Pallava descent A later Chōla chief of Nidugal had the prefix 'Vira-Nonamba' added to his name<sup>4</sup> It may, perhaps, thus be possible to explain how the Chōras mentioned in the Baragiri and Hēmavati inscriptions were 'kinsmen' of the Nolambas The statement that Mahēndrādhirāja "destroyed the Bānas" is not a mere boast, for, the very existence of the subjoined records (A) and (B) almost on the borders of, if not actually within, the Bāna country, proves beyond doubt the occupation of that part of the country by the Nolambas From an inscription at Būdidēpalle in the Punganūr Zamindāri which, on palaeographical grounds may be referred to about the 9th century A D, we learn that the Nolamba raided Pul-nādu (in the Bāna territory) in the reign of Mahāvali-Bānarasa Bānavidyādhara If this Bānavidyādhara be identical with the Bānavidyādhara Mahābali-Vānarāyar "who was governing (the country) to the west of the Telugu road" as a subordinate of the Ganga-Pallava king Nripatunga, his date would fall into the last quarter of the 9th century A D<sup>6</sup> And, as Mahēndrādhirāja's conquest of the Bānas is to be referred to about the same period, the raid on Pul-nādu recorded in the Būdidēpalle inscription may be supposed to have occurred in the early part of the reign of Mahēndrādhirāja and would, in that case, be but the commencement of his campaign against the Bānas, which eventually earned for him the title 'destroyer of the Mahābali-race'

Pallava sovereignty came to an end about the middle of the 8th century A D and in the subsequent struggle for power and supremacy among the various tribes that owed allegiance to the Pallavas, the Nolambas were often ranged against the Bānas The incidents recorded in the Bangavādī *viragal*,<sup>7</sup> for instance, show that during the reign of the Ganga-Pallava king Vijaya-Narasimhavikramavarman, Skanda-Bānādhirāja met in battle Dadiya (Dadiga), Bānarāja and Mahēndravikrama. During the reign of the Vaidumba-Mahārāja Ganda-Trinētra, Bānarasa and Vaidumba-mahārāja marched on Soremati and were met on the battlefield by the Nolamba, Rāchamalla and Dadiya<sup>8</sup> An inscription at Pedda-Tippasamudram in the Cuddapah District states that the Vaidumba king Ganda-Trinētra fought with Nolambi (i.e. the Nolamba king) on the battlefield just referred to<sup>9</sup> The *viragal* at Chedalla near Punganūr<sup>10</sup> belongs to the reign of Mahāvali-Bānarasa and states that the king on behalf of the

<sup>1</sup> An undated inscription in the Bowringpet taluka of the Kolar District (*Ep Carn* Vol X Bp 64) states that Mahēndrādhirāja was ruling the district Gangarūśāra This indicates his feudatory position, though the record does not expressly state it At any rate, it must be referred to a period before A D 876 when, as will be shown in the sequel, Mahēndra must have extended his kingdom and become an independent sovereign The feudatory position of Mahēndra thus suggested would reduce the long period of rule of Nolambādhirāja, arrived at on the previous page, by at least a few years

<sup>2</sup> *Annual Report on Epigraphy for 1904-05*, Part II paragraph 5 The Mēlāgiri inscription of Śāla 896 refers to a Pallava prince named Chōrayya-Nolamba (*Ep Carn* Vol X Mb 81) Another record of Śāla 933 (*ibid* Ct 118) mentions a Nolambādhirāja Chōrayya It is, therefore, not impossible that the Chōra of the Hēmavati and Baragiri records was the name of one of the contemporaneous kinsmen of Mahēndra.

<sup>3</sup> *Ep Carn* Vol. XII Introduction, p 7

<sup>4</sup> *Ibid* Vol XI C1 21

<sup>5</sup> No 571 of the Madras Epigraphical collection for 1906

<sup>6</sup> *Annual Report on Epigraphy for 1903-04*, paragraph 26

<sup>7</sup> Above, Vol VII p 22 Another *viragal* noticed at the end of the same article mentions Mahābali-Bānarasa on one side and Nolamba, Rāchamalla, Mayindadiya and Dadiya on the other

<sup>8</sup> No 295 of the Madras Epigraphical collection for 1905

<sup>9</sup> No 533 of the same collection for 1906

<sup>10</sup> No 543 of the same collection

Permanadī led an offensive campaign against the Nolamba, Rāchamalla and Mayindadī and met them in battle at Sorematī. We have already referred to the raid into Pulī-nādu by the Nolamba during the reign of Bānāvidyādihara. In the reign of the Bāna king Vijayādityan Virachūḷāmaṇi Prabhumēru,<sup>1</sup> a certain Kāduvattī Muttarasan, perhaps connected with the Nolambas, attacked Kōyatūr, the modern Laddigam near Punganūr<sup>2</sup> in the Bāna territory. Thus, in these early conflicts we always see the Nolambas opposed to the Bānas and it is not unlikely that herein we have to seek for the cause which led to the destruction or complete conquest of the Bānas by the Nolamba king Mahēndrādhirāja-Nolamba which is claimed for him in the Dharmapuri inscription A. It will also be easy, now, to see how Nolamba records came to exist in such large numbers in the Bangalore and Kolar districts of the Mysore State which apparently belonged partly to Gangavādī 96,000<sup>3</sup> and partly also to Perumbānappādī<sup>4</sup>—the territory of the Bānas. Mahēndra before he entered into hostilities with the Gangas and the Bānas appears to have been a subordinate of the former ruling the Gangavāsira<sup>5</sup>. What led to his hostilities with the Gangas it is not possible to say at present<sup>6</sup>. The fact that Rācheyya-Ganga, as stated in the Iggaḷi inscription, died in battle against the Nolanba (i.e. Mahēndrādhirāja) about A.D. 891—927 and that Freyappa (A.D. 908 to 938) "governed the Gangavādī province as a united whole after depriving all his enemies of their power"<sup>7</sup> shows clearly that Mahēndrādhirāja at least during his lifetime, held under subjection a pretty large portion of the Gangavādī province. This perhaps accounts also for the existence of an intrusive record of his time at Tāyalūr in the Mandya tāluka of the Mysore District<sup>8</sup> (the very heart of the Ganga country) which gives for Mahēndra the date Śaka 817—the latest known for him so far. It will be enough to state before closing this paragraph, that the Nolambas started a petty state in and around Hēmavati in the Tumkur District about the beginning of the 8th century A.D. and continuing to hold it as the subordinates of the Rāshtrakūtas and the Gangas, they fell into frequent conflicts with the Bānas, the Vaidumbas and the Chōḷas and even with their overlords the Gangas. About the end of the 9th century A.D. they found a favourable opportunity and rose to eminence under Mahēndrādhirāja-Nolamba.

A new name in the succession list of the Nolambas which, as will be shown below, has to be placed between Mahēndra and his son Ayyapa, has apparently been missed by Mr. Rice in his treatment of the chronology of that family. From an inscription at Āvanī in the Mulbāgal tāluka of the Kōlār District,<sup>10</sup> it appears as if Mahēndra had a brother called Iriva-Nolamba who was born of a different mother. The inscription states that Divabbarasī or Dīvalāmbā, born of the Kadamba family, was the chief/queen (*agra-mahishi*) of Poḷalchōra, who, as stated

<sup>1</sup> No 542 of the Madras Epigraphical collection for 1906

<sup>2</sup> *Annual Report on Epigraphy for 1906-07*, Part II paragraph 38. Ep No 13 of Mr. Rice's *Epigraphia Carnatica* Vol. X refers to an earlier conquest of the same place and states that the conqueror Mādhava Muttarasan belonged to the Ganga race.

<sup>3</sup> Kōlāhalapura, the modern Kōlār, was built by the mythical Ganga king Kōlāhala in the great Gangavādī-vishaya. Bempūr (Bēgūr) twelve in the Bangalore District was granted to one of his subordinates by Freyappa who was ruling over the Gangavādī 96,000. The large number of Ganga records on stone both in the Bangalore and Kōlār districts prove that these districts were included in the Ganga dominions. In the Bangalore District a good portion of the agricultural population of the Wokkaliga sect belong to a subdivision called Gangadikāra. This name, according to Mr. Rice, is derived from Gangavādī—the country of which these people were the original inhabitants.

<sup>4</sup> Mulbāgal, Chintāmanī and Bowringpet tālukas of the Kōlār District bear traces of the supremacy of the Bāna kings over these parts, Mr. Rice's *Mysore Gazetteer*, Vol II p 105.

<sup>5</sup> Nolambādhirāja, father of Mahēndra, was ruling the same district as a feudatory of the Gangas, see above, p 59, footnote 3.

<sup>6</sup> It is not unlikely that, in the matter of succession to the Ganga throne after the death of Rājamalla, there were disputes between his son Nitimarga (not identified) and the *yuvārāja* Satyavākya Būtuga I the actual successor of Rājamalla. Perhaps Mahēndra helped his brother in law Nitimarga against Būtuga I.

<sup>7</sup> Above Vol VI p 66.

<sup>8</sup> *Ibid* p 49.

<sup>9</sup> *Ep. Carn* Vol. III Md 13.

<sup>10</sup> *Ibid*, Vol X, Mb 38.

is identical with Nolambādhirāja, father of Mahēndra. From the way in which Iriva-Nolamba is introduced in the inscription, it looks as if he was born of Divalāmbā after Mahēndra's succession to the throne, or, if born earlier, his claims to succession had been overlooked in preference to those of Mahēndra, who had perhaps stronger support than Iriva-Nolamba. Still it is not possible to assert that, after Mahēndra, the succession passed on direct to his son Ayyapa. The only sure date for Ayyapa hitherto known is Śaka 841.<sup>1</sup> Between this and Śaka 817 the latest known date for Mahēndra, there is an interval of nearly one generation. Mr Rice refers to two inscriptions of the time of Nolambādhirāja-Nolipayya, from the Madagiri taluka of the Tanikār District,<sup>2</sup> one of which supplies the date Śaka 820, Paingala. This Nolambādhirāja-Nolipayya is believed by Mr. Rice to be the same as Ayyapa. But we know that the latter's distinctive surname was Nanniga and not Nolipayya. It is not impossible, therefore, that Iriva-Nolamba, the son of Divalāmbā and step-brother of Mahēndra succeeded the latter under the name Nolambādhirāja-Nolipayya.<sup>3</sup> If this conjecture is proved by future researches to be correct, it follows that Iriva-Nolamba mentioned in the Āvani record was the son of Divalāmbā and not her grandson (Dilipayya Iriva-Nolamba) as Mr. Rice puts it.<sup>4</sup> Unfortunately the record is not dated. Otherwise, it would have given us the date of Mahēndra's death and that of the succession of Nolipayya, for, it states that Divalāmbā on the death of Mahēndra built a temple and called it Nolamba-Nārāyanēśvara after Nolamba-Nārāyana, one of Mahēndra's *birudas*. She also granted the village of Āvāśī (Āvani) and called it Pojalchōra-mangala, perhaps after the name of her husband and in it constructed the tank Divalabbāsamudra after her own name.

Ayyapadēva, son of Mahēndra, must have succeeded Nolipayya. Of him we learn from inscription (B.) that he had the *biruda* "the asylum of truth (*nannu*)."<sup>5</sup> It is this *biruda* evidently that accounts for his other name Nanniga or Nanniga, which occurs in his inscriptions. He was the contemporary of the Ganga king Ereyappa and about A D 938 fought with the latter's help the battle of Tumbepādi against Viramahēndra whom Dr. Fleet has identified with the Eastern Chalukya king Chālukya-Bhīma II.<sup>6</sup> The only date available for Ayyapa from inscriptions published hitherto has been Śaka 841, Īśvara=A D 918-19. Although Ayyapa must, in the early part of his reign have been at war with the Gangas,<sup>7</sup> while the latter were attempting to regain what they had ceded to Ayyapa's father Mahēndrādhirāja, he, later on, became their friend as appears from his war against the common foe,<sup>7</sup> the Eastern Chalukya king Chālukya-Bhīma II. If the statements made in the Kaluchumbayya grant of Amma II

<sup>1</sup> *Id.* Vol. XII, Sl. 39. The Śaka date 841 does not agree with the cyclic year Vikrama. It is two years too early. The same cyclic year without the Saka date is given for Ayyapadēva in *Ep. Carn.* Vol. XI, Sl. 29. But Cd. 62 of the same volume gives the correct cyclic year Īśvara which corresponded to Saka Samvat 841 current.

<sup>2</sup> *Ibid.* M. Nos. 27 and 52.

<sup>3</sup> Nolambādhirāja-Nolipayya (Nolipayya) receives the surname Iriva-Nolamba-Nolipayya (Nolipayya) in two records from the Kolar District (*Ep. Carn.* Vol. X, Kl. 198 and Bp. 4). If this refers to Dilipayya, the grandson of Mahēndra, as Mr. Rice takes it, it appears to have been applied to him in accordance with the custom by which grandchildren are often named after their grandfathers, we may thus have to presume that Dilipayya's surname was not that of his direct grandfather Mahēndra but that of the latter's brother Iriva-Nolamba-Nolipayya (I).

<sup>4</sup> *Ibid.* Introduction, p. xix. Evidently the mistake is due to his taking Divalabbarasi and Divalabbarasi to be two distinct individuals. But the record does not admit of any such interpretation.

<sup>5</sup> Above Vol. VI p. 47.

<sup>6</sup> See, for example, *Ep. Carn.* Vol. XII, M. 71.

<sup>7</sup> The Nolambas seem to have been in conflict with the Eastern Chalukyas from still earlier times. Gunaga Vijayāditya III (A D 844 to 888) is stated to have "cut off the head of Mangi in battle." The Malijapūndi grant of Amma II (above, Vol. IX p. 48 f.) says that this Mangi was "the king of the great Nodimbarāśhtra (i.e. the Nolambavādi country)." We do not know of any ruler of Nodimbarāśhtra about this period, that bore the name or surname Mangi. The long interval between 814 and 878 A D, noticed already, must have counted more than one Nolamba king besides Nolambādhirāja-Pojalchōra. Perhaps Mangi was one of these Nombādhirāja, the first historical ancestor of the Nolambas, was, according to the Hōmavati inscription, known to the Kairnatas (i.e. the Sahtrakutes) as Mangala. The Mangi of the Malijapūndi grant might have been named after this early Mangala.



are to be taken as literally true,<sup>1</sup> Ayyapa must have fallen in the fight with Chāluḡya-Bhīma II. Dr Fleet places this event about the end of Eṇeyappa's reign, i.e. between A.D. 924 and 938. Accordingly, we may perhaps infer that Ayyapa ruled from Śaka 841 (=A.D. 918-19) to Śaka 860 (=A.D. 938-39). But his records registered by Mr Rice in the volumes of the *Epigraphia Carnatica* do not assign to him dates later than A.D. 920. After Ayyapa<sup>2</sup> the family appears to have gradually declined till it was subjugated by the Chōla king Rājaraḡa I of Tanjore in A.D. 938-99.<sup>3</sup>

The Nolamba occupation of Tagadūru which is established by the existence in it of the records of Mahēndra and his son Ayyapa is corroborated by another inscription<sup>4</sup> on a broken pillar discovered in the Mariyammaṇ temple at old Dharmapuri. It registers the grant of a tank (?) called Maradanēri by Mahēndra-Nolamba in Śaka 800 (corresponding to the cyclic year Vilambi) to the teacher Ponnēra-goravar who, as the suffix *goravar* indicates, must have been a Śaiva.<sup>5</sup> It is also recorded in this inscription that the tank after repair was placed by the teacher in the hands of the *samayins*<sup>6</sup>. On this occasion, the merchants (evidently those of Tagadūru), among whom figure Chandīyanna and N[ī]dhīyanna, the builders of the Jaina *basadi* recorded in inscription A, [assigned] tolls on certain commodities as a *dēvadāna*. The inscription being broken, it is not possible to say to what particular temple the *dēvadāna* was intended. The record at any rate supplies us with two important facts, viz. (1) that already, in Śaka 800 (the earliest date for Mahēndra, known also from the Baragūru record) Mahēndra had occupied Dharmapuri and the surrounding country, and (2) that the Śaiva and the Jaina faiths (*samaya*) were flourishing side by side at Tagadūru under the patronage of the Nolamba kings towards the close of the 9th century A.D. Still another fragmentary inscription on a pillar of black granite in the Mallikārjuna temple at old Dharmapuri<sup>7</sup> begins with the phrase *svasti Pallavānvaṃyāya* and introduces Nolambādhirāja and the Ganga king [Rachamalla] in the very same terms as inscription A. The record does not appear to have contained any Śaka date but the month, fortnight, *tithi*, week-day, etc. are given on one of the mutilated

<sup>1</sup> Above, Vol VII p. 187, text line 38.

<sup>2</sup> In the Dūḷi plates of the Rāshtrakūṭa king Kṛṣṇa III, dated in Śaka 862, a Pallava king named Anniga is said to have been defeated by Kṛṣṇa III. (Above, Vol IV, p. 191). It is not unlikely that this Anniga was the son of Ayyapa.

<sup>3</sup> The earliest Chōla inscription mentioned in the *Epigraphia Carnatica* (Vol X. Introduction, p. xxiv) is one of Maḍiregonḍa kō Parakēsarivarman. Mr Rice himself doubts if this could be attributed to the early Chōla king Parāntaka I. The next sure record is one of Rājaraḡa I from the Hoṣhōpe tāluka (*Ep. Carn.* Vol IX. Ht. 111). Rājaraḡa's conquest of Gangapādi, Nulambapādi and Tadiyapādi are mentioned for the first time in his records of the 14th year. Consequently, we have to suppose that Rājaraḡa overran these provinces in A.D. 948-99, but perhaps allowed the rulers to continue governing their kingdoms as Chōla feudatories. For, Ht. 111 states that in Śaka 920—the very year in which Rājaraḡa mas. have entered Mysore—Gannarasa, son of Ayyapa Pēra (apparently a Nolamba) was ruling a portion of Daḷigaṣūdi as a feudatory of the Chōla king. In (Śaka 923) the 16th year of Rājaraḡa, a certain Nolambādhirāja made a grant in his capacity as the general of the Chōla emperor (*Ep. Carn.* Vol X. Mb. 208). Nolambādhirāja Chōrayya, with Nolamba attributes, was ruling in Śaka 933 also as a tributary of the Chōla king Mummadi Chōla (Rājaraḡa I) (*ibid.* Ct. 118). In the 25th year of Rājaraḡa I (i.e. A.D. 1009) Tagadūr nādu was ruled by a Chōla subordinate named Pañchavaṇ Brahmadhirāyaṇ (Madras Epigraphical collection for 1909, No. 254) and was included in the Muḷvāyī rājya in the reign of the Vijayanagara king Dēvarāja I (*ibid.* No. 251). It may be pointed out that Kt. 75, which Mr Rice supposes to be one of Rājaraḡa I, dated in his 7th year (*ibid.* Introduction, p. xxiv), is a record of Rājaraḡa II, for the introductory phrase *pū maruṇṇa poḷiḷ eḷu* occurs in some of the Tamil records of the latter.

<sup>4</sup> No. 348 of the Madras Epigraphical collection for 1901.

<sup>5</sup> See Dr Kittel's *Kannada English Dictionary*, s.v. *gorara*, and above, Vol VII, pp. 200 and 202. It may be noted that *guraradiḡaḷ* is also used as an honorific title attached to the names of Jaina teachers.

<sup>6</sup> See above, p. 57, footnote 1. *Samayin*, here evidently denotes the adherents of the Śaiva *samaya*. Dr Winslow in his *Tamil and English Dictionary* mentions "twelve principal religious systems (*samaya*) of which six are approved and six rejected by the Śaiva sects."

<sup>7</sup> No. 306 of the Madras Epigraphical collection for 1901.



farms<sup>1</sup> The donee here was a certain Bhairavaśakti-Bhatāra of Nandi Bhairavaśakti, as his name indicates, must have been a Śaiva preceptor like Ponnā-gaivai of the record just quoted, and Nandi is undoubtedly the village of that name at the foot of the historic hill Nandagiri in the Kolār District

Tagadūru, in which the Jaina temple was built by the merchants Nidhiyanna and Chandiyanna, has been identified with the modern Dharmapuri where the pillar was found<sup>2</sup> Neither the Jaina temple nor the palace (*śīmāda*) referred to in l 36 could now be traced<sup>3</sup> Tagadūru was, at this time, perhaps a very important city, and from what is said of it in an undated inscription<sup>4</sup> on a stone set up on the bund of the big tank at old Dharmapuri, it was, as it were, 'a reflected image of the whole earth, for in it were'—this<sup>5</sup> Śaiva teacher Vidderāśi; the temples Kali-Chōlēśvara,<sup>6</sup> Pallavēśvara, the great Bhōgēśvara, the magnificent and spotless Nannēśvara and Bhujangēśvara of Kāñchī which shone in its imperial (?) fame, the enclosing walls (*pālāva*) and the pleasure gardens (*nandana-vana*) of kings who were as powerful as lions'<sup>7</sup> The village Mūlapalli which was granted to the Jaina temple and the two other villages which touched its boundary line have been kindly identified for me by Mr C Hayavadana Rao, B A, B L He writes—Mūlapalli is probably represented by the modern village of Mūlakādu, 9 miles west of Dharmapuri Sembalattūru may be Semmanahalli, now a railway station on the Morappur-Dharmapuri section of the South Indian Railway, and Budugūru is apparently Buduganhalli, about 7 miles south of Dharmapuri It may be noted that Budugūru which is mentioned in l 86 of (A), is the object of the grant in inscription (B)

<sup>1</sup> *Bhādrapa[da-mā\*]sada bahula pakshadī tadī[ge\*]yum Brihaspati-nāramur Rēvatī [naksha\*]tramum Vridhīyambudu nitya yō[gam\*]m=āge Kanne samkrāntiya tat kā[lado\*]lī=* The details of this date, which is probably one of Mahēndrāditya's, were submitted to Professor Jacobi of Bonn for verification He remarks—“Kanyū samkrānti fell on Thursday (1) 21st August 891 A D which day was Bhādrapada ba di 3 But the moon had left Rēvatī and stood in Āśvini and the yōga Vridhī was just over and Dhruva was the current yōga, (2) 25th August 880, but this was Bhādrapada ba di 2 with *nakshatra* Rēvatī and yōga Vridhī These are the only possible years”

<sup>2</sup> Above, Vol VI, p 331 In two later inscriptions of about the 12th century A D found at Dharmapuri (Nos 307 and 308 of the Madras Epigraphical collection for 1901) the place is called Tagadūr in Tagadūr nādu, a sub-division of the Ganga country (*Ganga-nādu*) It is not known when and why the name of the town was changed to Dharmapur The *Madras Manual of Administration*, Vol III p 271 states that it is derived from the name of a local chief called Dharmarajal, who is not known to any epigraphical records It is doubtful also if we could connect the name Dharmapuri with Dharmamajal which is mentioned in the Bṛagūr record of the Nolamba king Mahēndra, as having been ruled by Parama-Mahādēvi, a lady of the royal household In the records of this period found at Dharmapuri and in the Tamil poem *Puranānūru*, the place is known only as Tagadūru

<sup>3</sup> I have been informed by Mr C Hayavadana Rao, B A, B L, who inspected the place, that “a few hundred yards from the temple of Mallikārjuna in old Dharmapuri and just opposite the European cemetery, there is a small slab bearing Jaina figures” This perhaps is the only relic of the Jaina *basadi* built by Nidhiyanna and Chandiyanna at Tagadūru (Dharmapuri)

<sup>4</sup> No 309 of the Madras Epigraphical collection for 1901 The old Kanarese characters in which this record is written are beautifully engraved and present a box-headed type which is unique They may be referred to about the same period as the Nolamba records Vidderāśi (ie Vidyārāśi) in whose praise the Kanarese verses are composed must have been a teacher of great fame Perhaps he was one of the two preceptors of the Kālamukha ascetic Mallikārjuna of Madura mentioned in an inscription from Kodumbālūr (No 129 of the Madras Epigraphical collection for 1907)

<sup>5</sup> The demonstrative ‘this’ is used with reference to a figure of the ascetic engraved on the slab, below the inscription

<sup>6</sup> The temple of Chōlēśvara at Kadabattūr, a village quite close to Dharmapuri, is, according to Mr Hayavadana Rao, “a typical Chōla temple and contains numerous inscriptions on its walls in Telugu and Tamil” He thinks that this may represent the old Kali Chōlēśvara

<sup>7</sup> The verse runs—

Kali=Chōlēśvara-[Pallavē]śvara mahā-Bhōgēśvar-ōttumgā nirmala Nannēśvar kīrtti śisana lasat Kāñchī Bhujangēśvara-ravala-kanthirava bhupa nandana vana prākāra sam[sthā]nadin-nelak-ellam padichandam=āyū Tagadūr=i Vidderāśindrarum

On the date of inscription A, Professor Jacobi of Bonn, to whom I had submitted the details for verification, has very kindly contributed the following —“ The date won't come out right The Paridhavi year was 892 On the 1st June of that year Jupiter entered Dhanus Āshādhvāsu dī 5 fell on 3rd June, Saturday, *not* Thursday, and the *nakshatra* was Maghā, *not* Pūrva-Phalgunī ” Inscription B is not dated, but may be referred to the beginning of the 10th century A D

## INSCRIPTION A

TEXT.<sup>1</sup>*West face*

- 1 ◎ Śīmatām jñānarūpānām lō-
- 2 kālōk-āvalōkī[m] [i\*] sāsa-
- 3 nasya Jinēndiānā[m] bhadram
- 4 bhūyān=nirantaram [|| l\*] Svasti Pa-
- 5 llav-ānvayāya [||\*] Vijita-cha-
- 6 turanta-mahimandala-śrī-
- 7 Pallavādhirājara magam a-
- 8 vanna-samasta-sāmanta-
- 9 makuta-ma[n]i-kīran-āru-
- 10 nita-cha[rana]-sarasi-
- 11 ha-śrī-[No][lam\*][b]ādhirāja-
- 12 rgga[m] svasti [Satya\*]jākyā Komgu-
- 13 nivarṃma [dharma]mahārā-
- 14 jī[dhirāja Na]n[da]giri-nā-
- 15 tha Kova[lāla]-puravarē-
- 16 śvara śrī-R[ā]chamalla-Vermā-
- 17 dīgalgam Ma[hā]dēviyarggam
- 18 puttido[l-akhi]la-[bh]uvana[ta]-
- 19 la-ratna . [ya]r=appa | Jāa-
- 20 bbega[m] put[t]ido[m] samadhiga-
- 21 ta-pañchamahāsabda- Pallav-ā-
- 22 nvaya-sri-prithuvi-vallabha Pa-
- 23 llav[a]kulatilaka śrī-Mahā-
- 24 ndrādhirāja-Nolamba Mahā-
- 25 baḷi-kula-vidhvamsanam geydu
- 26 prithuvi-rājjam geyyuttirē<sup>2</sup> [||\*]

*South face*

- 27 Svasti [||\*] <sup>3</sup>Saka-nripa-kāl-ātita-
- 28 samvatsaramgal-entunūra-
- 29 padinaydan[e]ya Paridhā-
- 30 viy-ēmba sa[m]vatsara <sup>4</sup>pravartise
- 31 Āshā[dha]māsada śukla-
- 32 pakshada pañchamiyu Brī-
- 33 haspativāramu Pūrvva-Pā<sup>5</sup>

<sup>1</sup> From three sets of inked estampages prepared in 1901

<sup>2</sup> Read *geyyuttire*

<sup>4</sup> The syllable *ra* is engraved below the line

<sup>3</sup> Read *Śaka*

<sup>5</sup> Read *-Pā*

- 34 lguni-nakshatramum Dhanu-  
 35 vinol Brihaspatiy-uda[ya]-  
 36 m=āge Taga[dū]ra śrīmāda-  
 37 man=<sup>1</sup>No[a]mban=<sup>1\*</sup>ruvandu Śrī-  
 38 mamgala . veyā  
 39 settiya [l Cha]ndiya-  
 40 nnanu<sup>2</sup> Nidhiyannanu Tagadū-  
 41 rol-basa[d]iyam=mādasi ā  
 42 basadige khanda-<sup>3</sup>[s]putita-nav[a]-  
 43 karmma-dēvārchchau-ā[d]igalge Mūla[pa]-  
 44 lliyam sa-sarv vapādaparīh[ā]-<sup>4</sup>  
 45 ran=No[amba][m] dhāreyan=ere-  
 46 du kude Nidhiyanna padedu  
 47 śrī-Mūlasamgha-Sēnānvay-ā-  
 48 gragamnya Pogariya-ganada  
 49 Vinayasēnasiddhānta[d]a-bhatā-  
 50 rara <sup>5</sup>sishyar=Kkanakasēnasiddhā-  
 51 ntada-bhatārargge pāda-prakshā-  
 52 lana-purāsara lotta [||\*] lda[kk]e  
 53 sākshi nalku samayigalu<sup>6</sup>

*East face*

- 54 nādun=nakaramun=narasāsana[mu]-<sup>7</sup>  
 55 m=ivarē [||\*] Mūlapalliya polasi[me ||\*]  
 56 Māda Sembalattūra b[e]tt[a]da [ke]-  
 57 lagana pār-[a]l[v]ina temkana kūrūki  
 58 adin=te[m]ku ulūgu-gadaṇe [a]-  
 59 din=temku m[ē]l-[s]ariye adin=temku  
 60 ulūgu-gūrūki adin=temku karu-  
 61 ngal-kulī karumgal-kul[ī]yind=īlīdu  
 62 paduva banda pallada ponarppu-  
 63 [nu]se allindam=ante pōgi padu-  
 64 vana pallam ā pallamē vididu  
 65 pōgi Minamjaneyim temkana pa-  
 66 lla Koyilē[rige vō]gī K[o]yilē-  
 67 riya kīla . , m=ante Anduva-  
 68 r[ē\*]rige v[ō] . lavarasi-  
 69 yēri [l] Anduva[rēri] A[ndu]varēri-  
 70 ya paduvana kade-gombu a[nt]e [pa]-

<sup>1</sup> The accusative *śrīmādaman* with the verb *iru* is peculiar to the Kanarese idiom. It reminds strongly of the Sanskrit *grīham tishṭhān*.

<sup>2</sup> *Nna* is written for *nna* here as well as in l 46 and l 9 of inscription B. Perhaps the *anuvāsa* after the two names are missing and must be inserted also.

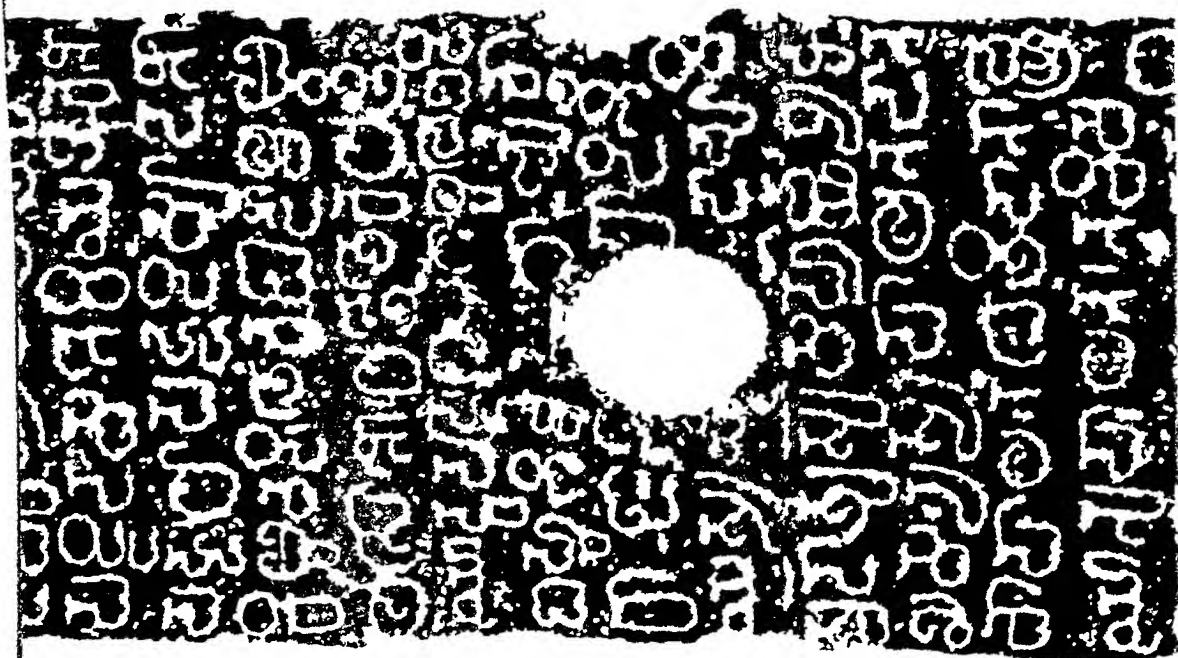
<sup>3</sup> Read *-sphuṭa-*.

<sup>4</sup> *Sarva pāda-parīhāraṇ* stands for *sarva bādha-parīhāram*.

<sup>5</sup> Read *sishyar*.

<sup>6</sup> Perhaps an *anuvāsa* is to be inserted at the end of the line, in order to connect *samayigalu* with the witnesses mentioned immediately after.

<sup>7</sup> Read *"śāsana"*. *Mā* at the end of the line is partly seen on the original. The neuter ending *mum* perhaps indicates the whole class of officers (*narasāsana*). I cannot explain how the demonstrative *ivarē* is used in the masculine, while the nouns to which it refers (except *samayigalu*) are in the neuter, see above, p 57 footnote 1.



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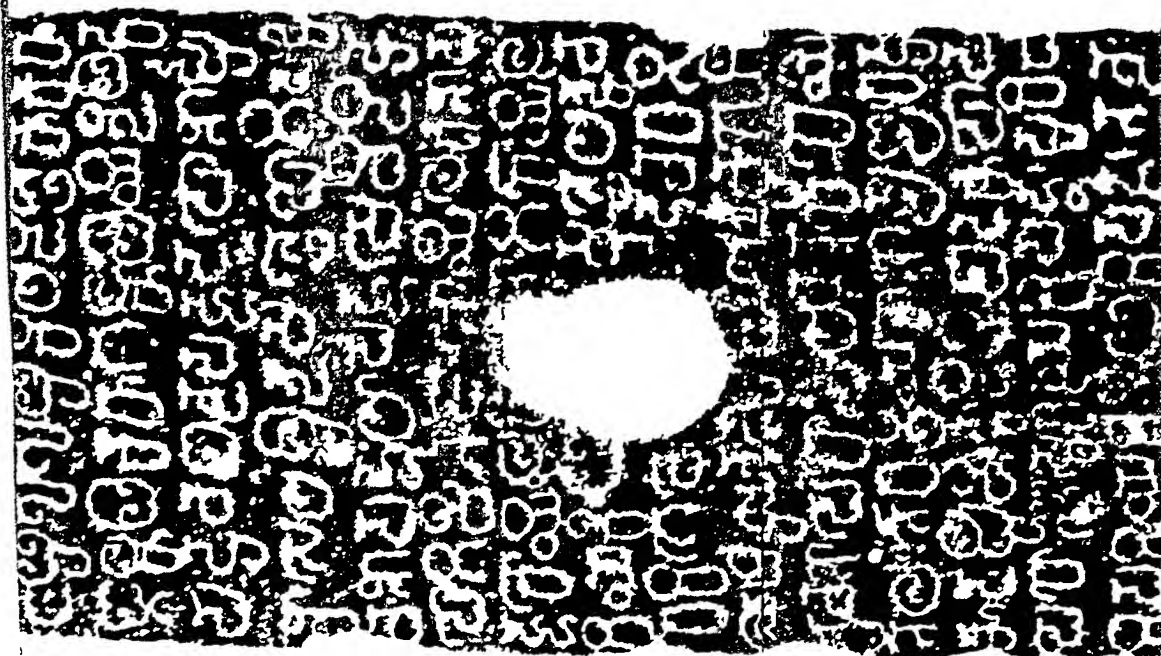
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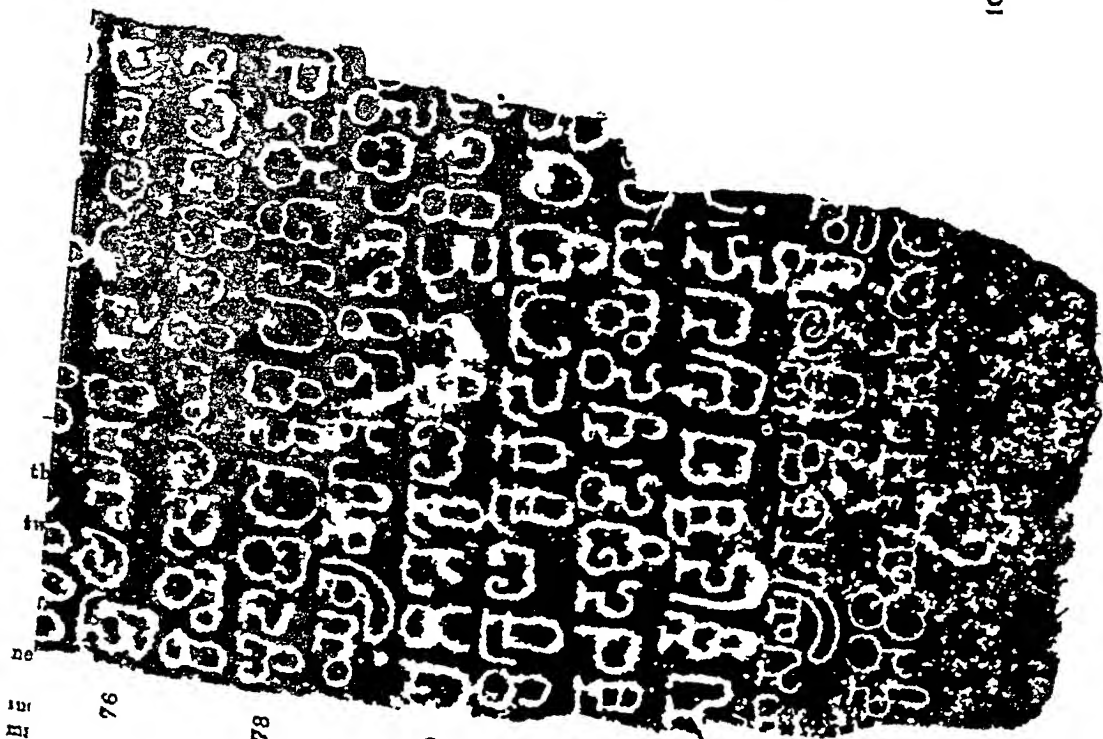
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- 71 [du]vana pēr o[nge] Anduvaiereya<sup>1</sup>  
 72 n[e]lam nairatīya<sup>2</sup> kōna Mūlūra [m]u-  
 73 kkūdal-puṇi | puṇiyi[m] badakku pōda  
 74 pēr-o[nge]-Puriyēri<sup>3</sup>-palla [i] Puri[ē]-<sup>4</sup>  
 75 ri Puriyēri-[ki]l[3]ri-palla | Nanda-  
 76 ppolayanēri Nandapoleyanē-  
 77 riya[m] Mēlayēri- taḷumdāle [i] [ta]-  
 78 ḷudāḷi adumbu adu[m]buzindam vā-  
 79 yavya[da] kōra pūya ṇḷindi  
 80 amgune keḷakke [Ta]ttēri | Ta[tt]ē-  
 81 ri keḷakke kadegombu [i] a  
 82 kke elabūli | puṇiyi[m] No[la][mba\*]-  
 -83 samudrakke barpa pallam | [i]=

## North face

- 84 [ppa\*]ḷḷadī[nde] keḷagapa pūral-ā-  
 85 la [i] adara mūdana Kōva-  
 86 na[kere] allī mūdakaḷ=[B]udu-  
 87 gūra-keṇeya temkana ka[tte]  
 88 ante mūda āne-gundu<sup>5</sup> |<sup>6</sup> m[ū]-  
 89 da pūya-āla | ante mūda  
 90 Pattidamanēriya temkana  
 91 pallam [i] ā palladim mūdana  
 92 kiruvati | temka Bandalvara-  
 93 la sone | ante te[m]ka attī-  
 94 y-ōdu pallam | [be] . gāḷa chembadī [i\*]  
 95 Bahubhūri-vva[su]dhā bhuktā  
 96 rāja[bhī][s=Saga\*]r-ādībhīh [i\*]  
 97 yasya [ya][sra\*] [ya]dā bhūmi[h\*]<sup>7</sup>  
 98 tasya tasya [ta]dā phala[m] [i 2\*] ©  
 99 Sva[m\*] dātu[m] sumahach=chhakya[m] du[h]-  
 100 kham=anyasya pālana[m] [i\*] dānam  
 101 vā pālanaṃ v-ētī dānāch=chhrē-  
 102 yō=nupālanaṃ | [3\*] Na viṣham  
 103 viṣham=ity=āḷu[h]<sup>8</sup> dēva-svam vi-  
 104 sham=uchyatē [i\*] viṣham=ēkākinaṃ  
 105 hanti dēva-sva[m\*] putra-pantrikam<sup>9</sup> [i 4\*]  
 106 [Sa]rvvān=ētān=bhāvina<=pārthi-  
 107 [vē\*]ndrām=bhūyō bhūya<=prā-  
 108 [rtha\*][ya]ty=ēsha Rāmah [i\*] sāmāny[ō]=  
 109 [yam dha\*]rmma-s[ē]tur-nripānām kālē  
 110 [kālē\*] pālaniyō bhavadbhīh [i 5\*] ©

<sup>1</sup> Read *°rēriya*<sup>2</sup> Read *nairatīya*<sup>3</sup> To the available pu. is also attached a sign of e<sup>4</sup> Read *Puriyēri*<sup>5</sup> Read, perhaps, *-gundu*<sup>6</sup> The marks of punctuation inserted at the end of each boundary point begin only from here. Perhaps the writer forgot to insert them in the earlier portion<sup>7</sup> Read *bhūriya*<sup>8</sup> Read *=āhur-*<sup>9</sup> Read *pauftrakam*

## INSCRIPTION B

## TEXT.

*West face*

- 1 [◎] <sup>1</sup>Śri-Mahēndra-Nolam[ba]-  
 2 na maga[m] nanng=[ā]śraya śrimad-A-  
 3 yya[padē]var [B]u[d]ugūra udaka-

*South face*

- 4 pūrvvan=dhāreya=oredu kude  
 5 [A]rhach-chhāsana-pradīpakan=a[ppa]

*East face*

- 6 D[ō]sayyana tammom śri-Lōkayya-  
 7 [ga]lu Nīdhiyannana basadige go-

*North face*

- 8 [tta ||\*] vīna padu[va]na tādīyo-  
 9 [l=a\*][rchcha]nege Nīdhiyannam to-<sup>2</sup>  
 10 [tt]umam padedu <sup>3</sup>kōttam [||\*]

## TRANSLATION OF INSCRIPTION A.

(Verse 1) May there be uninterrupted prosperity to the doctrine of the glorious Jinēndras,—the embodiments of wisdom, who see the non-world in the world <sup>4</sup>

(L 4 f) Prosperity to the Pallava family <sup>1</sup>

(Ll 5 to 26) While the prosperous Mahēndrādhirāja-Nolamba, the ornament of the Pallava race, the lord (of the goddess) of Fortune of (i.e. residing in) the Pallava family (and) of the Earth, who has acquired the five great sounds and is born to the glorious Nolambādhirāja—whose lotus-feet are reddened by the lustre (proceeding) from the gems (imbedded) in the diadems of the whole (circle of) prostrating feudatory chiefs (sīmantas) (and) who is the son of the glorious Pallavādhirāja who had subdued the circle of the Earth (right up) to (its) four corners—and to Jāabbe who is . . . a gem on the whole surface of the Earth born to—Hail! Satyavākya Kongunivarma Dharmamahārajādhirāja, lord of Nangadiri, ruler of Kuvalāla the best of cities, the glorious Rāchamalla-Vermmadigaḷ and to Mahādēviyar—was ruling the earth (after) having destroyed the Mahābali race,—<sup>5</sup>

(Ll 27 to 36) Hail! while the (cyclic) year named Paridhāvin, the eight-hundred and fifteenth of the years elapsed, of the era of the Śaka kings, was current,—on Thursday.

<sup>1</sup> Between the syllables *hē* and *ndra* space enough for two letters has been left vacant This may be due to the crack in the stone which runs between them

<sup>2</sup> Read, perhaps, *tōtamam*

<sup>3</sup> Read *kōttam*

<sup>4</sup> The phrase *lōk āvōk āvatōlinām* may also be translated "who see (i.e. distinguish) the world from the non world"

<sup>5</sup> Without the adjectival clauses which complicate the general sense, this lengthy sentence might be reduced to "While Mahēndrādhirāja-nolamba born to Nolambādhirāja and to Jāabbe, was ruling the earth"

the fifth *tithi* of the bright fortnight of the month of Āshādhā, when the *nakṣatra* (was) Pūrva-Phalgunī and Brihaspatī (Jupiter) appeared in the (sign) Dhanuṣ,—

(Ll 36 to 52) while the Nolamba was staying at the royal mansion (*śrīmāḍa*) at Tagadūru, Chandīyanna and Nidhiyanna, [sons of?] . . . settl of Śrīmangala, caused a *basadi* to be built at Tagadūru, (and) when, with libations of water, the Nolamba gave to that *basadi* for (repairing) gaps and cracks, for new works (and) for worship of the deities, etc., (the village) Mūlapalli, free from all encumbrances, Nidhiyanna received (it) (and) gave to Kanakasēnasiddhāntada-bhātāra,<sup>1</sup> pupil of Vinayasēnasiddhāntada-bhātāra of Pogariyagana, the foremost of the teachers of Sēn-ānvaya in the glorious Mūla-sangha, having first washed (his) feet (with water)

(Ll 52 to 55) The witnesses to this (transaction) are the four *samayins*, the *nāḍu*, the *nakara* and the *naṭasāṇana* (i.e. the rulers of men, officers of Government) only these

(Ll 56 to 94) (This is) the boundary of the fields of Mūlapalli —(On) the east—the *kurchi*<sup>2</sup> (trees) south of the big waste<sup>3</sup> on the eastern side<sup>4</sup> of the hill of Sēmbalattūru, thence southwards, the *mimosa*-bush<sup>5</sup>, thence southwards, the ravine higher up (?), thence southwards, the *kurchi*-bush, thence southwards, the pit of (i.e. from which) black granite (is quarried), descending from the pit of black granite, the couple-tamarind (tree) in the ditch (which runs) westwards thence, going in the same direction, the ditch to the west, keeping to (the course of) the same ditch, the ditch from the southern side of the natural pond (jane, done) called Mīnamjane, passing on to (the tank) Koyilēri, . . . of Koyilēri . . . in the same direction, the Anduvarēri (tank), (thence), the remote outlet<sup>6</sup> west of Anduvarēri, likewise (in a) westerly (direction) the big onge (tree) and the land (?) of Anduvarēri. The south-west corner (point) is the tamarind (tree) at the triple junction (*mukhūdal*) of Mūlūru, from (this) tamarind (tree) in a northerly direction, the ditch of Puriyēri with the big onge (tree), (thence) the Puriyēri (tank), (thence) the ditch (connecting) Puriyēri (and) Kīlēri, (thence) the Nandappolayanēri (tank), from Nandappolayanēri, the *talumdāle* (shrubs)<sup>7</sup> of Mēlayēri; (thence) the *aḍumbu* plant (in) *talumdāle*; from the *aḍumbu* (the next point is) the north-west corner—the big . . . <sup>8</sup> to the east, (the tank) Tattēri, (thence) to the east, the remote outlet of Tattēri, . . . the

<sup>1</sup> A Jaina teacher named Vādirāja alias Kanakasēna bhātāraka is mentioned in two Jaina inscriptions of the 11th century A D (*Ep. Carn.* Vol VIII. Nr Nos 35 and 36) and one of the 12th century (*ibid* Nr 37) as the *guru* of the Ganga king Rāchamalla. Some of his disciples were Śrīvijaya, Śāntidēva, Dayāpāla and Kamalabhadra. Vādirāja and his pupils are mentioned in the Śrāvana Belgola epitaph of Mallīśhīna (above, Vol. III p 187 f) as belonging to about the 11th century A D. Consequently, Vādirāja Kanakasēna-Bhātāraka of these records must have been the *guru* of the Ganga king Rāchamalla III who ruled from A D 989 to 1005 (above, Vol VIII p 50).

<sup>2</sup> *Kuruki* is not given in Dr Kittel's *Kannada-English Dictionary*. The word *kurike* means 'a small village'. In the description of boundaries it is very unlikely that an unspecified village would be mentioned. Accordingly, I take *kuruki* as tentatively equivalent to *guruchi* or *gurige*, the former of which is the name of a tree and the latter that of a plant.

<sup>3</sup> *Alvu* is the same as *alivu* or *alipu* which means 'ruin, waste'. It also means 'the burning (of forest fire) beyond the limit.' Perhaps *pēr alvu* is to be explained as 'big waste,' though its exact significance is not clear to me.

<sup>4</sup> I have taken *keḷagana* (*keḷagana*) in the sense of 'eastern', compare the Tamil word *kīl*.

<sup>5</sup> *Gadare* is perhaps synonymous with *kaḍara*, and *uḷugu* means 'attached to, or loving'. As the *kaḍara* (*mimosa*) plants could be poetically said to be attached to one another when they are densely grown, I have taken tentatively, the phrase *uḷugu gadare* to mean 'a mimosa bush'.

<sup>6</sup> *Kombu* in Tamil means the outlet of a tank. Hence *kadegombu* may denote 'the remote (*kade*) outlet'.

<sup>7</sup> Dr Winslow explains *taludāḷai* as the shrub *Clerodendrom phlomoides* which is known to cure flatulency (*cālamadakkī*).

<sup>8</sup> *Uḷṇai* (perhaps *uḷṇai*[*ke*] of the text) is according to Dr Winslow 'a kind of cotton shrub' and *aḷigne*, according to the same authority, is 'a species of aloes'.



tender tamarind (*tree*), from the tamarind (*tree*) the ditch that runs into (*the tank*) Nolaṃbasamudra, from the ditch, in an easterly direction, the banyan (*tree*) in pebbles (*or* in a gravelly soil), east of it (*the tank*) Kōvanakere. There, (*is*) the eastern (*boundary*) stone, (*thence*) the southern embankment of the tank of Budugūru, likewise, to the east, the elephant-[like] boulder, (*thence*) to the east the big banyan (*tree*), likewise, to the east, the southern ditch of (*the tank*) Pattidamanēri, to the east of that ditch the short banyan (*tree*) (<sup>2</sup>)<sup>1</sup>, to (*its*) south the natural pond (*sone*) of Bandalvaralu(?), likewise, to the south the ditch with the fig tree . . . . .<sup>3</sup>

[Ll 95 to 110 contain four of the usual imprecatory verses]

#### TRANSLATION OF INSCRIPTION B

The prosperous Ayyapadēva, the asylum of truth, son of the illustrious Mahēndra-Nolaṃba, having given Budugūru with libations of water,<sup>3</sup> the glorious Lōkayya, younger brother of Dōsayya, who is the illuminator of the doctrine of the Arhats, presented (*that village*) to the *basadi* of Nidhiyanna. (And) Nidhiyanna too, presented (to the same *basadi*) for worship (*therein*) a garden on the western bank of . . . . . having acquired (*it*).

#### No 15 — KARAMDANDA INSCRIPTION OF THE REIGN OF KUMARAGUPTA

[GUPTA-] SAMVAT 117

By PROFESSOR SILEY KNOX, PH D, CHRISTIANA

This inscription is incised on a stone *linga* which was excavated from an ancient site called Bharādhi Dih near the village of Karamdāmdā, about 12 miles from Faizābād on the road to Shāhganj, District Faizābād, United Provinces. Karamdāmdā will be found as Karamdanda in the Indian Atlas, Quarter Sheet 87 S E, at 82° 4' long and 26° 40' lat. The existence of the inscription was first brought to notice by Kunwar Kamta Prasad, Deputy Collector, Faizābād. A preliminary account of the find has been given by Dr Vogel in his *Annual Report*, 1907-08, page 39, and I now publish the inscription from impressions supplied by him.

The *linga* itself consists of an upper, circular portion, 1' 1" high and 10 $\frac{1}{2}$ " in diameter, rising from an octagonal base 1' 9" high. The lower portion of the base including the end of the inscription has been broken. The *linga* will be deposited in the Provincial Museum, Lucknow.

The inscription itself is incised on the base and covers a space 1' 5 $\frac{1}{4}$ " high and 1' 7 $\frac{1}{2}$ " broad. The letters in the uppermost right hand corner are much effaced, but they can be restored from other inscriptions. Across the base, at a distance of 11" from the bottom, runs a line, which has made some of the top *mātrās* indistinct in the impression, and the final portion of the inscription has been broken off. In other respects, it is in an excellent state of preservation.

The characters belong to the western variety of the Gupta alphabet. The short *u* is denoted in two different ways, compare *Kumāragupta* in lines 3 and 7, where the *u* of *gu* has two

<sup>1</sup> It is doubtful if the Sanskrit *vata* (banyan) could be compounded with the Kanarese *kiru* = small. *Kiruvata* may denote a plant not explained in the dictionaries.

<sup>2</sup> The last words at the end of this description of the boundary line are not intelligible to me. We must have expected some words which mean — 'the boundary thence joins the (starting) point.'

<sup>3</sup> The phrase *dhāreyaṇa-eredu kide* would have been enough to express the idea, as in l. 45 f. of inscription A., *udaka-pūroṭam*, though redundant, has perhaps, been put in with the object of introducing a familiar Sanskrit phrase.

*ity=ēvam,*  
may note  
(h, line 6)  
*irmanā,*  
the use of  
of a word

I, and is  
D. 436.  
Kumāra-

*īrāmātya*  
hatta, of  
me The  
ta, as his  
worship  
ption has  
he donees  
y So far  
living in  
and were  
*vachanas,*  
This  
oting the  
I think,  
he letters  
Bharādhi  
the word  
er reads  
the holy  
ring after  
in epithet  
an "idol

] *y-Āśva]-*

putrō<sup>6</sup>

hūt-tasya



different forms. Note also *nu* in *-nudhyātasya*, line 2. The form of the initial *ī* in *īty=ēvam*, line 8, is the same as in the Kāhām pillar inscription<sup>1</sup>. With regard to orthography I may note the doubling of a consonant before *r* in *-gōttra-*, lines 5 and 10 (but *putrō*, line 5, *putrah*, line 6) and after *r* in *-pūrvāyām* and *-āchāryy-*, line 4, and *yathā-karttavya-dhārmika-karmmanā*, line 9, the change of an anusvāra to *n* before *d* in *=syān=dīvasa-pūrvāyām*, line 4, the use of *chchh* in the beginning of a word in *Chchhandōgy*, line 4, and the use of *ś* at the end of a word before *ī* in *kumārāmātyas=Śikhara-*, line 6.

The inscription refers itself to the reign of the ancient Gupta king Kumāragupta I, and is dated in [Gupta-] Samvat 117, on the tenth day of Kārttika, corresponding to A.D. 436. It is therefore of almost the same date as the completion of the temple of the Sun when Kumāragupta's subordinate Bandhuvārman was governing at Daśapura.<sup>2</sup>

It registers a gift made by Prithivīśhēna, the son of Chandragupta's *kumārāmātya* Śikharasvāmin, who was the son of Vishnupālita-bhatta, the son of Kuramāravabhata, of the Chuandōgas, whose *gōtras* were [Āśva] and Vājra. The former *gōtra* is new to me. The Vājras also occur elsewhere. Prithivīśhēna is described as the *mantrin* of Kumāragupta, as his *kumārāmātya* and subsequently as his *mahābalādhipā*. The gift was made for the worship of the Mahādēva known as Prithivīśvara, i.e. probably the *linga* on which our inscription has been incised, with proper righteous offerings. The portion containing the names of the donees has, unfortunately, been lost, and what is lost cannot be restored with absolute certainty. So far as I can see, the donees must have been certain Brāhmanas from Ayōdhyā, who were living in the vicinity of Mahādēva Śailēśvara, who belonged to various *gōtras* and *charanas*, and were proficient in observances, in sacred study, in the *mantra*\*, the *sūtras*, *bhāshyas* and *pravachanas*, and who had something to do at the *dēvadronī* i.e. image procession at Bhāradi . . . This interpretation is, however, far from being certain. The restoration of the words denoting the various branches of learning in which the donees are said to have been fully versed, is, I think, certain. The geographical name Bhāradi is a mere conjecture. What remains of the letters seems to favour it. The name of the place where the *linga* was found is said to be Bharādhi Dih, but it is not possible to identify this form with Bhāradi. I would compare the word *Bharadīya* found in one of the inscriptions on the Sāñchi stūpa<sup>3</sup> where Professor Bühler reads -[bha]radīyasa sapurīyasa yugapajaka dānam. I would translate "the gift of the holy man Yugapajaka, from Bhāradi." I am unable to restore the four *aksharas* following after *Bhāradi*. They look like *d. s m d*. *S m d* perhaps stands for *samudra*, which is an epithet of Śiva. The word *dēvadronī* is known from lexicographers<sup>4</sup> and said to mean "idol procession."

#### TEXT

- 1 Namō Mahādēvāya | Ma[hīrājādhirāja-śrī-Chandragupta-pād-ā]-
- 2 nudhyātasya chatudhu(1-1)dadhi-sahl-āsvādita-ya[śasō mahārājā]-
- 3 dhīrāja śrī-Kumāraguptasya vijaya-ījya-samvatsar[ē śātē saptadaś-ōttarē]
- 4 Kārttikamāsa-daśama-dīvasē=syān=dīvasa-pūrvāyām [Chchhandōgy-āchāryy-Āśva]-  
Vājri-
- 5 sagōttra-Kuram[ā]ravya-bhattasya putrō Vishnupālita-bhattas=tasya putrō<sup>6</sup>  
mahārā-
- 6 jadhujājā<sup>5</sup>-śrī-Chandraguptasya mantri kumārāmātyas=Śikharasvāmy=abhūt=tasya  
putrah

<sup>1</sup> Gupta Inscriptions, Plate ix. A text line 7. *ī* of *īty=anya samjñō*

<sup>2</sup> Ibid. No 18

<sup>3</sup> Above, Vol II p 105, No 74

<sup>4</sup> The St. Petersburg Dictionary refers to the *Trikāṇḍatēsha* 2, 7, 8, and the *Hāḍavali* 129

<sup>5</sup> The actual reading is perhaps *pūtrō*

<sup>6</sup> Read °jādhirāja-

- 7 Prithivishēnō mahārājādhirāja-śrī-Kumāraguptasya mantri kumārāmītyō=na-  
 8 ntaram cha mahābalādhikṛitah(īṣ) bhagavatō Mahādēvasya Prithivīśvara ity-ēvam  
 samākhyātasy=ā-  
 9 sy=aiva bhagavatō yathā-karttavya-dhārmika-karmmarā pāda-śuśrūshanāya bhaga-  
 vach=Chhai-  
 10 lēśvarasvāmī-mahādēva-pādamulē Āyōdhyaka nanī-gōtīa-charana-tapah-  
 11 svādh[y]āya-mantra-sūtra-bhāshya-pravachana-pāga-Bhārādī-d s m d dēvadīon[y]ām

## TRANSLATION

Obeisance to Mahādēva. In the victorious reign of the *mahārājādhirāja*, the illustrious Kumāragupta, whose fame was tasted by the waters of the four oceans (and) who meditated on the feet of the *mahārājādhirāja*, the illustrious Chandragupta, in the 117th year, on the tenth day of the month of Kārttika, on this day specified as above, the minister of the *mahārājādhirāja*, the glorious Kumāragupta, (*his*) *kumārāmītya* and subsequently (*his*) *mahābalādhikṛita* Prithivishēna, the son of Śikharasvāmīn, the minister, the *kumārāmītya* of the *mahārājādhirāja*, the illustrious Chandragupta, (*who*) was the son of Vishnupālita-bhatta, the son of Kuramāravabhatta, a teacher of the Chhandōga (*vēda*), of the *gōtras* Aśva and Vājīn, (*give*) for the sake of obeisance to the Lord Mahādēva, known as Prithivīśvara, with proper and righteous offerings, at the feet of the Lord Śailēśvarasvāmī-Mahādēva, to from Ayōdhyā, of different *gōtras* and *charanas*, perfected in observances and study, in the *mantra*, the *sūtras*, the *bhāshyas* and *pravachanas*, who at the procession of the image (of Śiva ?) at Bhārādī . . .

## No 16—SUNAO KALA PLATES OF SAMGAMASIMHA,

[KALACHURI.] SAMVAT 292

BY PROFESSOR STEN KONOW, PH D , CHRISTIANIA

These plates were originally brought to light by the late Mr A. M. T. Jackson, who published them in the *Journal of the Bombay Asiatic Society*<sup>1</sup>. Mr Jackson's edition was not accompanied by a facsimile of the original, and it was not, therefore, possible to judge about the epigraphic character of the grant. I now re-edit it from impressions which I owe to the kindness of Mr Henry Consens.

The plates are two in number, and they were, according to Mr Jackson found in November 1884, "buried about two feet below the surface of a cart track in the village of Sunev Kulla in the Harrot Mahal of the Broach District . . . The first plate is entire. The second has suffered damage (1) by the wrenching off of the seal, which has destroyed a few *akṣaras* in the first line, and (2) by the breaking off of a piece of the left-hand edge, which has destroyed characters in line 1, two in line 3, two in line 6, and one in line 7. The lower edge of the first plate was formerly attached to the upper edge of the second by two copper rings, one of which remains attached to each of the plates. The seal, which was probably carried by the left-hand ring, has been wrenchen off and is lost. The letters are deeply cut and in many places show through on the back of the plates."

The two plates are of the same size measuring 12½" x 6½". The first contains 12, and the second 13 lines of well executed writing. The average size of the individual letters is 1½". The characters belong to the southern class and are closely connected with the form

occurring in Valabhi inscriptions, in those of the Gujarāt Chalukyas, and in the Sarsavni plates of Buddhavarjī.<sup>1</sup> Mr Jackson has noted a peculiarity which is found in most of the letters, viz a distinct triangular head. With regard to individual letters we may note the initial *ś* in *śhīm*, l 12, the form of *av* in *Laukākshī*- l 6, *Lauhāyana*-, l 7 and *-paufrīṇaya*-, l 11, the two forms of *l*, eg in *lātalam*-, l 3, and *Gālāra*, l 5, the final *t* in *hānāt*, l 13, and *vasēt*, l 20, and the *phlāmūliya* in *-ōpanayah=kāryyah*, l 15. A final *m* perhaps occurs in *varitīṭaiya[m]*, l 14. The numerical symbols for 200, 90, 10 and 2 occur in l 25. The language is fairly correct Sanskrit, and, with the exception of four imprecatory stanzas in ll 19-23, here ascribed to Vyāsa, the text of the inscription is in prose. The *śamāli* has been neglected in *samanulāsayatī astu*, ll 34, and *-krītya śāhā'isīggāna*, l 12. The orthography calls for very few remarks. In l 1 we find the Pāli form *Samgamasīha* instead of *Samgamasimha* and in l 13 *karīshayātīm* instead of *kāishayātīm*. Consonants are doubled after *r* thus, *śarīrān*-, l 2; *-antarnarmadāvishayāntarggata*-, l 1, *-āhīrāyū*-, ll 6-7, etc. The only exceptions are *-anīrāyā*, l 3, *śāhā'isīggāna*, l 14, and, in accordance with Pāṇini VIII 4 49, *-darsayātī*, l 3, and *varsha*-, l 19. *dh* has been doubled before *y* in *-ānuldhyātī*, l 1. Note also *Laukākshī*- instead of *Langākshī*- in l 6. The inscription which was issued from Bharukachchha, is one of the *Mahāśīmanta*, the *Mahārāja Samgamasīha* (-simha), and records the gift of the village Śōnavvā in the Antarnarmadā district, to several brāhmanas, on the occasion of the *Mahākārttikā*, i.e. the full moon of the month Kārttika. It is dated in numerical symbols on the 15th day of the bright half of Kārttika of the year 282.

As pointed out by Mr. Jackson, the date must be referred to the Kalachuri era, and it would accordingly fall in either A D 540 or A D 541.<sup>2</sup> The donor, the *Mahārāja Samgamasimha*, is not elsewhere known, but I think Mr Jackson is quite right in assuming that he was a feudatory (*mahāśīmanta*) of the Kalachuris. He infers this from the fact that Śōnavvā, the village granted, is said to be situated in the Antarnarmadā-vishaya, i.e. according to him, "the district within (i.e. on this side of) the Narbadā." This, he says, "shows that it belonged to a kingdom whose seat also lay south of the Narbadā though it included also territory to the north of that river." I do not quite see how he arrives at this conclusion. The translation of *Antarnarmadā-vishaya* as "the district within the Narmadā" would be possible, but *antari* does not mean "on this side," but "between." The word has been explained as a *bahuvrīhi* by Dr Fleet,<sup>3</sup> meaning the country on both sides of the lower part of the Narmadā. I cannot therefore accept Mr Jackson's explanation of the word *antarnarmadā-vishaya*, but I quite concur in his opinion that "on the whole the most probable supposition appears to be that Samgamasimha was a feudatory of the Kalachuris, whose era he used, and who were certainly recognised as supreme in the lower Narbadā valley about A D 580 when Nirbhullaka made his grant."<sup>4</sup> The wording of our grant sometimes recalls the phraseology of the Sarsavni plates,<sup>5</sup> compare ll 18-19 with ll 26-27 of the latter, and, especially, the end of the two grants, where we have, in both cases, first an instrumental (*-prāpitāñayā* and *-vijñāpanayā*, respectively), then a *bahuvrīhi* ending in *-dātalam* and followed by *likhitam*, and finally the date expressed in the same way in numerical figures. The late Professor Kielhorn has shown<sup>6</sup> that the phraseology of the Kachchhari grants was imitated by the Gujjaras and the Gujarāt Chalukyas. He inferred from this fact "that the family of these chiefs rose to independence only after the

<sup>1</sup> Above, Vol VI pp 291 and ff.

<sup>2</sup> Compare Kielhorn, above, Vol VI p 295, footnote 6. The date does not admit of verification.

<sup>3</sup> *Ind Ant* Vol XXXII p 56. Another possibility which I would prefer would be to explain *antar-narmadā* a mesonym, "between the Tapti and the Narmadā." Cf *Antarmandalvishaya* in the Pārdī plates (above, p 51), see Fleet, *Ind Ant* XXXIX p 97.

<sup>4</sup> Above, Vol II p 22.

<sup>5</sup> *Ibid* Vol VI pp 294 ff.

<sup>6</sup> *Ibid* p 296.

time of the Katachchuri Buddharāja" Now Buddharāja's Sarsavni plates are dated in [Kalachuri] Samvat 361, corresponding to A D 609 or A D 610, and he was, according to the Nerūr plates<sup>1</sup> and the Bādāmi pillar inscription,<sup>2</sup> defeated by the Western Chalukya Mangalēśa. This seems to have been the first really important event in the history of the Western Chalukyas. Buddharāja's defeat by Mangalēśa must have taken place before the 25th October A D. 601, if that be the date of the Bādāmi pillar inscription.<sup>3</sup> But even after that date he retained command of the country about Broach, for his Sarsavni plates, which are dated in A D 609 or 610 (see above), register the grant of a village in that district. The Traikūtakas are known to have held sway in Southern Gujarāt in the last half of the fifth century, for Dahrasēna's Parāṇi plates are dated in [Kalachuri] Samvat 207,<sup>4</sup> and a copperplate of his son Vyāghrasēna from the Surat District is dated in [Kalachuri] Samvat 231.<sup>5</sup> The present grant belongs to the interval between Vyāghrasēna (Samvat 231) and Buddharāja (Samvat 361). Buddharāja must, according to the Bādāmi pillar inscription, have begun to reign before A D 601. We do not know how long his father Śamkaragana, the overlord of the *Mahāpilupati* Nīrihullaka of the Sāṅkhedā plate,<sup>6</sup> reigned, and we do not know anything of Śamkaragana's father Krishnarāja, but he, or his predecessor, must have been the overlord of Samgamasimha. Our inscription, therefore, throws some light on the history of the Broach District in the first half of the sixth century.

Of the geographical names mentioned in our grant, Bharukachchha, the residence of the *Mahāsīmanta*, the *Mahārāja* Samgamasimha, is the present Broach. Sōnavvā, the village granted, must be identified with either Sunāo Kala, situated in 21° 28½' N' and 72° 54' E, or Sunāo Khurad, in 21° 29' N and 72° 53½' E. The plates were found in the former place.

## TEXT

### First Plate

- 1 Ōm<sup>7</sup> [svasti] [||\*] Bharukachchhā[n=]mātāpitri-pād-ānu[d]dhyātō mah[āsīma]nta-śr[ī-  
mahā]rāja-Samgamasihah(simhah)
- 2 [sarvvā]n=ēva svān=rājasthānīy [ō]parīka-kumārāmātya-vishayapaty-ārakshika-drām-  
gika-
- 3 kulaputraka-chāṭa-bhat-ādīms=tadādēśakārīnaś=cha kuśalam=anuvarya samaundarsa-
- 4 yati astu vō viditam yath=āsmābhīr=Antarannarmmadā-vishay-āntarggata-Sōnavvā-  
grāmō Bhāru-
- 5 kachchhaka-Chhandōgi-sagōtra-Chhandōga sabrahmachāri-brāhman-Ānantadatta tathā  
Gālava-
- 6 sagōtra-Chhandōga-sabrahmachāri-Prājāpatīśarmma tathā Laukākshī-sagōtr-ādhvaryu-  
sabrahma-
- 7 ohāri-Śivādēva tathā Lauhāyana-sagōtr-ādhvaryu-sabrahmachāri-Bhānudēva tathā  
Paundri(?) -sa-
- 8 gōtra-bahvricha-sabrahmachāri-Bhavaruchibhyō bali-charu-vaiśvadēv-āgnihōtra-havana  
pañcha-
- 9 mahāyajña-kriy-ōtsarppan-ārttham=āchandr-ārkk-ārnnava graba-nakshatra-kshiti-sthiti-  
samakālīnāh
- 10 sōdramgas=sōparīkaras=sabhūts-vāta-pratyāyō=chāta-bhata-prāvēśyō bhūmicchhādra-  
nyāyēna

<sup>1</sup> *Ind Ant* Vol. VII p 161.

<sup>2</sup> *Ibid* Vol XIX p 16

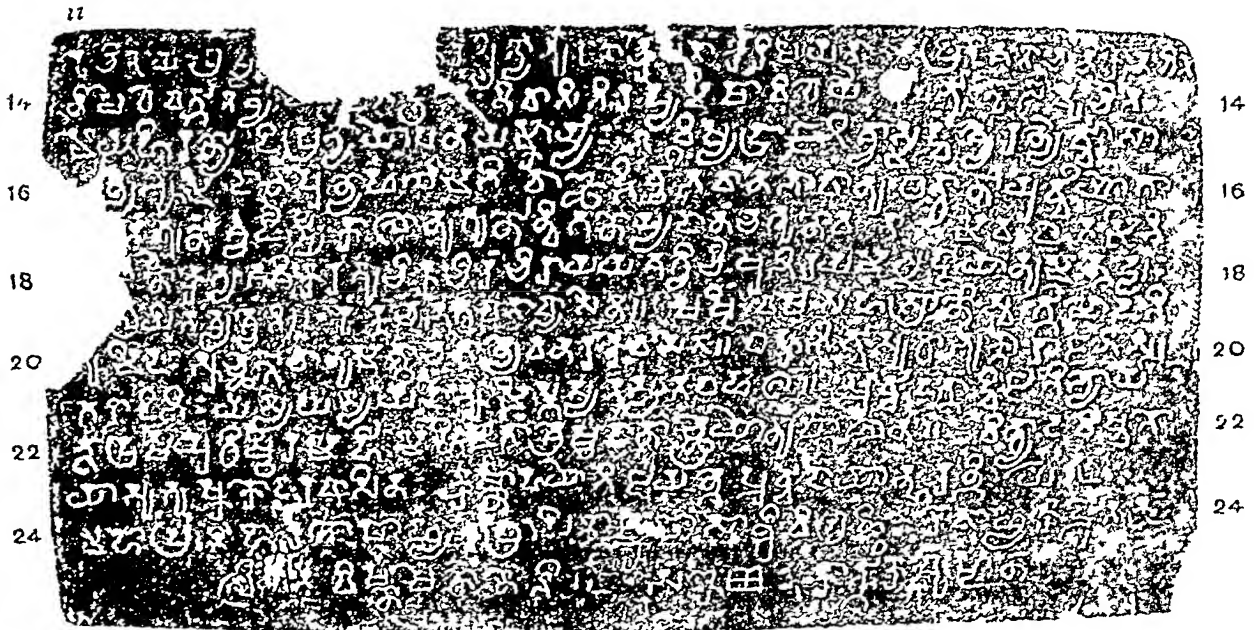
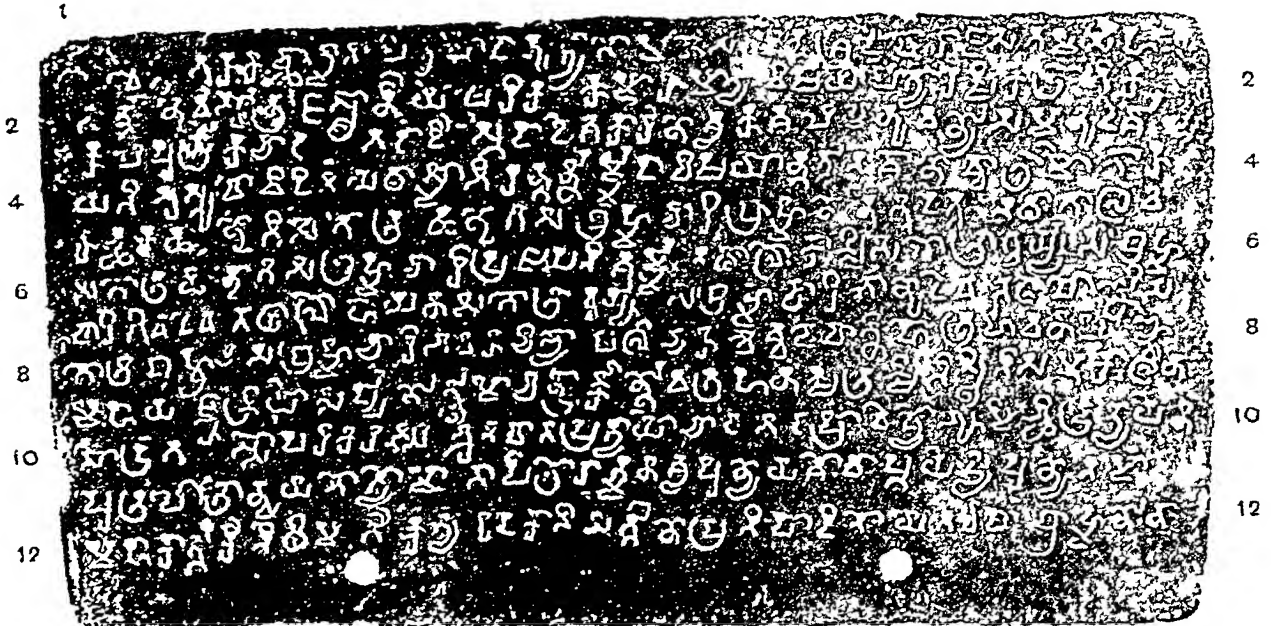
<sup>3</sup> Compare Kielhorn's *List of Southern Inscriptions*, No 5

<sup>4</sup> Above, p 51

<sup>5</sup> See Jackson, *Journal Bombay Asiat Soc.*, Vol XXIII p 6, also p 52 f above.

<sup>6</sup> Above, Vol II p 23

<sup>7</sup> Expressed by a symbol







- 11 putra-pautr-ānvaya-bhōgyō mātāpitr-ātmanas=cha punya-yaśō-vāptayē=dya puṇyata-  
mān  
12 mahākārttikī-tithim=agikṛitya<sup>1</sup> udakātisarggēna pratipādito yata ēshām brāhmanānām

## Second Plate

- 13 uchitayā brahma[dēy-āgrahā]ra-sthityā bhumjātā[m] kr[sha]tām [ka]rīshayatām<sup>2</sup>  
pradīsatām cha na kēnachit  
14 nishēdhē vartitavaya[m tadgrāma]-nivāsibhur=apy=am[i]ahām vidhēyair=bhūtā  
samuchita-  
15 mēya-hiranyādi-pratyāy-ōpanayah=kāryyah [\*] bhaviṣhyad-rājabhīs=ch=āsmad-varṣ-  
yair=anyair=vivā sā-  
16 [mā]nyam bhūmidāna-punya-phalam=abhivāñchbadbhīr=vivbhavān=abhāv-ānuba[n]-  
dhān=āyur=vvyōg-ā-  
17 [nuga]tam guṇāś=cha dirghakāl-ānugunān=viganayya dānam cha guṇavatām=  
avadātām=iti  
18 [pramā]ṇikṛitya śasīkara śuchi-ruchīram churāya yaśa[ś]=chichishubhur=ayam=asmad-  
dāyō=numantavyah  
19 [pāla]yitavyas=ch=ēti || uktam cha bhagavatā Vyāsēna || Shashtim varshasahasrānī  
svarggē mōdati  
20 [bh]ūmidāḥ [\*] āchchhētā ch=ānumantā cha tāny=ēva narakē vasēt || Bahubhīr=  
vvasudhā bhuktā rājabhīs=Sa-  
21 gar-ādibhīb [\*] yasya yasya yadā bhūmis=tasya tasya tadā phalam || Pūrvvadattām  
dviyātibhyō ya-  
22 tād=raksha Yudhishtira [\*] mahim mahimatām śrēsthā dānāch=chhrēyō=nupālanam ||  
-Vindhyātavishv=atō-  
23 yāsu [s]ushka-kōtara-vāsanab [\*] krishṇāhayō=bhijāyantē pūrvvadāyān-haranti yē ||  
24 Mahāpratibhāra-Gōpādhyaka-prāpitājñayā sāndhivigrahika-Rēvādhyaka dūtakam  
25 li[kh]itam Vishnushēnēn=ēti || Sam 200 90 2 Kārttika śu 10 5

## TRANSLATION

Om Hail! From Bharukachchha,—the *mahāsāmanta*, the illustrious *mahārāja* Samgamasīha (simha) informs all his (subordinates, viz) *rājasthānīyas*, *uparikas*, *kumārā-mātyas*, district officers, *ārakshikas*, *drāmgikas*, *kulaputrakas*, district officers (*chītas*), *bhātas*, and others, and those who carry out the orders, after having greeted them, as follows —

Be it known to you that the village Sōnavvā, situated in the Antarnarmadā district, has to-day, with reference to the holy Mahākārttikī tithi,<sup>3</sup> been granted by us for the obtainment of merit and fame for (our) parents and ourselves, with pouring out of water, for as long as the moon, sun, the sea, the planets, the stars and the earth endure, with the *udranga*, with the *uparikara* and with the *bhūtavātāpratyāya*, not to be entered by district officers and soldiers, according to the maxim of *bhūmichchhūdra*, to be enjoyed by the succession of sons and sons' sons, to the (undermentioned) residents of Bharukachchha,<sup>4</sup> (viz) the Brāhmana Anantadatta or the Chhandōgi gōtra, a student of the Chhandōga (*sākhā*), Prajāpatiśarma of the Gālava gōtra, a student of the Chhandōga (*sākhā*), Śivadēva of the Laukākshī (Laugākshī) gōtra, a student of the Adhvaryu (*vēda*), Bhānudēva of the Lauhāyana gōtra, a student of the Adhvaryu (*vēda*), and to Bhavaruchi of the Paundri (?) gōtra, a student of the Rīgvēda (*bahuricha*),

<sup>1</sup> Read =adhikṛitya-ōdakāti-

<sup>2</sup> Read karshayatām

<sup>3</sup> A festival in honour of Siva's victory over Tripurāsura, at the full moon of Kārttika

<sup>4</sup> The construction in the following is rather loose *Bhārūkachchhaka* probably belongs to all the names in the following

for the maintenance of the five great sacrifices, (*viz*) *balī*, *charu*, *vaṣvadr̥va*, *agnihōtra* (and) *harana*, and of (*other*) rites. Wherefore nobody should make any obstruction to these brahmanas, while they enjoy (*the granted land*) according to the rules relating to *brahmadāyas* and *agrahāras*, cultivate (*it*), cause (*it*) to be cultivated and assign (*it to others*). And the inhabitants of that village should obey their (*orders*) and make over to them the customary *māya*,<sup>1</sup> gold, and other revenue. And let future kings, whether of our own family or others, desirous of sharing in the common merit of (*this*) donation of land, while reflecting that wealth is liable to perish, that life is followed by separation, and that virtue lasts for a long time keeping in view that gifts to virtuous people are excellent, and anxious to accumulate for a long time fame resplendent and bright as the rays of the moon, consent to this our gift and preserve it. And it has been said by the venerable Vyāsa [Here follow four of the usual imprecatory stanzas] According to the order brought by the *mahāpratihāra Gōpādhyā*, (*this edict*), the *dātaka* of which was the *sāṇdhivagrahika Rēvādhyāka*, was written by Viṣṇuśhēna

The year 200 80 2 Kārttika su 10 5

No 17 —BALERA PLATES OF MULARAJA I,  
SAMVAT 1051

By PROFESSOR STEN KONOV, PH D, CHRISTIANIA

These plates have already been noticed by Mr H H Dhruva<sup>2</sup> and Munshi Debiprasad<sup>3</sup>. They are in the possession of the Brāhmana Dēvarām of Bālērā, in the Sānehūr District, Jōdhpur State. I edit them from impressions supplied by Mr D R Bhandarkar.

There are two plates measuring  $7\frac{1}{2}'' \times 5''$ , and each of them is inscribed on one side only. There are altogether 21 lines of writing, 10 on the first and 11 on the second plate, and the plates are in an excellent state of preservation. They were held together by a ring, which had been broken when the plates came into Mr Bhandarkar's hands. There was no seal.

The character is northern Nāgarī of the 10th century. The virāma is used in *samvat*, l 1, *pūrvavat*, l 2, *vasēt*, l 19, and *purushān*, l 4. There are very few orthographical peculiarities. *V* is used for *b* throughout, and *s* is written instead of *ś* in *sāsanam*, l 19. A consonant is doubled after *r* in *vimirgat*, l 10, *svarggē*, l 18, *abhyarchchja*, l 7, *-dharmma*, l 13, *pūrvavat*, l 2, etc. On the other hand, no doubling takes place in *Durlahl ichārya*, l 11.

The language is Sanskrit, and, with the exception of an imprecatory *śloka* in ll 18-19, here ascribed to Vyāsa, the whole of the inscription is in prose.

The inscription is one of the *Mahārājādhirāja* Mūlarāja I, the founder of the Anhilvād branch of the Chaulukyas. Two other inscriptions of Mūlarāja are known. The oldest, which is dated in Vikrama-Samvat 1030, on the 5th day of the bright half of Bhādrapada, corresponding to Monday, the 24th August A D 974, has been noticed by Mr Dhruva<sup>4</sup>. The other is the Kadī plate of Vikrama-Samvat 1043, the 15th day of the dark fortnight of Māgha, on a Sunday corresponding to the 2nd January 987<sup>5</sup>. Our inscription is the latest one of Mūlarāja, and it is dated Samvat 1051, on the 15th day of the bright fortnight of Māgha, at a lunar eclipse

<sup>1</sup> *Māya*, what is to be measured, is a technical term, cf *Gupta Inscr* p 257, l 12, above Vol II p 364, l 8 of the text, Vol IV p 144 l 9 of the text, Vol VII p 61, l 4 of the text, and Vol IX p 344, line 9 of the text. Compare *tulya māya*, above Vol VII p 160, footnote 9.

<sup>2</sup> *Vienna Journal*, Vol V p 300.

<sup>3</sup> *Proceedings of the Asiatic Society of Bengal*, 1892, p 168.

<sup>4</sup> *Vienna Journal*, Vol V p 300.

<sup>5</sup> *Ind Ant* Vol VI p 191 f.

(1 6), corresponding to Saturday, the 19th January 995, when there was a lunar eclipse, visible in India. None of these inscriptions teaches us much about Mūlarāja. According to the Kādī plates, he belonged to the Chaulukikas, was the son of the *Mahārājādhirāja* Rāji, and had, by his own arm, conquered the Sārasvata-mandala. The Gujarat chronicles state that Rāji was king of Kalyānakataka in Kanauj, and add some tales about him which have not, however, been corroborated by inscriptions. The information which can be gathered about Mūlarāja from other inscriptions of his family, is also meagre. He is called "the sun who brings the lotus-pond of the Chaulukya family into blossom" (Kādī plates of Jayantasimha, Bhīmadēva, and Tribhuvanapāla<sup>1</sup>). Only conventional praise is bestowed on him in the Vadnagar *prasasti*,<sup>2</sup> where we read,—

(V 4) Illustrious Mūlarāja, who stepped on the diadems of princes, was a priceless pearl to enhance the splendour of the fame of his family,—he who became the root of the tree of justice that had been burnt by the forest-fire of the Kali (*age*) and gained the affection of his subjects by exceedingly light taxes (as the moon pleases by exceedingly cold rays)

(V 5) He made the Fortuna of the kingdom of the Chāpōtkata princes, whom he took captive at his will an object of enjoyment for the multitude of the learned, of his relatives, of Brāhmanas, bards and servants. Won by his valour that mightily blazed forth in battle, the guardian goddesses of the kings of all the other regions then clave for a long time to the Fortuna residing in his sword.

The Gujarat chroniclers know more about Mūlarāja's dealings with the Chāpōtkatas. The late Professor Bühler has, however, shown<sup>3</sup> that not much credit can be given to them, and it is safer to abstain from using them.

Mūlarāja's charities are also alluded to in the Dēvapattana inscription,<sup>4</sup> where we are introduced to the astrologer Ūyābhata, whose three sons Mādhava, Lūla and Bhābha the king charged with the supervision of these charities.

The chroniclers state that Mūlarāja reigned from Vikrama-Samvat 998-1053, and they tell us about his expeditions against other kings. Shortly after his accession, they inform us, he was attacked by the Rāja of Śākambharī and Bārapa, the general of Tailapa, or, according to the *Sukṛtasaṃkīrtana*, of the king of Kanauj. The Śākambharī king must have been the Chāhamāna Vīgraharāja,<sup>5</sup> whose Harsa inscription<sup>6</sup> is dated in Vikrama-Samvat 1030.

Bārapa is described as a Chālukya<sup>7</sup> or a Chaulukya,<sup>8</sup> who is said to be descended from the mythical Chaulukya and a Rāshtrakūta princess. Dr Fleet<sup>9</sup> doubts that Bārapa was the general of Tailapa, because he was a Chaulukya and not a Chālukya like the latter.<sup>10</sup> Whatever his origin was, he certainly succeeded in establishing himself in Lāta, where we find his grandson Kīrtirāja as *mahāmandalēsvara* in Śaka 940, and Kīrtirāja's grandson Trilōchanapāla in Śaka 972. According to the chronicles, Bārapa drove Mūlarāja back to Kanthādurga (the modern Kanthkōt in the eastern division of Kachh), but was later on defeated by him.

That Mūlarāja was also at war with the Kalachuris has been inferred from the Dēōlī<sup>11</sup> and Karhād<sup>12</sup> plates of the Rāshtrakūta Krishna III, dated Śaka 862 and 880 respectively, where we are told that "on hearing of the conquest of all the strongholds in the southern

<sup>1</sup> *Ind Ant*, Vol VI pp 196 and ff

<sup>2</sup> *Ind Ant* Vol VI pp 180 and ff

<sup>3</sup> *See Vienna Journal*, Vol VII p 191

<sup>4</sup> *Vienna Journal*, Vol VII p 89

<sup>5</sup> *Bombay Gazetteer*, Vol I Part II p 431

<sup>6</sup> The form *Chālukya* however also occurs, see *Vienna Journal*, Vol VII p 89

<sup>7</sup> Above, Vol V pp 188 and ff

<sup>8</sup> Above, Vol I pp 293 and ff

<sup>9</sup> Above, Vol II p 438, vv 7-10

<sup>10</sup> Above, Vol II pp 116 ff

<sup>11</sup> *Ind Ant* Vol XII pp 201 and ff

<sup>12</sup> Above, Vol IV pp 278 ff.

region, simply by means of his (Krishna's) angry glance, the hope about Kūlañjara and Chitrakūta vanished from the heart of the Gūrjara." The same events are probably alluded to in the (spurious) Lakshmēśvara inscription of Śaka 890<sup>1</sup> where it is stated that Mūrasimha conquered the Gūrjara under orders of Krishnarāja.

I have already mentioned that, according to the chroniclers, Mūlarāja reigned till Vikrama-Samvat 1053. This agrees well with the fact that he is mentioned as a contemporary in the Bijapur inscription of the Rāshtrakūta Dhavala of Hastikundī,<sup>2</sup> which is dated in that year.

The object of the present copper-plate is to record a grant, made on the occasion of a lunar eclipse, to a certain Dīrghāchārya, the son of Durlabhāchārya, an immigrant from Kanyakubja. The writer of the grant was the *kāyastha* Kūñchana, who also wrote the Kadī plates of Samvat 1043<sup>3</sup> and whose son Vatēśvara occurs as the writer of the Kadī plate of Bhīmadēva of Samvat 1086<sup>4</sup>. The *dātaka* was the *mahattama* Śivarāja.

The grant consisted in the village Varanaka in the Satyapura-mandala. Its boundaries were, to the east the village Dhanāra, to the south Gundāuka, to the west Vōdha, and to the north Mētravāla. Satyapura is the present Sānchōr in the Jōdhpur State. Munshi Debprasād states that Varanaka is said to be the site of the modern village of Bālērā (Indian Atlas, Sheet 21 N W, 71° 32' long, 24° 43' lat), where the plates are now found. I do not know his authority for this statement, and it seems more likely that we have to look for Varanaka farther east, where we find a village Gondau, which might correspond to Gundāuka, at 72° 3½' long and 24° 49' lat. To the north of Gondau is the village Mīrpur, which might be a later form corresponding to Mētravāla, while Bodan, to the north-west, perhaps represents Vōdha, and Dantwara, to the north-east, Dhanāra.

The grant was issued from Anahilapātaka, i.e. Anhilvād.

#### TEXT

##### First Plate

- 1 Ōm<sup>5</sup> samvat 1051 Māgha sudi 15 ady=ēha śrīmad-Anahilapāta-
- 2 kē rājāvali pūrvvat <sup>6</sup>paramabhattāraka-mahārājādhirāja-
- 3 paramēśvara-śrī-Mūlarājādēvah svabhujyamāna-Satyapura-mamda-
- 4 l-āntahpāti-Varanaka-grāmō samasta-rajapurushān vrā(brā)hman-ōttarām-
- 5 s=tannivāsi-janapadāmś=cha vō(bō)dhayaty-astu vah samviditam yatbū a-
- 6 dya sōma-grahana-parvvanī charācharagurum bhagavamtam= Amvi(bi)kāpati-
- 7 m=abhyarchohya mātāpitrōr=ātmanas=cha punya-yaśō-bhivridhayē upari-
- 8 likhita-Varanaka-grāmō=yam aya-simā-paryamtaḥ sa-vriksha-mālā-
- 9 kulah sa-kāshtha-trin-ōdak-ōpētah sa-damda-daśāparādhaḥ śi-
- 10 Ka[n]yakubja(bja)-vinirgat-āsēshavidyāpārāga-taponrdhi-

##### Second Plate

- 11 śrī-Durlabhāchārya-sutāya śrī-Dīrghāchāryāya śāsa-
- 12 nēn=ōdakapūrvvam=asmābhīh pradatta itī matvā asmad-vamśajair=a-

<sup>1</sup> *Ind Ant* Vol VII p 104

<sup>2</sup> *Jour Beng As Soc* Vol LXII, Part I p 311. See also pp 17-24 above, where the text of the inscription has been published by Pandit Ram Karna of Jōdhpur. Dhavala is there stated to have assisted Dharañivarāha against Mūlarāja. According to Prof Kielhorn, Dharañivarāha was perhaps one of the Chūdāsamā chiefs.

<sup>3</sup> *Ind Ant* Vol VI p 192

<sup>4</sup> *Ibid* p 194

<sup>5</sup> Expressed by a symbol

<sup>6</sup> The ā mātṛā in *-bhāṭāraka-* seems to have been originally forgotten

[illegible][illegible]

raised, as is usual in Muhammadan inscriptions. An older instance of the use of raised letters in a Sanskrit inscription is afforded by the legend on a statue of the Buddha unearthened by Mr Oertel at Sarnāth<sup>1</sup>

The characters of the inscription are Śārādā. Among individual letters I note the form of *sa* in *atasi*, l 1, of *ja* in *gaja*, l 3, of *da* in *Śūrādē*, l 4, -*Vāṇhadakēna*, l 5, and the ligatures *ky* in *lōkyā*, l 3, *rg* in *-hargi*, l 6 and *nh* in *-Vāṇhadalēna*, l 5. The final form of *t* is found in ll 3 and 7, and that of *m* in ll 2 and 5. The inscription contains the numeral symbols for 3, 8 and 1 in l 4. Note the form of 8.

The language is Sanskrit, with some mistakes, which show that the author was not a very good scholar. Compare *-kusma-* for *-kusuma-*, l 1, etc. The Sanskrit of the two last lines is particularly weak. With the exception of the invocation to Vishnu in ll 1 and 2, which is written in the Āryā metre, the inscription is in prose.

The object of the inscription is to record the construction of a tank by *śrī-Vāṇhadaka* for the benefit of his father *śrī-Īśvara*, the son of *śrī-Śūrādē*. The *sthapati* was Śimgālī Kargī, the son of Kālī, and he seems to be described as belonging to the *dranga* of Navagrāma. I am, however, unable to make out the last words of line 6 with certainty. The tank was completed on Saturday, the thirteenth day of the bright fortnight of Kārttika, in the year 38 in the Lōkya-samvat denoted by the arrows (5) and hundred augmented by the elephants (8) and thirty. This date is of interest in more than one respect. In the first place it is not usual to indicate the hundreds in dates of the Laukika era. Mr R D Banerji<sup>2</sup> even goes to the length of remarking that "if in a date the hundreds are mentioned, it is absolutely certain that it cannot be referred to the Laukika era." This statement cannot any more be upheld in the face of our inscription, where the year is given as *sara*, i.e. five, hundred and *gaja*, i.e. eight, and thirty. Pandit Mukundram also informs me that the hundreds are actually sometimes added in Kashmir *lōlē*, in common life, not however in books. It is then interesting to note that, in the repetition of the date in figures, the hundreds are omitted. Professor Jacob, who has been good enough to calculate the date for me, finds that it corresponds to Saturday, the 17th October 1461.

I do not know anything about the persons mentioned in the inscription, and, so long as we have no information about the origin of our inscription, it is hopeless to identify the Navagrāma-*dranga* mentioned in l 6. According to Dr Stein,<sup>3</sup> the term *dranga* signifies 'a watch station established near mountain passes for the double purpose of guarding the approaches to the valley and of collecting customs revenue.'

#### TEXT.

- 1 Ōm<sup>4</sup> svastā || || atasi<sup>5</sup>-nava-kusma-nibham Mandara-parivarta-
- 2 ghrishtakēyūram [I\*] apaharatu dūritam=akhilam Madhu-Mura-Narakā-
- 3 ri-vāhu<sup>6</sup> yugam [I\*] Lōkya-samvach-*chhara*-śatē gaja-trimśādhikē<sup>7</sup> samvat<sup>8</sup>
- 4 38 Kārtikā(ka) śu ti 13 Śanau ! Atra dinē śrī-Śūrādē-suta-
- 5 śrī-Īśvaram<sup>9</sup> udiśya suta-śrī-Vāṇhadakēna pushkaram karā[yi]tam || ||
- 6 sthapati-Kālī-suta-Śi[m]gālī-Kargī Navagrāma-dranga-vradhajana<sup>10</sup>
- 7 Ōm śrī sthānasya śrēyam bhavat likhitam hugasya

<sup>1</sup> See *Archæological Survey Annual Report*, 1904-05, p 81

<sup>2</sup> *Indian Antiquary*, Vol XXXVII p 28

<sup>3</sup> Translation of the *Rājataranginī*, Vol II p 291

<sup>4</sup> Expressed by a symbol

<sup>5</sup> Metre Āryā. *Kusma* is written for *kusuma*

<sup>6</sup> Read *-bāhu*.

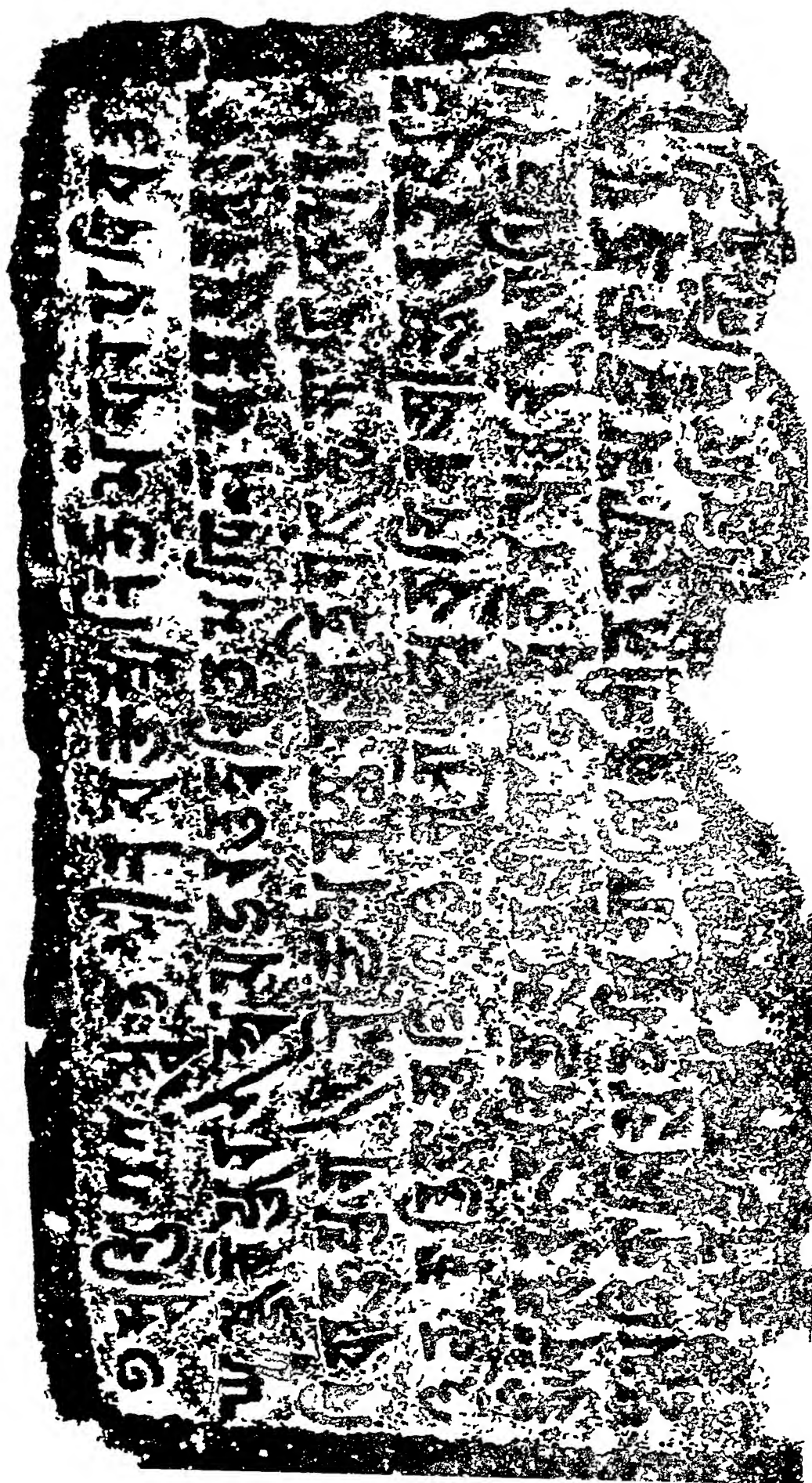
<sup>7</sup> Read *trimś-*

<sup>8</sup> The sign visible after *samvat* is probably a sign of interpolation

<sup>9</sup> Read *-Īśvaram=uddiśya*

<sup>10</sup> The reading is very uncertain. We should perhaps read *-ludhajana*









## TRANSLATION.

(Line 1) Ōm Hail

(V L) May the pair of arms of the enemy of Madhu, Mura and Naraka (i.e. Vishnu) turn away all evil, that which is like a fresh *atasī*-flower (and) the bracelets of which were rubbed at the turning of (the mountain) Mandara (in the churning of the ocean)

(LI 3-5) In the Lōkya (Laukika) year arrow (five)-hundred increased by thirty and elephants (eight), Samvat 38, the 13th of the bright (fortnight) of Kārttika, on a Saturday —on this day, a pond was made with reference to *sri*-Īśvara, the son of *sri*-Śūradē by (his) son *sri*-Vānhadaka

(L 6) The *sthapati* (was) Śingālī Kargī, the son of Kālī, a Pandit (?) from the Nava-grāma-draṅga

(L 7) Ōm Prosperity May luck follow the place . written of the *linga* (?)

No 19 — PIMPARI PLATES OF DHARAVARSHA-DHRUVARAJA,  
SAKA-SAMVAT 697

By K B PATHAK, B A, POONA

This grant consists of three plates, each measuring  $10\frac{3}{4}'' \times 7\frac{1}{4}''$ . The ring on which the seal was strung had been detached from the plates when they came into my possession. The weight of the three plates is 260 tolas, while that of the ring and the seal is 190 tolas. The diameter of the ring is  $2\frac{1}{4}''$  and the length of the seal is 6''. On the top of the seal there is, in relief, on a countersunk surface, a figure of the four armed god Vishnu. The grant belongs to Dasharath Patil and Lala Patil of Pimpari in East Khandesh and was published by Mr G. K. Chandorkar in a Marāṭhī magazine named *Prabhūta* nearly two years ago. I obtained the original plates on loan for taking an impression of them through the kind offices of Mr G. K. Chandorkar. The plate accompanying this paper has been prepared from impressions received from Mr Nārāyanrāo Tātākī of the Archaeological Office in Poona.

The grant is written in the Nāgarī characters of the period to which the inscription refers itself. The peculiarities in respect of orthography, which deserve to be noted, are that *व* is always used in place of *व*, as in *विन्दु* for *विन्दु* in line 62, and that conjunct consonants immediately following *र* are sometimes doubled as in *अर्त्तार्त्ति* in line 6, but not in *वर्त्ति* in line 18 and in *योर्त्तिजनाय* in line 31. The grant is written in the Sanskrit language, and, except in the donative passages and the last sentence, the whole is in verse. It may be remarked that all the verses of our inscription are met with in later Rāshtrakūṭa grants.

The inscription records the grant, by Dhārāvarsha *sri*-Dhruvarājadēva, of the village called Līlāgrāma to a Brāhmāna named Bhattadēva, when six hundred and ninety-seven years of the Śaka king had passed away, on the new moon-day, in the dark half of the month of Kārttika, when there was a solar eclipse. The mention of the solar eclipse in the date may be taken as a proof of the genuineness of the present grant. But it comes into conflict with the Dhūla grant of Karkarāja, dated Śaka-Samvat 701, which purports to have been issued in the prosperous reign of Gōvīndarāja II<sup>1</sup>. I beg to invite attention to the following passage in that grant —

श्रीप्रभूतवर्षस्य . . . . . प्रवर्धमानराज्ये [1\*]  
तस्यानुज. श्रीध्रुवराजनान्ना(मा) महानुभावो विहितप्रताप[\*]

<sup>1</sup> Above, Vol VIII p 182

identify Jinasēna's Śrīvallabha, and this time, with Dhruva. The only ground assigned for this was that "Śrīvallabha was a leading and distinctive *biruda* of Dhruva," while Gōvinda II was, in Dr Fleet's opinion, Vallabha and not "Śrīvallabha, which is quite a different thing."<sup>1</sup> But from one of the two inscriptions which we owe to Mr Rice and to which reference has been made above, we learn that Śrīvallabha was a title borne by Gōvinda II, who is spoken of as Jagattunga-Prabhūtavārsha-Pratāp-*valōka*-Śrīvallabha. This is a pillar inscription and a contemporary document and must have been incised between Śaka-Samvat 692 and 697.<sup>2</sup> It is evident that Śrīvallabha was not a distinctive *biruda* of Dhruva. On this account it is hard to decide whether Jinasēna's Śrīvallabha was Gōvinda II or Dhruva. Though neither of the two reasons put forward by Dr Fleet, viz (1) that Gōvinda II did not reign and (2) that he had not the title of Śrīvallabha is correct, his identification of Jinasēna's Śrīvallabha with Dhruva is warranted by the subjoined inscription. It is dated in Śaka-Samvat 697 and the Daulatābād plates of Dhruva in Śaka Samvat 715. Between these two dates Dhruva was the reigning sovereign. During this interval Jinasēna wrote his *prasāsa* of Śaka-Samvat 705. His Śrīvallabha, son of king Kṛṣṇa was, therefore, Dhruva himself. On the other hand, if the Dhruva plates are also genuine, Jinasēna's Śrīvallabha cannot, at present, be identified.

One of the titles of Dhruva is Kalivallabha, which Dr Fleet always translates "favourite of the Kali age." It is well known that the Kali age is sinful, and to be called "favourite of the sinful age" can hardly be regarded as complimentary. The real explanation appears to be different. *Kali* means "a brave person, a warrior," and *vallabha* means "favourite" or "lord." And the title should be rendered "the favourite of warriors." That this is the real meaning of the title is implied in the following verse which occurs in the Manne grant and in the Sirūr inscription<sup>4</sup> —

लघुप्रतिष्ठमचिराय कलिं सुदूर-  
मुत्सार्य शुद्धचरितैर्धरणीतलस्य ।  
कृत्वा पुनः क्षतयुगत्रियमप्यग्नेष  
चित्रं कथं निरुपमो कलिष्ठभोभूत् ॥

#### TRANSLATION

"Having quickly driven far away, by his pure actions, the Kali age, which had obtained a footing, and having created again the glory of the Kṛta age on the surface of the earth, it is wonderful how Nirupama became the favourite of the Kali age (the favourite of warriors)."

This verse is an instance of the well-known figure of speech called *विरोधभास* (= apparent contradiction). The expression *कलिबल्लभ* is used in a double sense. The literal rendering "favourite of the Kali age" creates an apparent contradiction, which consists in the Kali age being driven away by its own favourite. But this contradiction is not real and disappears as soon as we remember the secondary and the real sense of the title "the favourite of warriors."

From his victorious camp pitched near Śankhavivaraka the *Paramabhāttāraka Mahārājādhirāja Paramēśvara Prithivīvallabha* the glorious Dhārāvārsha, the illustrious Dhruva-rājadēva granted, for the increase of the merit and fame in this world and in the next, of his parents and of himself, the village of Līlāgrāma in the Vatanagarikā eighty-four (district). The donee was a Brahmana named Bhattadēva, son of Bhattāvukadikshita, of the Bharadvāja-

<sup>1</sup> Above, Vol VI p 197

<sup>2</sup> [Mr Rice assigns both of these inscriptions to "about 815 A. D." One of them mentions the daughter of the Nolamba chief Simhapōta and the other (his son) Pallavādhirāja. Mr Krishna Sastri attributes them to Gōvinda III, see above, p 58 f—Ed.]

<sup>3</sup> कलिल्ली कलिकायां ना शराजिकलहे युगे *Mēdini*, कलिर्विभीतके शरे विवादिन्ययगे युधि *Hemachandra*, चित्रवधैवि बल्लभ *Amara*, बल्लभी दणितेभ्यश्चे *Mēdini*

<sup>4</sup> Above, Vol VII p 205, text lines 2 and 3

*gōtra* and the Kāṇva (śākhā) who was a native of Jambūsarā<sup>1</sup>-sthāna. The boundaries of the village granted are —on the east Laghudējrāra-khētaka, on the south the village of Talāpātaka, on the west the village of Ajjalōmī, and on the north the river Mosinī. The donation was made for keeping up the five great sacrifices (*yajña*), viz *balī*, *charu*, *varśvadēva*, *āgnihōtra* and *atithi*, and for other purposes. Bhatta-Hērāmbaka and others were apparently sent as *dūtakas* by the king to see to the proper execution of the grant made by him. The writer was the *mahāsandhuigrahādhikṛita* Śrī-Māṇḍalla, son of Balādhikṛita. Līlāgrāma and Vatanagarikā are identified by Mr G. K. Chandorkar with Nilagavhāna and Vanī in the Nāsik District.

TEXT <sup>2</sup>*First Plate, Second Side*

- 1 ओ<sup>3</sup> सवोव्याद्वेधसा धाम यन्नाभिकमलं कृतं ॥ हरश्च यस्य कान्तेन्दुकलया  
कमलंकृतं [॥१\*] आसी-
- 2 द्विपत्तिमिरमुद्यतमडलाग्रो ध्वस्तिन्नयन्नमिमुखो रणशर्व्वरीषु भूपः शुचिर्व्विषु-  
रिवाप्तदिग्-
- 3 न्तकीर्त्तिर्गोविन्दराज इति राजसु राजसिद्धः ॥ [२\*] दृष्ट्वा चमूम-  
मिमुखीं सुभटाट्टहासा-
- 4 मुन्नामितं सपदि वेन रणेषु नित्यं । दष्टाधरेण दधता मुकुटि ललाटे  
खड्गं कुलं च
- 5 हृदय च निज च सत्व ॥[३\*] खड्गं काराग्राममुखतश्च शोभा मानो  
मनस्तः सममेव यस्य । महाह्वे नाम निश्चय-
- 6 सद्यस्त्रयं [रि]पूणा विगलत्यकाण्डे ॥[४\*] तस्यात्सजो जगति विश्रुतदीर्घ-  
कीर्त्तिरार्त्तार्त्तिहारिहरिविक्रमधाम-
- 7 धारी । भूपस्तु(स्त्रि)विष्टप[न्ट]पानुकृतिः कृतज्ञः श्रीकर्कराज इति गोत्रस-  
गिर्व्वभूव ॥[५\*] तस्य प्रभिन्नकरटच्युतदान-
- 8 दन्तिदन्तप्रहाररुचिरोल्लिखितांसपीठः क्षापः क्षितौ क्षपितश्चरुभूतनूजः सद्रा-  
ष्ट्रकूटकनका[द्विरि]वेन्द्रा-
- 9 जः ॥[६\*] तस्योपार्जितमहसस्तनयश्चतुरदधिवलयमालिन्याः भोज्ञा भुवः शत-  
क्रतुसदृशः श्रीदन्तिदुर्ग[राजो]-
- 10 भूत् ॥[७\*] काञ्चील(श)केरलनराधिपचोलपाण्ड्यश्रीहर्षवज्रविभेदविधानदक्ष ।  
काण्ण्टक वल्लभ-
- 11 त्वमजेयमन्यैर्भृत्यैः कियद्भिरपि यः सहसा जिगाय ॥ [८\*] अभ्विभंगमस्त-  
हीतनिशतशस्त्रमन्त्रात-

<sup>1</sup> The Kara grant of Vijayarāja registers a gift "to the general body of officiating priests and religious students of (the village of) Jambusara, who belong to the Vājasaneyā (sect) and the Kāṇva (śākhā)," *Ind. Ant.* Vol. VII p. 250

From the original plates

<sup>2</sup> Expressed by a symbol.

- 12 सप्रतिहतान्नमयेतयत् । यो वल्लभं सपदि दण्डवलीन जित्वा राजा-  
धिराजपरमेश्वरतामवाप ॥ [८\*] आ से-
- 13 तोर्विपुलोपलावलिलसलीलोर्ध्वमालाजलादा प्रालेयकलङ्घितामलशिलाजालात्तुपा-  
राच-
- 14 लात् । आ पूर्वापरवारिराशिपुलिनप्रान्तप्रसिद्धावधेयेनेय जगतो स्वविक्रमव-  
लेनैकातपत्रा(ची)कृता ॥ -[१०\*]
- 15 तस्मिन्निदिवं प्रयाते वल्लभराजे क्षतप्रजावाधः श्रीकर्कराजसूनुर्महीपतिः कृष्ण-  
राजोभूत् ॥ [११\*] यस्य स्वधु-
- 16 जपराक्रमनि शेषोत्पादितारिदिक्रमं । कृष्ण[स्ये]वाकृष्णं चरित श्रीकृष्णराजस्य  
॥ [१२\*] शुभतुंगतुंग-
- 17 तुरगप्रह्वरेणूर्ध्वरुद्धरविकिरणं श्रीधमेपि नभो निखिलं प्रावृद्धालायते स्पष्टं  
॥ [१३\*] [दी]नानाथप्रणयि-
- 18 शु यथेष्टचेष्टं समीहितमजस्रं । तत्क्षणमकालवर्षो वर्षति सर्वार्त्तिनिर्व्वपणं  
॥ [१४\*] राहप्यमात्मभुज-
- 19 जातवभावलेपभाजो विजित्य निशितासिलताप्रहारेः । पालिध्वजावलि[शुभा]म-  
चिरण यो हि

*Second Plate, First Side*

- 20 राजा[धि]राजपरमेश्वरतां ततान ॥ [१५\*] क्रोधादुत्खातखड्गप्रसृतचचियै-  
र्भासमानं समन्तादाजावुद्धृतवैरि-
- 21 प्रकटगजघटाटोपसंज्ञोभदत्तं ॥ शौर्यं त्यक्त्वाखिवर्गो भयचकितवपुः क्वाप्यदृष्ट्वैव  
सद्यो दर्पाध्मा-
- 22 तारिचक्रक्षयकरमगमयस्य दोर्हण्डरूपं ॥ [१६\*] पाता यद्यतुरं वुराशिरशनालङ्कार-  
भाजो भु-
- 23 वः त्रय्याद्यापि क्षतद्विजामरगुरुप्राज्यान्वपूजादरः दाता मानभृदग्रणीर्गुणवतां  
योसौ
- 24 श्रियो वल्लभो भीक्तुं स्वर्गफलानि भूरि तपसां स्थान जगामाभर ॥ [१७\*]  
येन श्वेतातपत्रप्रहतरवि-
- 25 करत्राततापात्सलीलं जग्मे नासीरधूलीधवलितशिरसा वल्लभाख्यः सदाजो  
स श्रीगोविन्दरा-
- 26 जो जितजगदहितस्त्रैणवैधव्यहेतुस्तस्यासीत्सुरेकचरणदलितारातिमत्तेभ[कु]भः ॥  
[१८\*]
- 27 तस्यानुजः श्रीध्रुवराजनामा महानुभावोविहृतप्रतापः प्रसाधिताशेषेनरेन्द्र-  
चक्रः क्रमेण

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- 28 वालाङ्गवपुर्व्वभूव ॥ [१८<sup>\*</sup>] जाते यत्र च राष्ट्रकूटतिलके सङ्गुपचूडामणौ  
गुर्व्वौ तुष्टिरयास्त्रि-
- 29 लख्य जगतः सुखाग्निं प्रत्यहं । सत्य सत्यमिति प्रशासति सति द्वा-  
मासमुद्रान्तिकामा-
- 30 सीङ्गमपरे गुणामृतनिधौ सत्यव्रताधिष्ठिते ॥ [२०<sup>\*</sup>] शशधरकरनिकरनिभं  
यस्य यशः सुरजगाय-
- 31 सानुख्यैः परिगीयतेनुरक्तैर्व्विद्याधरमुन्दरीनिवहैः ॥ [२१<sup>\*</sup>] हृष्टोन्वहं योर्थिज-  
नाय सर्व्व सर्व्व-
- 32 स्वमानन्दितवन्धुवर्गैः प्र[१<sup>\*</sup>]दाग्रसृष्टौ हरति स्म वेगाद्याणान्यमस्यापि  
नितांतवी[र्य्य][ः<sup>\*</sup>] [२२<sup>\*</sup>]
- 33 रक्षता येन निःशेषं चतुरभोधिसयुतं । राज्यं धर्मेण लोकानां कृता तुष्टि-  
परा हृदि ॥ [२३<sup>\*</sup>]
- 34 अपाङ्गेनापि यो लोकान्यानैक्षत समाश्रिता[न् ।] न ते याचितवन्तीत्यभूष्टतं धन-  
तृण्या [२४<sup>\*</sup>]
- 35 तेनेदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारं । क्षितिदानपर[म]पुण्यः प्रवर्त्तितो
- 36 ब्रह्मदायोयं ॥ [२५<sup>\*</sup>] स च परमभट्टारकमहाराजाधिराजपरमेश्वरपृथ्वीवत्तम-

*Second Plate, Second Side*

- 37 जा(धा)रावर्ष्यीध्रुर्वराजदेवः कुशली स[र्व्व]ानिव यथासंवध्यमानकान्राद्र-  
पतिविषयपतिग्रामकूटायु-
- 38 कनियुक्तकाधिकारिक[मह]त्तरादीन्समाज्ञापयत्यस्तु वः संविदितं यथा शङ्खवि-  
वरकसमावासि-
- 39 जयस्कंधावारावस्थितेन मया माता[पि]त्रोरात्मनश्चैहिकामुष्मिकपुण्यशोभिहृदये  
जवूसरः-
- 40 स्थाननिवसितच्चा(चा)तुर्व्विद्यसामान्यभरद्वाजसगोत्रकाण्वसब्रह्मचारिभट्टावुकदीक्षित-  
सुतभट्टदे-
- 41 वय वटनगरिकाख्यचतुरशीत्यन्तर्गतलीलाग्रामो यस्याघाटनानि पूर्व्वतः  
लघुडैज्जारखेट-
- 42 कसीमा । दक्षिणतः तलापाटकग्रामसीमा । अपरतः अज्जलोण्णिग्रामसीमा  
उत्तरतो मोसिणी-
- 43 सरित् । एवमेतच्चतुराघाटनोपलक्षितः सीङ्गः सपरिकर. सभूत[प]ात्प्रत्यायः  
सोत्य(त्य)द्यमान-



- 44 विष्टिकः सधान्यहिरण्यादेयोचाटभटप्रावेश्यः सर्वराजकीयानामहस्तप्रक्षेपणीयः  
आचङ्गा(चंद्रा)-
- 45 कर्णवर्त्तितसरित्पर्वतसमकालीनः पुत्रपौत्रान्वयक्रमोपभोग्यः पूर्वप्रत्तदेव-  
ब्रह्मदायर-
- 46 हितोभ्यन्तरसिद्धा भूमिच्छिद्रन्यायेन शकन्तपकालातीतसंवत्सरशतषट्के सप्तन-  
वत्यधिके
- 47 कार्तिकवहुलामावास्यायामादित्योपराग्योदकातिसर्गेण वलिचरुवैश्वदेवाग्नि[हो]-
- 48 चातिथिपञ्चमहायज्ञादिक्रियोत्सर्पणार्थं प्रतिपादितो यतोस्योचितया ब्रह्मदाय-  
स्थित्या भुजतो
- 49 भोजयतः प्रतिदिशतो वा न कैश्चिद्वासेधे वर्त्तितव्यं ॥ तथागामिभद्रनृपतिभि-  
रस्मदृश्यैरन्यैर्वा
- 50 सामान्यं भूमिदानफलमवेत्य विद्युत्क्षीलान्यनित्यैश्वर्याणि तृणाग्रलम्नजल[वि]दुच-  
क्षलञ्च
- 51 जीवितमाकलय्य स्वदायनिर्विशेषीयमस्मदायोनुमन्तव्यः प्रतिपालयितव्यः यश्चा-  
ज्ञा[न]-
- 52 तिमिरपटलावृतमतिराच्छिन्त्यादाच्छिद्यमानक वानुमोदेत स पञ्चभिर्म्हहापात-
- 53 कैः सोपपातकैश्च संयुक्तः स्यादित्युक्तञ्च भगवता वेदव्यासेन व्यासे-

*Thrd Plate, First Side*

- 54 न ॥ षष्टिं वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः । आच्छेत्ता चानुमन्ता च  
तान्येव न-
- 55 रके वसेत् ॥ [२६\*] विंघाटवीष्वतोयासु शुष्ककोटरवासिनः । [क]ष्णा-  
हयो हि
- 56 जायन्ते भूमिदायं हरन्ति ये ॥ [२७\*] अग्नेरपत्यं प्रथमं सुवर्णं भू[र्वि]णवी
- 57 सूर्य[सु]ताश्च गावः । लोकत्रयन्तेन भवेद्धि दत्तं यः काञ्चन गाञ्च महीञ्च
- 58 दद्यात् ॥ [२८\*] बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः । यस्य यस्य  
यदा भूमि-
- 59 स्तस्य तस्य तदा फलं ॥ [२९\*] यानीह दत्तानि पुरा नरेन्द्रैर्दानानि  
धर्मार्थयशस्कराणि ।
- 60 निर्मुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥ [३०\*]  
स्वदत्ता परदत्ता वा य-
- 61 त्नादच्च नराधिप । महीं [म]हीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥ [३१\*]  
इति कमलदलाम्बु-

- 62 विन्दुलोलां श्रियमनुचिंत्य मनुष्यजीवितञ्च । सर्वमिदमाहृत च बुध्वा<sup>1</sup>  
न हि पुरुषैः  
63 परे(र)कीर्तयो विलीय्या [३२\*] इति ॥ परमभट्टारकमहाराजाधिराज-  
परमेश्वरपृथ्वीवल्ल-  
64 भग्नीमद्वारावर्षश्रीधुधराजदेवप्रहितमट्टहरिस्वप्रभृतिश्रीमद्वर्माधिकरणदू-  
65 तकं । लिखितञ्चैतत्परमेश्वराज्ञया वलाधिकृतसूनुना समधिगतपञ्च-  
66 महाशब्दमहासन्धिविग्रहाधिकृतसामन्तश्रीमान्दत्तेनेति ॥

No 20—TIBETAN INSCRIPTION ON THE STONE MONUMENT IN FRONT  
OF THE TA-CHAO-SSU TEMPLE IN LHASA, 822 A D

By A H FRANCKE

The stone monument in front of the Ta-chao-ssu temple contains an inscription in Chinese and Tibetan, of the times of the Tibetan king khri btsong lde btsan, half of whose name has been preserved on the stone, as observed by Bushell. The Chinese half of the inscription was translated by S W Bushell in his article entitled "The Early History of Tibet" (J R A S, Vol XII, 1880, p 535 ff). As far as I know, no attempt to read and translate the Tibetan text has as yet been made. My reading of the Tibetan text is based on a rubbing of the inscription, reproduced in Bushell's article. This rubbing 'was obtained in Peking in 1869 and was said then, from the condition of the paper, to date at least from the last century'.

*Ancient Orthography*

(a) Cases of suffixed *d* (called *drag*) occur in *phyind* (l 20), *phrind* (l 39), *mald* (l 55), the last case is uncertain. On the whole, it is safe to say that the *drag* is of rare occurrence, as compared with Dr Stein's Endere relics.

(b) Subscript *y* appears below *m* regularly when the latter is followed by *i* and *e*.

(c) Inverted *i* vowel signs are very common. But no uniform rule is followed in their use.

(d) In line 26 it looks as if *chenpo* was furnished with the article *pho* instead of *po*, as is the case in some of the Endere relics, but here it may be due to a scratch on the stone.

Other instances of the orthography of the Endere relics (8th century A D) are not found here. Thus, the final consonant of a syllable is never written below the first consonant, and *c* and *ts* are never replaced by *ch* and *ths*, as at Endere.

*Palæographical Notes*

All the vowel signs, with the exception of the *i* vowel sign, are joined to the consonant base. For the *o*-sign the left upper end of the consonant is preferred, but in the case of *ch*, *ph* and *y* it touches the middle. The *u*-sign is joined to the right lower end of the letter and the *e*-sign to the middle of its upper line, except in the case of *s*, *m* and *l*. With the two former the *e* sign finds a place at the left upper end and with *l* at the right upper end.

<sup>1</sup> The metre is Pushpitāgrā, but the third pāda does not correspond with the first. The verse occurs in the Dantivarman plates with the third pāda thus अतिवि[न]दम[नी]मि[रा]मनीनै, above, Vol VI p 282, verse 51.

*Euphonic laws*

We find *d* instead of *t* after *g* in *gcigdu* (l 5), *yogdu* (l 44), *stse zhung chegdu* (l 44), and *yigdu* (l. 77), *b* instead of *p* after *g* in *yang thagbar* (l 31) (ordinarily *yang dagpar*)

The form '*adrul* (l 40) instead of '*agrul* shows that the modern pronunciation was already in vogue in 822 A D (Compare my notes on the Endere relics) The same may be inferred from lines 75 and 77 where we find the genitive instead of the instrumental case

*Some ancient words*

The word *phu dud* (ll 45, 47) refers to the Chinese custom of shaking the sleeve in greeting a person

Of ancient words the following deserve to be noted —

*ba* (l 56) and '*abā* (l 57), both meaning 'subjects (?)'; *mjal dum* (ll 5 ff) assembly, composed of *mjal*, 'meet' and '*aduba*, gather, *gnyr* (l 58), instead of *nyr*, sun, '*adzinpa* (l 76) instead of *adzinpa*, seize

## INSCRIPTION FROM LHASA

## ROMANISED TEXT

[*Doubtful readings are put in brackets*]

- 1 Bodkyi rgyalpo chenpo
- 2 'aphrulg(y)i lha btsanpo dang
- 3 rgyai rgyalpo chenpo rgya rje hvangte
- 4 dbon zhang gnyis, chab srin
- 5 gcigdu (s)olnas, mjal dum
- 6 chenpo mdzadde gtsigs
- 7 pa, nampar yang myi 'aggyur . . . . .
- 8 lha myi kun . . . . shesshing dpang byas
- 9 te, thse thse . . . . . (ido)
- 10 (r)n jongbai . . . . .
- 11 gyi (mang) rdor . . . . .
- 12 . . . . .
- 13 'aphrulgyi . . . . .
- 14 lde brtsangyi . . . . .
- 15 būnbū henta . . . . .
- 16 zhang gnyis . . . . .
- 17 m, . . . . gyi . . . .
- 18 nyasei . . . . . (zh)ug, rjechen
- 19 pos yni, bkā . . . . gyis dkrabpa
- 20 la phyund myedpas, mangpo kun bdé
- 21 skyidpa(r) byabala (n)i dgongspa gcig,
- 22 . . . . . i don chenpo
- 23 . . . . bkā gros mthunte, . . . .
- 24 ringpar myi zhu m . . . . .
- 25 dgyespa . . . . . (tsi)gpar
- 26 molnas, mjal dum chenp(h)o
- 27 mdzadde, bod rgya gnyis, da ltar
- 28 . . . . . mngābai yul dang mthsams (srung)

- 29 zlung, dei shar phyogs thamscad ni,  
 30 rgya chenpoi yul, nub phyogs thams  
 31 cad ni yang thagbar bod chenpoi  
 32 yul(d), de las phan thsun dgrar myi  
 33 'athab, dmag myi dang, yul myi  
 34 rnams, yid ma chespa khrig (y)od  
 35 na, myi bzungzhing gtam driste,  
 36 brdzangsnas phyr gtang ngo  
 37 da chab smd gcig cing, myal  
 38 dum chenpo 'adl ltar mdzadpas,  
 39 dbon zhang dgyespai bkā phrimd  
 40 anyanpas kyang 'adrul dgoste,  
 41 phan thsungyi phonya 'adongbayang, lam  
 42 (rny)ingpar byungnas, snga lugs bzhin,  
 43 bod rgya gnyiskyī (bapa) (tsong kun  
 44 yogdu rta brjesla, stae zhung chegdu  
 45 rgya dang phradpa mancad ni rgyas phu dud  
 46 bya, ceng shu hyvan du bod dang phradpa  
 47 yancad ni bodkyis phu dud byaste,  
 48 dbon zhang nyezhing gnyenbai thsul bzhin  
 49 du, sri zhi dang bkur stii lugs  
 50 yodpar sbyarte, yul gnyiskyī  
 51 barna dud rdul ni myi snang, glo bur  
 52 du sdangba dang dgral mying ni myi gragste  
 53 mthsams srungbai myi yancad  
 54 kyang dogs shing 'ajagspa myedpar  
 55 . . . (mal mald snga)gpa rkyangste.  
 56 ba ('a)khodcing, skyidpai bkā dñin  
 57 ni 'ab(ā) khru bardu thog, anyanpai  
 58 (gsu)ng ni gnyī zlas (slebs) . . .  
 59 khyabste, bod bod yulna skyid,  
 60 rgya rgya yulna skyidpai smd chenpo  
 61 (sbyar)nas gtsigs bcaspa dang  
 62 nampar myi 'agyrbar, dkon mehog  
 63 gsum dang, 'aphagspai (na)m(khā)  
 64 nyi zla dang gza akarla yang dpa(ng)du  
 65 gaolte, . . . (thsig)gi (rnams ba) .  
 66 (bshad), srog chags bsadde mnā  
 67 (ya)ng bornas gtsigs bcasso,  
 68 (g)tsigs 'adl bzhindu m(yi) byasam  
 69 (bshig)na, bod rgya gnyis ganggis sngar nye(s)  
 70 (pa) . . . sdicong, landu dku (skyu) ci byas kyang,  
 71 (gtsigs) . . .  
 72 . . . bod rgya gnyiskyī rje blongyis  
 73 . . . thugs mnā borte, gtsigs  
 74 kyi . . . brsnas, rgyalpo chen  
 75 po gnyiskyī ni phyag rgyas btab, blonpo  
 76 . . . ndzimpala (gsogs)pa rnams  
 77 kyi ni (lng) yigdu briste, gtsigskyī  
 78 . . . . . ru bzhaggo

## TRANSLATION

- 1 The great king of Tibet,  
 2 the incarnate god, the bTsanpo, and  
 3 the great king of China, Hvangte, the great Chinese,  
 4 nephew and uncle, both, praying  
 5 for the unity of their governments,  
 6 making (causing) a great assembly, importance  
 7 . . . . . never changing . . . . .  
 8 . . . . . all gods and men . . . . . knowing [it] and giving  
 9 witness (to it) . . . . . times, times, . . . . .  
 10 . . . . . coming . . . . .  
 11 . . . . . on a stone . . . . .  
 12 . . . . .  
 13 The incarnate . . . . .  
 14 . . . . . lde btsan . . . . .  
 15 Būnbū heuta . . . . .  
 16 uncle, both . . . . .  
 17 . . . . . of . . . . .  
 18 sin . . . . . by the great  
 19 sovereigns . . . . . fighting  
 20 henceforth not taking place, there is only one wish  
 21 that all may be (may be made) in great happiness  
 22 . . . . . long lasting . . . . . great meaning  
 23 . . . . . agreeing in their counsel . . . . .  
 24 for a long time, without amendment  
 25 be pleased . . . . . is of importance  
 26 so saying, making a great assembly,  
 27 Tibet and China, both retaining the countries  
 28 which they own now,  
 29 everything to the East is  
 30 the country of great China, everything to the West  
 31 is certainly the country of great Tibet,  
 32 Neither of them [must] fight  
 33 like an enemy Such soldiers and citizens  
 34 as are clearly distrustful,  
 35 [such] men [must] be seized, and questions being asked,  
 36 [must be] despatched and sent back  
 37 Now, there being union of government,  
 38 and such a great assembly being made,  
 39 uncle and nephew being pleased with such glorious tidings  
 40 there must be travelling, (communication),  
 41 mutual envoys going and,  
 42 this taking place on the old road, in the former way  
 43 the Tibetans and the Chinese, both,  
 44 . . . . . shall barter horses (literally, for horse bartering) At Stse Lung cne  
 45 meeting with the Chinese, thither, the Chinese shall show honor  
 46 At Cheng shu hyvan, meeting with the Tibetans,  
 47 hither, the Tibetans shall show honor  
 48 For, as nephew and uncle are closely related, it must be done in a friendly at

- 49 being connected with manners of respect  
 50 and honor Between the two countries  
 51 smoke and dust shall not be seen, sudden  
 52 hostility and the name of enmity shall not be heard of  
 53 } There shall be no fear and anxiety, hither,  
 54 } on account of frontier guards  
 55 Everywhere praise spreading . . . . .  
 56 . . . . . dwelling, the kindness of happiness  
 57 . . . . . up to 10,000 The glorious  
 58 sounds shall reach the sun and moon,  
 59 and cover [all] The Tibetans shall be happy in Tibet. .  
 60 The Chinaman shall be attached to the great realm of happiness in China.  
 61 This is of great importance, and  
 62 that it may never be changed, the three  
 63 gods, the august heaven,  
 64 sun, moon, the planets and the stars, are asked to witness it  
 65 . . . . .  
 66 . . . . . Having killed the animals, and sworn  
 67 an oath, it was connected with importance  
 68 If any one do not according to this importance, or  
 69 destroy it, Tibetan or Chinese, whoever first commit  
 70 such crime and sin, in response according to the trick committed,  
 71 . . . . . (importance ?) . . . . .  
 72 . . . . . by the great ministers of both, Tibet and China,  
 73 swearing an oath, important . . . . .  
 74 . . . . . writing Both the great kings  
 75 confirm it by seal, the ministers  
 76 . . . . . and the other ones . . . . .  
 77 writing in a (hand ?) letter, important. . . . .  
 78 . . . . . was deposited at . . . . .

No 21 — MACHHLISHAHR COPPER-PLATE OF HARISCHANDRADEVA OF  
KANAUJ [VIKRAMA-]SAMVAT 1253

By PANDIT HIPANANDA, M A, LAHORE

This is a single plate, which measures  $13\frac{1}{2}$ " wide by 18" long, and was found together with the seal "in village Kōtwa, parganah Ghiswā, tahsil Machhlisahhr, on the east side of the unmetalled road running from Machhlisahhr to Janghai," when excavations were carried on as famine relief work in the Jaunpur District of the United Provinces. In January last, Mr C A C. Streatfield, ICS, presented it to the Provincial Museum at Lucknow, where it is now deposited. The Curator of the Museum informs me that he received it "in a bent and twisted condition in consequence of which it had to be flattened." It is broken about the middle and the writing which it bears is also considerably damaged.

The inscription which is engraved only on one side of the plate comprises 34 lines written in the Sanskrit language and the Nāgarī script. The size of the letters is between  $\frac{1}{8}$ " and  $\frac{1}{4}$ ". As regards orthography, it is enough to state that no distinction is made between the signs for *b* and *v* and that the dental and palatal sibilants are used indiscriminately.

The epigraph opens with 16 verses, the first 14 of which it has in common with the grants of Jayachchandradēva published in this Journal<sup>1</sup> and in the *Indian Antiquary*<sup>2</sup> Towards the end, the subjoined inscription has 12 benedictive and imprecatory verses that are generally met with in other epigraphs Verses 15 and 16 eulogize Harischchandradēva, who "spread his unequalled fame spotless in the world" and who "eclipsed the splendour of the sun by means of the dust that was raised by the hoofs of his endless horses which pervaded the circle of the earth and gradually encompassed the sky" The formal part of the grant, from line 20 to line 27, is in prose and is worded like the corresponding parts of the other Gahadavāla grants that have already been published

The inscription records that the *Paramabhattachāra Mahārājādhirāja Paramāvara* the glorious Harischchandradēva (the successor of the P M P Jayachchandradēva), while residing at Dhanamvakra (?) (l 24), granted, after having bathed in the Ganges at the bathing *ghāt* named Chyavanēśvara, the village of Pamahai (l 20) together with its outlying hamlets (*pāṇaka*) to one Rāhihiyaka (?)<sup>3</sup> (l 25), son of the Thakkura Madanū of the Kāśyapa-gōtra, on Sunday, the 15th *tithi* of the bright half of the month Pausha in [Vikrama-]Samvat 1253. The charter was written by the *Mahākshapatalika*, the *Thakkura* Bhōgāditya.

The seal accompanying the plate is circular and about 2½" in diameter The ring on which it is soldered is open Owing to this circumstance the seal can be taken off or passed through the hole cut at the top for this purpose The seal bears in relief a Gaiṇda and a conch and between these the legend, *Śrīmata-Harischchandradēvasya*

The record possesses some historical importance, for, to the list of the kings of Kanaṇj it adds one new name, *viz* that of Harischandra Indeed, we knew Harischandra as the son of Jayachchandra from the latter's grants published in the *Indian Antiquary* (Vol XVIII p 130 ff) and the *Epigraphia Indica* (Vol IV p. 126 f) But Harischandra as a ruling chief of Kanaṇj is mentioned only in the subjoined record

The date regularly corresponds, for the Vikrama year 1253 expired (1254 current), to Sunday, the 6th January A.D. 1197, when the full-moon *tithi* of Pausha ended 22 h 58 m (approximately) after mean sunrise

Of the localities<sup>4</sup> mentioned in the record, the name of one can be read with certainty and it is Pamahai, the village that was granted Pamahai is merely a feminine of Pamahā, as Khairai is of Khaurā, Pendrai of Pendra, Burbi of Burbā, and so on It is usual to name a small village near a bigger one in the feminine as a diminutive form and such villages are usually found side by side Under these circumstances it will not be unreasonable to suppose that Pamahai stood somewhere near Pamahā<sup>5</sup> The latter I am inclined to identify with Pohā, a village about 2 miles from the spot where the document was found That Pamahā should dwindle to Pohā is not extraordinary, as the dropping of the nasal is not uncommon in Hindi The reading of the names of other localities is not certain and I am unable to identify them

[One of the Kanaṇj plates belonging to the reign of Jayachchandra (T), dated in Vikrama-Samvat 1232, records a gift made by the king at Kāśī (Benares) on the occasion of the

Above, Vol. IV pp 120-9.

Vol. XV p 10 f and Vol XVIII pp 129-43

<sup>1</sup> It is also possible that the donee's name is Hīhiyaka and that the syllable *rā* is an abbreviation of the title *rānta* or *rāṭa* In the Faizābād plate of Jayachchandra, for instance, the donee, who was a Brāhmana of the Bhāradvāja gōtra, his father and grandfather bore the title *rāṭa* (*Ind Ant* Vol XV p 13)

<sup>2</sup> [A grant of Gōvindahchandra found in a hamlet near Machhlīshahr has been published by the late Prof Kielhorn (above Vol. V p 115) It is also deposited in the Lucknow Museum. It is dated in Vikrama Samvat 1201 corresponding to A.D 1146 The village granted by this record is Pēṛōha in the Mahasōya-pattalā —Ed.]

<sup>3</sup> Mr Hiralal of the Gazetter Office, Nagpur, who has supplied the information regarding these names similar to our Pamahai, would identify Pamahā with Bambāhā, a village in the Machhlīshahr tahsil.

*nāmakarman* (i.e. birth ceremony, when the navel-string is divided) of his son Harischandra<sup>1</sup>deva. The date of the inscription corresponds to the 10th August A.D. 1175. Apparently, this was the day on which Harischandra was born. His *nāmakarana* (i.e. giving a name) is referred to as having taken place just three weeks later on the 31st August 1175 A.D.<sup>2</sup> Accordingly, Harischandra<sup>1</sup>deva must have been 21 years old at the time of the subjoined inscription. As the latest known date of Jayachandra is A.D. 1187,<sup>3</sup> the accession of his son Harischandra must have taken place between A.D. 1187 and 1197, the date of the present grant.

The town of Kanauj was completely devastated by Shihāb-ud-dīn in A.D. 1193 and it is not a little surprising that Harischandra is described in the subjoined record as if he were a paramount sovereign. The Belkharā pillar inscription, dated a few months earlier,<sup>4</sup> does not mention Harischandra but represents an un-named king of the Gahadavāla family as granting a village more than two hundred miles distant from Kanauj. The connection of this king as well as of Harischandra with Kanauj was perhaps only nominal. The former was probably residing at some town out of the reach of the Muhammadan generals or officials. Mr V. A. Smith thinks that the king's residence was near Jaunpur.<sup>5</sup> Zafarābād, 4 miles to the south-east of that city, is said to have been the site of a palace of the later rulers of Kanauj.—Ed.]

TEXT.<sup>6</sup>

- 1 श्री<sup>7</sup> अकुंडोलंठवैकुण्ठकांठपीठलुठकारः ।  
 [सर]भः [र]र[तारं]मे द [त्रि]यः श्रेयसेस्तु वः ॥ [१\*]  
 आसीदशी[त]द्युतिवंस(श)जातः<sup>8</sup>  
 क्षापालमालासु दिवं गतासु ।  
 सा[क्षा]द्विस्त्रानि[व\*] भूरिधा[क्षा]  
 2 नाक्षा यासी<sup>9</sup>[वि]ग्रह इत्युदारः ॥ [२\*]  
 त[ल्लु]तोभूत्सहीचद्रः[.] चंद्रधामनिभं गिजं ।  
 येनापारमज्ञपारपारे व्यापारितं यशः ॥ [३\*]  
 तस्याभूत्तनयो नयैकरत्निक[.\*] क्रांतद्विषमडलो  
 3 वि[ध्वस्तो]द्धतनीरयोधतिमिरः श्रीचंद्रदेवो नृपः ।  
 येनोदारतरप्रतापस(श)सिताशेषप्रजोप[द्र]वं  
 श्रीमहाधिपुराधिरान्यमसमं दोर्विक्रमेणार्जितं ॥ [४\*]  
 तीर्थानि <sup>10</sup>कासिकुसिकी-

<sup>1</sup> Above, Vol IV, p 126

<sup>2</sup> *Ind Ant* Vol XVIII p 120

<sup>3</sup> *Ibid* Vol XV p 13 and above, Vol V Appendix No 181. The Sanskrit poet Śrī Haisha, author of the *Naiṣadhiyacharita*, is believed to have flourished in the 12th century A.D. The last extant verse of this poem shows that the poet was highly honoured by the ruler of Kānyakubja (*tāmbūladrayam=āsanam cha labhātī yah Kānyakubhīśvarāt*) who, according to tradition, was Jayantachandra, i.e. Jayachandra. If this tradition be correct, it would show that the poet flourished about the fourth quarter of the 12th century A.D.

<sup>4</sup> Cunningham's *Archaeological Survey Reports*, Vol XI p 129

<sup>5</sup> *J R A S*, July 1908, p 792

<sup>6</sup> The wording of this record is almost identical with that of the grants of Jayachandra<sup>1</sup>deva which have been translated. I, therefore, deem it superfluous to give its translation.

<sup>7</sup> Expressed by a symbol

<sup>8</sup> Cancel the *visarga*

<sup>9</sup> Read यशी<sup>10</sup>

<sup>10</sup> Read काशिकुसिकी.



4

[त्त]रकोसलेंद्र-

स्था[नी]यकानि परिपालयताधिगम्य ।  
हेमात्तुल्यमनिशं ददता द्विजे[भ्यो]  
ये[न]ाकिता वसुम[ती] शत[श\*]स्तुलाभिः ॥ [५\*]  
तस्यात्मजो मदनपाल इति क्षितो[द्र]-  
श्रू(चू)डामणिर्विजयते निजगो-

5

चचंद्रः ।

यस्याभिषेककलसो(शो)ल्लसितैः पयोभिः  
प्रक्षालितं [कलि\*]रजः पटल धरित्याः ॥ [६\*]  
यस्यासीद्विजयप्रयाणसमये तुंगाचलोच्चैश्चल-  
न्माद्यत्कुंभिपदक्रमासमभरभ्रस्य(श्य)-

6

न्महीमडले ।

चूडारत्नविभिन्नतालुगलितस्त्यानाश्रु(सृ)गुह्मासित-  
शेषः पेषवसा(शा)दिव क्षणे(ण)मसौ क्रोडे विलीनाननः ॥ [७\*]  
तस्मादजायत निजायतवाहुवस्त्रिवद्धा(वन्धा)-

7

वरुद्ध[न]ववा(रा)ज्यगजो नर(रे)द्रः ।

[सां]द्रामृतद्रवसुचां प्रभवो गवां  
यो गोविंदचंद्र इति चंद्र इवाम्बुरासे(शे): ॥ [८\*]  
न क[थ]मप्यलभन्त रणक्षमांस्त्रिष्टु दिक्षु गजामथ वज्रिणः ।  
क-

8

कुम्भि पक्ष(वन्ध)सुरभ्रसुवल्गुप्रतिभटा [द्रव] यस्य य(च)टागजाः ॥ [९\*]  
अजनि विजयचद्रो नाम तस्मान्नरे(रे)द्रः  
सुरपतिरिव भ(भू)भृत्पक्षवि[च्छे]ददक्ष[:\*] ।  
भुवनदलनहेलाहर्ष(र्ष्य)हस्ती(म्नी)रजा-

9

री-

नय[न]जलदधाराधौतभूलोकापः ॥ [१०\*]  
लोकत्रयाक्रमणकेलिविशृङ्खलानि  
[प्रख्या]तकीर्तिकविर्णिर्णतवैभवानि ।  
यस्य त्रिविक्रमपदक्रमभाजि भान्ति  
प्रो[ज्ज]भय[न्ति] वलि-

10

राजभयं यसां(शां)सि ॥[११\*]

तस्मादद्भुतविक्रमादथ जयचंद्राभिधानः पति-

भूपानामवतीर्ण एष भुवनो[ह्र]ा[र]ाय नारायणः ।

हैधीभावमपास्य विग्रहरुचि धिक्क(कृ)त्य सा(शा)न्तास(श)याः

सेवन्ते यमुदग्र-

11

वन्धनभयध्वंसार्थिनः पार्थिवाः ॥[१२\*]

ग[च्छे]न्मू[च्छाम]तु[च्छां] न य[दि क]वलयेत्कू[र्म]पृष्ठाभिघात-

प्रत्यावृत्तं(त्त)श्रमात्ती नमदखिलफणास्वास(श्वास)वात्यासह[अ](सं) ।

उद्योगे यस्य धावद्वरणधरधुनीनिर्भ-

12

रस्फारधारा-

भस्व(श्य)द्धानद्विपालीवहुलभरगलदैर्यनु(सु)द्रः फणीन्द्रः ॥ [१३\*]

[यस्मिं]श्चलत्युदधिनेमिमहीजया[र्ध]

माद्यत्करीन्द्र[गु]रुभार[नि]पीडितेव ।

याति प्रजापतिपदं स(श)रणाधि(र्थि)-

13

नी भू-

[स्वं]गतुर[ग]निवहोत्यरजम्ह[लेन] ॥[१४\*]

तस्मादाशी(सी)दसोमत्वरतुरगखुरक्षोदविच्छि[प्त]धूलि-

व्याप्त[क्ष्मा]चक्रवालक्रमकलितनभोरुद्धसूरप्रकास(श). ।

सेनासं-

14

भारतंपद्म[वि]दस्तदिला दो ८ माना [नरे]द्र-

सं[द्राकी]— स ८ — यि स्फुरदसम[य]शाः श्रीहरिसुंद्रदेवः ॥ [१५\*]

येन प्रणा(भा)[स]पतिन(ना)<sup>1</sup> क्षितिपालमीलि-

रत्नप्रभारुचिरचारुपदां[वु]-

15

जेन ।

<sup>2</sup>उ[ह्र]ा[ड]शीतकरमंडलपुंडरीक-

[डिं]डीरपि[डमिव शुभय]सो(शो) वितेने ॥ [१६\*]

सोयं सम[स्त]राजच[क्रसं]सेवितचरणः स च परमभट्टारकम[ह]ाराजाधिरा-

जपरमेस्व(श्च)रपरममा-

16

हेस्व(श्च)रनिजभुजो-

पार्जित[श्री]कन्यकु[ल]ाधिप[त्य]श्रीचंद्रदेवपा[द]ानुध्यातपरमभट्टारकमहाराजा-

धिराजपरमेस्व(श्च)रप[र]ममाहेस्व(श्च)[र]श्रीमद[न]पालदेव[पा]दानुध्यातपरम-

भट्टारकमहाराजा-

<sup>1</sup> [Perhaps the reading intended is प्रणासपति<sup>०</sup>.—Ed.]<sup>2</sup> Read उहृण<sup>०</sup>.

- 17 धिराजपरमे[श्व]रपरममाहे[श्व]रा[श्व]-  
पति[त]गजपतिनरपतिराज[त्र]याधिपतिविवि[ध]विद्याविचारवाचस्यतिश्री[गो]वि-  
दचंद्रदेवपादानुध्या[त]परमभट्टारकमहाराजाधिराजपरमे[श्वर]-
- 18 <sup>1</sup>परममाहे[श्व]राश्वपतिगजपतिनरप[ति]राजत्रयाधि-  
पतिविवि[ध]वि[व]द्याविचारवाचस्यतिश्रीविजयचंद्र[दे]वपादानुध्यातपरमभट्टारक-  
महाराजाधिराजपरमे[श्व]रपरममा-
- 19 हे[श्व]राश्व(श्व)पतिगजपतिनरपति[राज]त्र-  
याधिपतिविविधविद्याविचा[र]वाचस्यतिश्रीजयचंद्रदेवपादानुध्यातपरमभट्टारकम-  
हाराजाधिराजपरमे[श्व]रपरममाहे[श्व]राश्व(श्व)पति-
- 20 गजपतिनरपतिराज[त्र]या-  
धिपतिविविधविद्याविचा[र]वाचस्य[ति]श्रीम[त्]हरि[चंद्र]देवो विजयो ॥ [हा]ल-  
पांगि[कन्नगहल] . . <sup>2</sup>सपाटक[प]महैग्रामनिवासिनो निखिलजनप-
- 21 दानु[प\*]गतानपि  
च राजराज्ञीयु[व]राज[मं]त्रि[पुरो]हित[प्र]तो[हा]रसाम[न्त]सेनापतिभांडागारि-  
क्षाचपटलिकभिषग्नेमि[त्ति]कान्तःपुरिककरितुरगदूतपत्तनाकरस्थान[गो]कुलाधिका-  
रिपु-
- 22 रुषानाज्य(ज्ञा)पयति [व]ोधयत्यादिशति च  
विदितम[स्तु] भवतां य[धोप]रिलिखित[ग्र]ामः सजलस्थलः सलोहल-  
वणाकरः सम[त्स्य]ाकरः सगर्तोव(घ)रः साम्प्रमधूकवनविटपवाटिकाट-  
[ण]यूति-
- 23 गोचरपर्यन्तः - सोढा(धर्वा)धः  
चतुराघाटविस(शु)हः स्वसीमापर्यन्तः त्रिपंचाशताधिकद्वादशश-  
तसंवत्सरे पौषमा[स्त्रि] पौर्णि[र्मा]यां रविदिने अष्टमि संवत(त)१२५३ पौ[ष]  
शुदि १५ रवौ अष्टमि श्री-
- 24 <sup>3</sup>मतधनंवक्रसमावासे  
अयनेस्व(श्व)रघटे गंगायां स्नात्वा(त्वा) विधिवन्त्य(म्)त्रदेवसुनि[मनु]ज[भू]तग-  
[पां]स्तर्प[यि]त्वा<sup>4</sup> नि[खि]लपुत्र्ययसाभि[ष्ट]वये गोकर्णकुश[ल]तापूतकरतलोदक-  
सस्मा[भि]:

<sup>1</sup> Read °माहेश्व°.

<sup>2</sup> The name of the district to which the donative village belonged is not quite clear in the original. The letters seem to have been engraved over an erasure

<sup>3</sup> Read श्रीमहन्°

<sup>4</sup> Read °पुण्ययशो°

[illegible]



25

कास्य(श्च)पगोत्राय

ठक्कुरसोपालपौत्राय ठक्कुरमदनूपुत्राय, रा[ही]ही[य]काय आचंद्रा-  
 कं या[वच्छा]सनीकृत्य पि[तृ]पितामहोपाजित तथा महारागो(त्री)-  
 संनंडारीरतन्दकेन ? संप्रति[गु]-

26

पुत्रीकृत्य<sup>1</sup> वृत्ति वद्धिःकृत्य

प्रदत्तो मत्वा यथादीयमानभागभोगकरप्रवणिकरजलकरलवणाक[र]प[र्णा]-  
 करं . . . . .<sup>2</sup> नियतानियतप्रभृतिसमस्तादा[या]नाज्ञा-  
 विधेयीभू-

27

य दास्यथ ॥ भवन्ति चात्र श्लोकाः ॥

भूमिं यः प्रतिगृह्णाति [य]श्च भूमिं [प्र]यच्छति ।  
 [उ]भौ तौ पुन्य(ण्य)क[र्माणि] नियतं स्वर्ग[ग]मिनौ ॥ [१७\*]  
 स(श)खं भ[द्रा]सन क्वं वरास्वा(श्वा) वरवारणाः [१\*]  
 भूमिदाम(न)स्य

28

चिह्नानि फलमेत[त्]रंदर ॥ [१८\*]

प्रष्टि(ष्टि) वर्षसहस्रा(सा)णि [स्वर्गे] तिष्ठति भूमिदः ।  
 आच्छेत्ता चानु[मता] च तान्वे(न्ये)व नरके वसेत(त्) ॥ [१९\*]  
 बहुभिर्वसुधा भुक्ता राज[भिः] सगरादिभिः ।  
 यस्य

29

यस्य यदा भूमिस्तस्य तस्य त[दा] फल ॥ [२०\*]

स्वदत्ता प[र]दत्ता वा यो हरेद्व[सु]धरां [१\*]  
 स वि[ष्ट]यां कृमि[र्भूत्वा] पितृभिः सह मज्जति ॥ [२१\*]  
 गामेकां स्वर्णमे[क] [वा\*] भूम(मे)र[प्ये]कमंगुलं [१\*]  
 हरद्वरक-

30

मवा(मा)प्रोति यावदा[भृ]तसंज्ञवं । [१\*] [२२\*]

तडाग(गा)नां सहस्रेण वाजपेयशतेन च ।  
 गवां कोटिप्रदानेन भूमि[हर्ता] न सु(शु)[ध्य]ति ॥ [२३\*]  
 वारिही[नि]व्य(ष्व)रणेषु सु(शु)ष्ककोटरवासिनः ।  
 कस्र(ण्य)सर्पाश्च जायन्ते

<sup>1</sup> This would show that the village of Pamahai formed part of the estate of some queen of Jayachchandra who, being issueless, gave up her rights to Harischandra. [Perhaps the writer intended to engrave [तक्]महारागान सडारीरतनूकेन संप्रति [गु]डान्तीकृत्य—Ed.]

<sup>2</sup> The fiscal terms which seem to be mentioned in this gap occur nowhere else, so far as I have been able to ascertain. The reading appears to be दा (or perhaps दी)गपसदीदीर्घगोवि[ह]।

<sup>3</sup> Read हरिश्च व°

31

देवव्रह्म[स्व\*]हारिणः ॥ [२४\*]

न विष विषमित्या[हु]र्व्रहा(ह्य)स्वं विषमुच्यते ।

विषमेकाकिन हन्ति 'व्रहास्व [पुत्रपौत्र]कं ॥ [२५\*]

सर्वानितान् भाविन' पार्थिवेन्द्रा[न्\*]

भूयो भूयो याचते रान(म)[भ]द्रः ।

32

सा[मा]न्योय 'धर्ममेतु'नृपाणां

काले काले पालनीयो भवद्वि(द्भि). ॥ [२६\*]

यानीह दत्तानि पुरा नरेन्दैर्दाना[नि धर्मार्थ]यशस्कराणि ।

निर्मा[ल्य]वान्तप्रतिमानि तानि को नाम साधुः पु-

नराददीत ॥ [२७\*]

33

वाताभ्रवि[भ्रम]मिदं वसु[धा]धिपत्य-

सापातसात्रमधुरा विषयोपभोगा. ।

प्राणा[स्तृ]णा[ग्रज]लविन्दुसमा नराणां

धर्मः सखा परमहो परला(लो)क[या]नि ॥ [२८\*]

34

लिखित चेदं [त]स्मिपट्टक महाक्षपट-

लिकठकुरश्रीभोगादित्यैरिति ॥

## No 22—GADVAL PLATES OF VIKRAMADITYA I., A.D. 674

By PROFESSOR E. HULTZSCH, PH.D., HAILE (SAALE).

The owner of these plates is a school-boy at Kurnool, Madras Presidency. He states that "the plates were in his house at Gadval, Haidarabad territory, and that some old woman was saying that they were found in the fields." They were brought to the notice of the Archaeological Department by Mr. C. V. Dorasami Aiyar, Clerk in the Settlement Office, Kurnool, and were obtained on loan through the Collector. I edit the inscription on them from two sets of excellent ink-impressions received from Rai Bahadur Venkayya, whose description of the originals is subjoined here.

These are "three copper-plates, with slightly raised rims, the first and last of which bear writing only on the inner side. The length of the plates is 9 inches, while the breadth varies between  $4\frac{1}{8}$  inches at the middle and  $4\frac{1}{4}$  inches at the two edges. They are strung on an elliptical copper ring which measures  $3\frac{1}{2}$ ' by  $3\frac{7}{8}$ " and is  $\frac{3}{8}$ " thick. The ends of the ring are secured at the bottom of a mass of copper, on which is impressed an almost circular seal which is 1" in diameter. The impression bears the rude figure of a boar in a running posture, facing the proper right. The last plate exhibits a slit which runs from the nearer margin right into the ring-hole. This shows that an attempt may have been made to remove the plate from the ring without actually cutting the latter. The plates together with the ring and seal weigh 160 tolas."

<sup>1</sup> Read व्रह्म<sup>2</sup> Read 'सेतु'नृपाणां.

The writing on the plates is in an excellent state of preservation. In some cases the sign of *anusāra* is indistinct and has to be supplied from the context. Throughout the record no mark of punctuation is used. The alphabet resembles that of the other grants of the same period and dynasty. The secondary forms of *ṛ* and *ṛ̣* are not always clearly distinguished, and hardly any difference is made between the two letters *ṛa* and *ṛ̣a*, and between the secondary forms of *ṛ* and *ra*. The lingual *ḷ* occurs in the geographical name *Chōḷika* (l 25) and in the expression *khan[du]ga ṛadla* (l 28) which, as well as *salage* (l 31), was taken over from the Telugu vernacular of the donee. Among the names of private individuals, three are Prākṛit (*Chanda* and *Kanha*, l 27, and *Mahāsara*, l 29), and three Dravidian (*Tātamma* and *Pādamma*, l 29, and *Konna*, l 30). But the language of the whole record is Sanskrit, both prose and verse. The rules of *sandhi* are scrupulously observed, except in three instances (ll 1, 26, and 38).

The inscription records a grant of land by the (Western) Chalukya (l 4 f) king Vikramāditya (I), the son of Satyāśraya (i.e. Pulakēśin II), grandson of Kirtivarman (I), and great-grandson of Pulakēśin (I). Each of these four kings receives the same panegyric epithets as in other grants of the same period. At the end of the description of the reign of Vikramāditya I the new grant adds a passage which is already known from his Haidarābād plates<sup>1</sup> and the spurious Kurtakōṭi plates<sup>2</sup>. As pointed out by Professor Kielhorn<sup>3</sup> this passage consists of four Āryā verses. These four verses mention several surnames of Vikramāditya I, viz. *Anivārita*,<sup>4</sup> 'the unopposed' (verse 2), *Śrīvallabha*, 'the favourite of fortune' (verses 3 and 4), *Ranarasika*,<sup>5</sup> 'fond of fighting,' and *Rājamalla*, 'the wrestler with kings' (verse 5). Verse 3 states that he defeated *Narasimha*, *Mahendra*, and *Īśvara*, i.e. the three successive Pallava kings *Narasimhavarman I*, *Mahēndravarmān II*, and *Paramēśvaravarman I*.<sup>6</sup> The last of these three kings is again named as *Īśvara-Pōtarāja*<sup>7</sup> of *Kāñchī* in a *Vasantatilakā* verse (6) which follows after the four Āryās. The conquest of *Kāñchī*, the capital of the *Pallavas*, is alluded to also in verse 4. Verse 5 states that Vikramāditya I destroyed the *Mahāmalla* family. As suggested by Professor Kielhorn,<sup>8</sup> this is another reference to the *Pallavas*, for *Mahāmalla* seems to have been a surname of *Narasimhavarman I*, and *Māmallapuram* is the ancient name of a *Pallava* city, the remains of which now go by the name of 'the Seven Pagodas'.<sup>9</sup>

The date of the grant was the full moon *tithi* of *Vaiśākha* in the twentieth year of the reign, which was current after 596 Śaka years had passed (ll 24-26). This date does not admit of verification, but, as Dr Fleet kindly informs me, "the equivalent may be taken as Tuesday, 25th April, A D 674, though some authorities might make it the next day,—at any rate for any eastern parts of India." It fully confirms the correctness of the results of Professor Kielhorn's calculations of two other dates of the same reign.<sup>10</sup>

When Vikramāditya I made this grant, his army had invaded the *Chōḷika-vishaya*, i.e. the *Chōḷa* province,<sup>11</sup> and was encamped in *Uraḡapura* on the southern bank of the *Kāvērī* river (l 25 f). In sending me the impressions, Mr Venkayya drew my attention to the fact

<sup>1</sup> *Ind Ant* Vol VI p 76 f

<sup>2</sup> *Ibid* Vol VII p 219 f

<sup>3</sup> *Göttlinger Nachrichten*, 1900, p 345 ff

<sup>4</sup> See Prof Kielhorn's remarks, *loc cit* pp 346 and 359, and compare *sarva ānivārit-ājña* in verse 10 of the present inscription. Vikramāditya II may have likewise borne the surname *Anivārita*, which forms part of the names of two of his officers. See *Ind Ant* Vol X p 164 (*Anivārit āchāri*), above, Vol III p 360 (*Anivārita-Puṇyavallabha*), and Vol V p 201, note 5. Compare also above, Vol IX p 206, note 3, and above, p 15.

<sup>5</sup> This surname of Vikramāditya I occurs in two *Pallava* inscriptions at *Kāñchī*. See *South-Ind Inscr* Vol I p 13, verse 5, and p 23, verse 2, Dr Fleet's *Dyn Kan Distr* p 329, above, p. 2.

<sup>6</sup> See *South Ind Inscr* Vol I p 145, note 4.

<sup>7</sup> See above, p 7, note 2.

<sup>8</sup> *Loc cit* p 347 f.

<sup>9</sup> See now above, p 1.

<sup>10</sup> See above, Vol IX p 102.

<sup>11</sup> Literally, 'the province of the *Śōḷiyar* or inhabitants of *Śōḷam*'.



that Uragapura is mentioned in Kāldāsa's *Raghuramsa* (vi 59)<sup>1</sup> as the capital of the Paudya king, and proposed to identify it with the ancient Chōla capital Urayūr near Trichinopoly. I rather think that Uragapura, 'the snake-city,' is a poetical equivalent of Nāgapattanam (now Negapatam), though this town is at some distance from the southern bank of the Kāvēri. The word *Nāgapattanam* is engraved in Tamil characters on certain small copper coins struck at Negapatam by the Dutch East India Company. The slightly different form *Nāgapattanam* occurs in the large Leiden plates. The Chinese pilgrim I-tsing, who visited India in the last quarter of the seventh century, reports that the priest Wu-hung, after travelling from China to India, landed at 'Nāgapatana' and thence embarked for Ceylon<sup>2</sup>. The famous pilgrim Huen-tsiang, who travelled over India in the second quarter of the same century, did not proceed farther south than Conjeeveram, which he notices. But he mentions on hearsay a town farther to the south, from which people used to embark for Ceylon<sup>3</sup>. The quotation from I-tsing makes it very probable that Negapatam is intended by this. Colonel Yule was inclined to identify Negapatam with Ptolemy's *Nirapa*<sup>4</sup>.

The grant was made at the request of Ganga-Mahādēvī (l 27), who seems to have been one of the queens of Vikramāditya I. The donees were three Brāhmanas, each of whom received fifty *navartanas* of land in a village named [Cnodū]llī.

In verse 10 Vikramāditya I is once more praised as a member of the Chūlukya family and as the destroyer of the Pallava lineage.

#### TEXT<sup>5</sup>

##### First Plate

- 1 श्री<sup>6</sup> स्वस्ति [॥<sup>7</sup>] जयत्वाविष्कृत<sup>8</sup> त्रिष्णोः वाराह<sup>9</sup> दीक्षितार्णव [॥<sup>10</sup>] दक्षिणोन्नत-  
दंष्ट्रायविश्वान्तभुवन व-
- 2 पु<sup>11</sup> [॥ १<sup>12</sup>] श्रीमतां सकलभुवनसस्तूयमानमानव्यसमीचाणां हारितीपुत्राणां  
मसलोकमाह-
- 3 भिस्सममातृभिरभिवर्द्धितानां कार्तिकेयपरिरक्षणप्राप्तकल्याणपरम्पराणां भगवन्ना-
- 4 रायणप्रसादसमासादितवराहलाब्ध[नि]क्षणक्षणवशीकृताशेषमहीभृतां चलि-
- 5 क्याना कुलम[ल]करिणोरश्वमेधावभ्युद्वानपवित्रीकृतगात्रस्य श्रीपुल-
- 6 केशिवल्लभमहाराजस्य प्रपौत्रः पराक्रमाक्रान्तवनवास्याद्विपरनृपति-
- 7 मण्डलप्रणिवद्धविशुद्धकीर्ति श्रीकीर्तिवर्धनपृथिवीवल्लभमहाराजस्य पौन-
- 8 स्मरससक्तसकलौत्तरापवेश्वरश्रीहर्षवर्द्धनपराजयोपलब्ध-
- 9 परमेश्वरापरनामधेयस्य सत्याश्रयश्रीपृथिवीवल्लभसहा-

<sup>1</sup> [Mahāmahōpā'hyāya Haraprasad Sastri first drew my attention to this reference.—Ed.]

<sup>2</sup> *Ind Ant* Vol X p 196 *Life of Huen tsiang*, translated by Beal, p xxxi I-tsing, *Record of the Buddhist Religion*, translated by Takakusu, p xlv.

<sup>3</sup> *Su yu li*, translated by Beal, Vol II p 233 and note 131.

<sup>4</sup> *Ind Ant* Vol XIII p 332 Further details on the local history of Negapatam will be found *ibid* Vol VII p 224 ff, in my *Progress Report* for 1890-91, paragraph 6, and in Mr Venkayya's *Annual Report* for 1898-99, paragraph 47 f.

<sup>5</sup> From two sets of ink-impressions, supplied by Rai Bahadur V Venkayya.

<sup>6</sup> Expressed by a symbol

<sup>7</sup> ष्टु looks like ष्टे.

<sup>8</sup> Read त्रिषोर्वाराह

<sup>9</sup> Read दक्षिणी

प्रभुणा

## सुतरा

स शब्द

येन

शुक्ल-

विहित

ज्यस-

प्रती-

विद्. 12

नया

A fragment of a palm-leaf manuscript showing several lines of handwritten Tamil script. The leaf has a circular hole near the left edge.

Tamil Script Fragment:

...யுடைய ...  
...பெரிய ...  
...சிறிய ...  
...மேல் ...  
...கீழ் ...

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11

Buddhist

12

VII p

1898 99

61

## Second Plate, First Side

- 10 राजाधिराजपरमेश्वरस्य प्रियतनयश्चित्रकण्ठाख्यप्रवरतुरंगमे-  
 11 लैकेनैव प्रतीतानेकसमरमुखे रिपुनृपतिरुधिरजलास्वादनरसना-  
 12 यमानज्वलदमलनिशितनिस्त्रिशधारया च धृतधरणीभरभुजगभोगसदृ-  
 13 शनिजभुजविजितविजिगीषुरात्मकवचावमग्नानेकप्रहारः स्वगुरोः श्रि-  
 14 यमवनिपतित्रितयान्तरितामात्मसात्कृत्य<sup>1</sup> कृतैकाधिष्ठिताशेषरा-  
 15 ज्यभरस्तस्मिन्नाज्यत्रये विनष्टानि देवस्वब्रह्मदेयानि धर्मयशोभिवृ-  
 16 ह्वये स्वमुखेन स्थापितवान् [॥\*] रणशिरसि रिपुनरेन्द्रान्दिशि दिशि जित्वा  
 स्ववेश-  
 17 जा लक्ष्मी<sup>2</sup> [१\*] प्राप्तः परमेश्वरतामनिवारितविक्रमादित्यः [॥ २\*]<sup>3</sup> अपि च  
 [॥\*] मृदित-

## Second Plate, Second Side

- 18 नरमिहयशसा विहितम[हे]न्द्रप्रतापविलयेन [१\*] नयनविजितेश्वरेण प्रभुणा  
 श्रीवल्लभेन जित [॥ ३\*] कृ-  
 19 तपल्लवावमर्दं दक्षिणदिग्युवतिमात्तकाञ्चीकः [१\*] यो भृशमभिरमयन्नपि सुतरां  
 श्रीवल्लभत्वमितः [॥ ४\*] बह-  
 20 ति स्वमर्थवन्त रणरसिक[१\*] श्रीमदुरुवलस्कन्ध. [१\*] यो राजमल्लशब्द  
 विहितमहामल्लकुलनाशः [॥ ५\*] दु-  
 21 र्लघुदुष्करविभेदविशालसाला दुर्गाधदुस्तरबृहत्परिखापरीता [१\*] अग्राहि येन  
 जयतेश्वरपोत-  
 22 राज काञ्चीव दर्पिणदिशः<sup>5</sup> पितिपेन<sup>6</sup> काञ्ची [॥ ६\*]<sup>7</sup> स विक्रमाक्रान्तसकल-  
 महीमण्डलाधिराज्यो विक्रमादि-  
 23 त्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्सर्वानेवमाज्ञापयति<sup>8</sup>[॥\*] विदित  
 24 मस्तु वोत्सामिः पणवत्युत्तरपञ्चदशेपु<sup>9</sup> शकवर्षेष्वतीतेषु <sup>10</sup>पूर्ववर्द्धमानविजयराज्यस-  
 25 वत्सरे विशतितमे वर्त्तमाने चोळिकविषय प्रविश्य कावेरीदक्षिणतटावस्थितो-  
 रगपुरमधिवस-  
 26 ति विजयस्कन्धावारे वैशाखपौर्णमास्यां वर्त्तमाने<sup>11</sup> काप्यसगोत्रस्य ईश्वरषडंगविद<sup>12</sup>  
 पौत्राय  
 27 स्वामिचन्द्रशर्मणः पुत्राय कन्हशर्मणे [चेडू]लिग्रामे<sup>13</sup> गगमहादेवीविज्ञापनया  
 राजमाने-

<sup>1</sup> Read °सारकृत्वा, the ते of कृतै° looks like चे<sup>2</sup> Read लक्ष्मी<sup>3</sup> Metre of verses 2 5 Āryā<sup>4</sup> कृ looks like के<sup>5</sup> Read दक्षिण°<sup>6</sup> Read चिति°<sup>7</sup> Metre of verse 6 Vasantatilakā<sup>8</sup> The वी of सर्वो looks like वी<sup>9</sup> Read °पञ्चशतेषु<sup>10</sup> Read प्रवर्द्धमान°.<sup>11</sup> This word is superfluous<sup>12</sup> Read °गोत्रस्य°.<sup>13</sup> The first akṣhara may as well be read वे, and the second may be दू

28 न पञ्चाशन्निवर्त्तनपरिमाणं क्षेत्रं ख[ण्डु]गवड्ळसहितं दत्तं [1\*] तद्गामे च वत्ससगोत्रस्य

*Third Plate*

29 महीसरस्वामिनः पौत्राय तातम्भस्वामिनः पुत्राय पादम्भस्वामिने राजमानेन पञ्चाश-

30 निवर्त्तनपरिमाणं क्षेत्रं दत्तं [1\*] तद्गामे कौन्नशर्मणे च पञ्चाशन्निवर्त्तनपरिमाणं क्षेत्रं दत्तं

31 सलगेसहित<sup>1</sup> स्मद्वश्यैरन्यैश्च राजभिरायुरैश्वर्यादीनां विंशसितमचिरांशुचचलमवग-

32 च्छद्भिराचन्द्रार्कधरणवस्थितिसमकाल यशश्चिचीषुभिस्त्वदत्तिनिर्विशेष परिपालनी-  
यमुक्तञ्च

33 भ[गव]ता वेदव्यासेन<sup>2</sup> व्यासेन [1\*] बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः  
[1\*] यस्य यस्य यदा भू-

34 मिस्तस्य तस्य तदा फल [॥ ७\*] स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं  
[1\*] दानं वा पालनं वे-

35 ति दानाच्छ्रेयोनुपालनं [॥ ८\*] स्वदत्तां परदत्तां वा यो हरेत वसुधरा [1\*]  
षष्टि वर्षसहस्रा-

36 णि विष्ठाया जायते क्रिमिः [॥ ९\*] चालुक्यवंशजातस्य पल्लवान्वयनाशिनः  
[1\*] सर्वानिवारिता-

37 त्रस्य शासन शासन द्विषां [॥ १०\*] महासाम्भिविप्रश्चिक्रीजयसेनेन<sup>3</sup> लिखितमिदं शासन [1\*]

38 कुन्दस्वामिने<sup>4</sup> एवास्य शासनस्य स्वामिनान्येस्ति<sup>5</sup> [॥\*] श्री<sup>6</sup> नमो नमः[1\*]  
नमस्वकलविदे [॥\*]

TRANSLATION.

(Line 1) Ōm Hail !

[Verse 1 contains an invocation of the boar-incarnation of Vishnu]

(L 2) The great-grandson of the glorious Pulakēśi-Vallabha-Mahārāja, whose body was purified by bathing at the end of a horse-sacrifice, (and) who adorned the family of the glorious Chahkyas,<sup>7</sup>

<sup>1</sup> This word is a subsequent addition. It was engraved in the place of some other letters, the first of which was a त Read, as in other grants of the same dynasty, तदागामिभिरसहश्यै<sup>0</sup>

<sup>2</sup> Read वेदव्यासेन

<sup>3</sup> Read श्रीजय<sup>0</sup>.

<sup>4</sup> Read स्वामिन

<sup>5</sup> Read probably स्वामिनाश्रमि

<sup>6</sup> Expressed by a symbol.

<sup>7</sup> The usual epithets of this family (ll. 2-4) are omitted in the translation.

(L 6) The grandson of the glorious Kirtivarma-Prithivivallabha-Mahārāja, whose pure fame was established in the territories of hostile kings, such as Vanavāsī, which had been subdued by (*his*) valour,

(L 8) The dear son of Satyāśraya-Śrīprithivivallabha-Mahārājādhirāja-Paramēśvara,<sup>1</sup> who acquired the surname of 'supreme lord' (*paramēśvara*) by defeating the glorious Harshavardhana, the lord of the whole northern country, who had encountered (*him*) in battle,

(L 10) He who, at the head of many famous battles, (*assisted*) by none but (*his*) noble steed named Chitrakantha and by the edge of (*his*) glittering, spotless and sharp sword which behaved like a tongue in licking the blood of hostile kings, conquered would-be conquerors by his own arms which resembled the coils of the serpent who carries the burden of the earth, into whose own armour many blows had plunged, who, having gained for himself the royalty of his father, which had been concealed by the triad of kings,<sup>2</sup> caused the burden of the whole kingdom to be governed by (*himself*) alone, (*and*) who, for the increase of (*his*) merit and fame, by his own mouth confirmed the properties of temples and the grants to Brāhmanas which had lapsed in that triad of kingdoms,

(V 2) (*was*) Anivānta-Vikramāditya, who, having recovered at the head of battles the royalty belonging to his family from the hostile kings of every quarter, acquired the title of 'supreme lord' (*paramēśvara*)

(L 17) Moreover —

(V 3) Victory was achieved by the lord Śrīvallabha, who crushed the glory of Nara-simha, who caused the power of Mahēndra to be dissolved, (*and*) who subdued Īśvara by polity,

(V. 4) He who became the favourite of fortune (Śrīvallabha) in a still higher degree, though (*at the same time*) forcibly wooing the damsel 'southern region' by seizing (*her*) girdle (*the city of*) Kāñchī, while (*he*) caused to be crushed the sprouts (*forming her couch*)<sup>3</sup> the Pallava (*kings*),

(V 5) He who, being fond of fighting (Ranarasika) (*and*) possessing splendid powerful shoulders, deservedly bears his own title of 'wrestler with kings' (Rājamalla), (*because*) he has caused the destruction of the Mahāmalla family,

(V 6) The king who, defeating Īśvara-Pōtarāja, seized, like the girdle of the southern region, (*the city of*) Kāñchī, whose large rampart was insurmountable and hard to be breached, (*and*) which was surrounded by a great moat, unfathomable and hard to be crossed

(L 22) This Vikramāditya-Satyāśraya-Śrīprithivivallabha-Mahārājādhirāja-Paramēśvara, who has won by (*his*) valour the sovereignty of the whole circle of the earth, thus commands all people —

(L 23) "Be it known to you (*that*), when five hundred and ninety-six Śaka years had passed, while the twentieth year of (Our) reign of growing victory was current, while (Our) victorious army, having entered the Chōḷika province (*viśhaya*), was encamped in Uragapura which is situated on the southern bank of the Kāvērī, on the full-moon tithi of Vaiśākha, a field in the village of [Chedū]lī, measuring fifty *niartanas* by the royal measure, together with a *khan[du]ga* of paddy (*vadlu*), was given by Us, at the request of Ganga-Mahādēvī, to Kanhaśarman, the son of Svāmichandaśarman (*and*) grandson of Īśvara-Śhadangavid of the Kāpya gōtra

<sup>1</sup> *I.e.* Pulakēśin II

<sup>2</sup> *Viz.* the Chōḷa, Pāndya and Kērala. See above, Vol V p 202, note 16, and compare Vol IX p. 205, note 4

<sup>3</sup> Compare *South-Ind Inscr* Vol I p 28, verse 8, and Vol II p 365, verse 17

(L 28) "And in the same village a field measuring fifty *nivartanas* by the royal measure was given to Pādammasvāmin, the son of Tātammāsavāmin (and) grandson of Mahīśarasvāmin of the Vatsa *gōtra*

(L 30) "And in the same village a field measuring fifty *nivartanas* was given to Konna-sarman, together with a *salage*<sup>1</sup> (of paddy)

(L 31) "[Future] kings of Our family and others, considering that the enjoyment of life, sovereignty, etc is as transient as the lightning, (and) desirous of accumulating fame for as long as the moon, the sun, the earth and the oceans shall exist, should protect [this] (grant) without distinction from their own gifts "

(L 32) And the holy Vyāsa, the arranger of the Vēdas, has spoken —

[Here follow three of the customary verses (7-9) ]

(V 10) (*This is*) an edict, chastising enemies, of him who was born in the Chālukya family, who has destroyed the Pallava lineage, (and) whose orders are unopposed by all men

(L 37) This edict was written by the great minister for peace and war (*mahāsāndhivigrahika*), the glorious Jayasēna<sup>2</sup>

(L 38) To Kundasvāmin alone the conveyance (*ājñapti*)<sup>3</sup> of this edict (*was entrusted*) by the king Ōm Obeisance, obeisance! Obeisance to the Omniscient<sup>1</sup>

## NO 23 — NEW BRAHMI INSCRIPTIONS OF THE SCYTHIAN PERIOD

BY RAKHAL DAS BANERJI

The following inscriptions were discovered in the Archæological Section of the Lucknow Museum during the winter of 1908. The existence of unpublished Brāhmi inscriptions in the Provincial Museum at Lucknow was well known to the public, and in 1905 Mr V A Smith obtained a complete set of impressions of them from the Curator. But unfortunately none of these has been published as yet. In 1903 Mr Smith mentioned four of them which were stated to have been discovered at Rāmnaḡar, an old fort in the Bareilly District. Two more are said to have been found at Mathurā. I examined the Archæological collection of the Lucknow Museum on two different occasions, once, while collecting materials for my essay on "The Scythian period of Indian history" in June 1905, and again in October 1906. On the last occasion, I came across at least three unpublished inscriptions but could not spare enough time for them. Subsequently, the task of cataloguing the archæological collection of the Provincial Museum was entrusted to me by Dr J Ph Vogel of the Archæological Survey and I had occasion to go through the collection slowly and carefully. The result was the discovery of a number of dated inscriptions and important modifications in the readings of three published ones. The catalogue is not expected to be out soon, so I am placing the newly discovered records before the public as early as possible. The majority of sculptures in the collection of the Lucknow Museum belong to the Scythian period and were discovered by Dr A Fuhrer, Ph D, of the Archæological Survey. The collection also contains a large number of Mathurā

<sup>1</sup> These four words are a subsequent addition, see above, p 101, note 1. Compare Brown's *Telugu Dictionary*, s v *salaga*

<sup>2</sup> This officer is probably identical with the Jayasēna who wrote another grant of Vikramāditya I, *Journ Bombay Branch R As Soc* Vol XVI p 239

<sup>3</sup> On this term see Dr Fleet's remarks, above, Vol VII p 153 ff







sculptures discovered and figured by Growse and others which were presented to the Agra Museum. The collection thus comprises the following materials —

- (1) Some of the sculptures collected by Growse and other local officers of the Mathurā District up to the year 1886
- (2) The sculptures discovered during the excavations carried on by Drs Führer and Burgess at Mathurā during the years 1888-96
- (3) The sculptures discovered by Dr Führer at Rāmnagar, the ancient Ahichchhatta in the Bareilly District in the winter of 1891-92

None of the inscriptions from Rāmnagar have ever been properly edited. Translations of three of them have appeared in Dr Führer's Report of the Epigraphical Section for 1901-02, out of which only one has been found. The rest could not be traced either in the galleries or the *Takkhana* of the Lucknow Provincial Museum.

Fourteen out of the twenty-one inscriptions edited here are absolutely new. The late Dr Bühler published three inscriptions with facsimiles and the rest have been casually noticed or edited by Messrs Growse, Smith and others. Those which have been already edited by Bühler are republished because, on examining the original, I found that his readings required considerable modifications. Two of the inscriptions (Nos II and VI) were published by Growse with facsimiles in his *Mathura*.

The excavations at Rāmnagar have yielded some important records. One of them (No I) mentions the territorial name *Pañchāla*, while another inscription (No XVI) evidently from the same place refers to the name of the capital city [*Adh*]chchhatta. The identity of Rāmnagar with Ahichchhatta seems to be certain.

The language of the inscriptions is corrupt Sanskrit. I am indebted to Mr Marshall for the photographs published here. They were taken by his photographer Babu Brajendra Nath Dey last winter.

The back views of two images, viz that of the year 9 (Plate I) and of the year 80 (Plate VIII), show the deterioration of the Mathurā school of sculpture. The subject is the same in both cases, viz a tree with flowers. The earlier sculpture shows a tall tree with a graceful trunk and proportionate flowers and leaves. But the later sculpture is ugly and disproportionate. No other Mathurā sculpture in the Lucknow Museum bears any carving on its back though many of them are carved in the round.

### I — INSCRIPTION ON A COPING-STONE

The inscription was found on the top of a split coping of yellow sandstone which was used as a prop to a large "tablet of homage"<sup>1</sup>. It was completely hidden under the large slab and was discovered when the latter was being taken out to be cleaned. The sculpture came most probably from Rāmnagar, the ancient Ahichchhatta, in the Bareilly District. The Curator's Report for the month of April 1892 mentions "1 coping stone with inscription of the Saka era (dated Samvat 5) . . . Excavated from the old site of a large Buddhist temple at Ramnagar, Rohilkhand"<sup>2</sup>. Dr Führer most probably took the word *Pāñchālīye* 'of Panchāla' in line 8 for a date. The alphabet belongs to the class which Bühler called Kshatrapa characters. They are older than what Messrs Vogel and Luders style Early Kushana. The inscription is dated in the first year of the reign of a king (?) whose name is lost.

<sup>1</sup> V. A. Smith's *Jaina Stupa*, pl VIII

North Western Provinces and Oudh Provincial Museum Minutes, Vol V p 5, App A

## TEXT.

1	.	.	.	[Nam]	bhaga[va]				
2	.	.	.		bughata	.			
3	.	.	.	[va*]	rshē	pratha[mē]	.	.	.
4	.	.	.	[di*]	vasē	10 1	.	.	.
5	.	.	.	[Dhrn]	va-mitrasya	pra[pautrīna*]	.		
6	.	.	.	sa	prutīna	Sau	.	.	.
7	.	.	.	Bhargavi-	putrīna		.	.	.
8	.	.	.	su	Pāṃchālīyē		.	.	.
9	.	.	.		sthitīna	bāti	.	.	.
10	.	.	.		kāyām	patitah	.	.	.
11	.	.	.		itah	sthitē[na]	.	.	.

## Remarks

1 The proper right half of the inscription is entirely lost. The first two lines have lost two syllables each at the end, while in the third and fourth two or three syllables are completely gone at the beginning of the portion extant.

2 The palatal *sa* which occurs only once is archaic in form and the subscript *ya* which occurs twice (ll 5 and 6) is tripartite. The cross-bar of the lingual *sha* in the third line does not touch the left vertical.

3 The secondary long *ī* is expressed by two vertical strokes slightly inclining to the proper left (ll 7 and 8). The *ē* is expressed by the lengthening of the *mātrā* towards the proper right as in Maurya Brāhmī, but the *ā* is expressed differently by a slightly curved stroke to the proper left as in the Kushana script. The secondary *au* occurs twice in line 6 and does not differ much from the form found in the Allahabad inscription of Samudra Gupta.

4 The date is given in words with the exception of the day which is expressed by numerals in common use during the Scythian period.

5 Two uncommon forms of the letter *ta* occur in line 10. The place of the *mātrā* is occupied by a cube so common in the "boxheaded" Gupta and the Chitravarna alphabets.<sup>1</sup>

6 The *visarga*, which is very rare in cognate inscriptions, occurs twice, once in line 10 and again in line 11.

7 The *ya* when it occurs singly looks like the Kharoṣṭhī syllable *me*.

8 The name of the great-grandfather of the donor seems to be [Dhru]vamiṭra. The restoration is based on Cunningham's readings of some of the coins of Pañchāla.<sup>2</sup>

## TRANSLATION

"Adoration to the divine . . . . . in the first year . . .  
 . . . . . (the month of) . . . . . the eleventh day . . . . .  
 . . . . . by the son of a Bhargavi (a mother of the Bhārgava gōtra), the  
 grandson of . . . . . (and) the great-grandson of [Dhru]vamiṭra  
 . . . . . (which) stood at . . . . .  
 belonging to the country of the Pañchālas . . . . . fallen in the  
 . . . . . kā . . . . . which stood here"

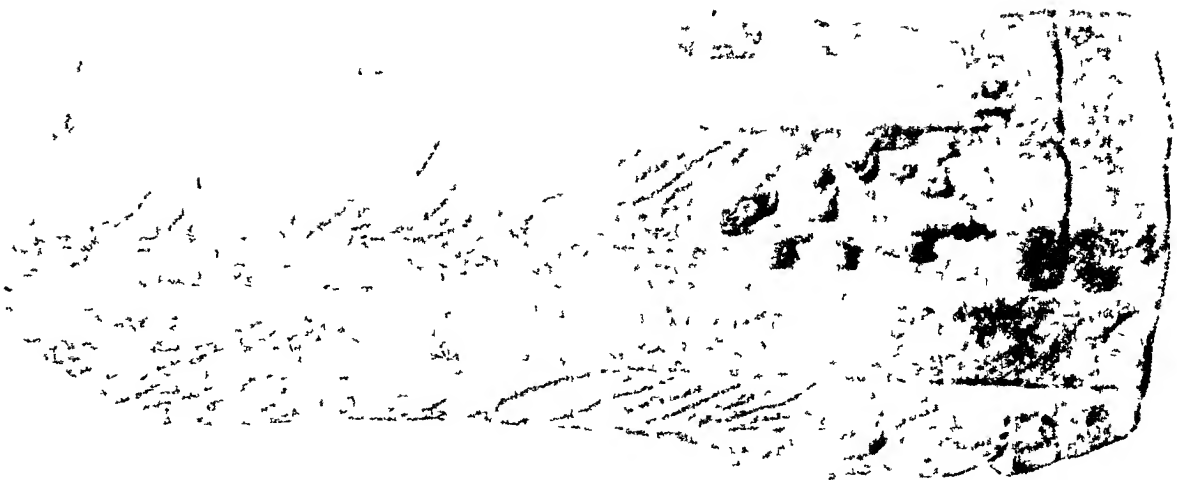
<sup>1</sup> *Gupta Inscriptions*, p. 231, pl. XXVIII and pp. 235-240, pl. XXIV-VI

<sup>2</sup> Cunningham, *Coins of Ancient India*, pp. 81 to 84



Inscribed Images of the Scythian Period —Plate I

Jaina Image, the year 9



W CRICHS & SONS, LTD., COLLOTYPE.



V VENKAYYA.

## II—INSCRIPTION ON THE BASE OF A BÖDHISATTVA IMAGE

This fragment was discovered, according to Growse, in a mound near the Circular Road at Mathurā<sup>1</sup> The language is corrupt Sanskrit and the characters are neat and well incised. They belong to the early Kushana period. The important point about this inscription is that it is a Bōdhisattva image and not a Buddha image as Growse calls it. The inscription consists of a single mutilated line on the upper rim of the pedestal (Lucknow Museum Catalogue No B-18)

## TEXT.

. . . . . varshā māsē 2 divasē 6 a[syām pūrvvāyām] . . .  
 . . . . . nēna Bōd[dh]isat[v]ō p[r]atis[th]āpitō mā[tā] pitṛi sa[hā]  
 . . . . .

## TRANSLATION.

. . . . . "the second month of the rainy season, the sixth day, on that  
 (date specified as) above . . . . . a Bōdhisattva (image) was set  
 up by . . . . . na together with (his) mother (and) father (and) . .  
 . . . . . "

The pedestal is one of the finest pieces of carving turned out by the Mathurā school of sculptors. It represents two men of high rank sitting on a series of steps apparently conversing with each other. The heads of these figures are slightly damaged, but the execution is very fine. The mutilation of the first few letters of the inscription and the loss of the main figure is greatly to be deplored, as they would have been very important for the history of Indian sculpture.

## III—INSCRIBED JAINA IMAGE, THE YEAR 9

Nothing is known about the findspot of this image. It stands in the Jaina section of the Lucknow Museum, and, judging from its workmanship, is most probably a product of the Mathurā school. The discovery of the Bōdhisattva images of Sarnāth and Śrāvastī has made us chary in the matter of assigning findspots of antiquities extempore. No references either to the sculpture or to the inscription have been found in Dr Führer's Annual Reports or in the Minutes of the Lucknow Museum. The image is headless and belongs to the Digambara sect (Plate I, Front). The Jina evidently stands on a cushion placed on an opening lotus. To his proper right two men are standing with hands folded in adoration and their backs turned towards each other. To the proper left a female figurine stands with a flywhisk (?) in her hands. The image is carved in the round. On each flank is a tall slender pilaster with a bell shaped capital and a square abacus which again bears a couple of rosettes on its rim. The pilaster on the proper left has been damaged by the incision of a square mortise hole. The reverse is occupied by the representation of a tall tree with bunches of small four petalled flowers which resemble the *afōka* blossom. A female stands to the proper left of the tree holding a garland in the right hand, while in front of her a child stands with hands folded in adoration. To the right of the tree is a vessel made of leaves containing a garland and by its side a male is standing with clasped hands (see pl. I)

The inscription consists of three short, irregular lines, of which one is incised on the edge of the cushion and the others on the lotus petals, two short fragmentary lines are incised between the feet of the Jina. The language is the usual corrupt Sanskrit common in inscriptions of this kind and the characters are of the Northern Indian type of the Kushana period. The epigraph is dated in the year 9 of the Kushana era and must probably be referred to the

<sup>1</sup> Growse's *Mathura* (2nd edition) p 106, and plate facing p 108

reign of the emperor Kanishka. Another record of the same date mentioning the name of Kanishka is already known,<sup>1</sup> though its present locality is indefinite. The subjoined inscription records the erection of the image by a female named Gahapalā at the request of the venerable Tarika

TEXT<sup>2</sup>

- 1 Siddham Sam 9 he 3 di 10 Gra[ha]m[ā]trasya dhitu Śivaśirīsyā vadhu  
Ekradalasya  
2 Kottiyātō ganātō [A]rya Tar[ā]ka[s]ya kutu[m]biniyē  
3 Thanīyātō kulātō Vair[ā]tō [sākha]lō [ni]va[r]tanā Gahapalāyē datī

## Remarks

- 1 The first syllable of the word *Śivaśirī* may also be read as *Avaśirī*.
- 2 The word *Ekradalasya* may also be read *Ekradalasya*. The letters are of the ordinary crude form, so common in similar inscriptions on images from Mathurā.
- 3 It seems that the lotus petals were carved after the incision of the inscription. The loss of the letter *sa* in the word *Tarikasya* can hardly be otherwise accounted for.
- 4 The word *sākhātō* has almost entirely vanished on account of the attempts of the mason employed by the Lucknow Museum authorities to remove the cement from the inscribed portion.
- 5 The reading of the last two words of the third line is uncertain. A copious use of cement has made them almost illegible.

## TRANSLATION

"Success. In the year 9, the third (month) of winter, the tenth day, the gift of Gahapalā, the wife of Ekradala, the daughter-in-law of Śivaśirī and the daughter of Grahamitra, at the request of the venerable Tarika out of the Kottiya gana, the Thaniya (*Sihāniya*) kula (and) the Vaira (*Vajrā*) sākhā."

The inscription between the feet of the Jina consists of two short lines —

- 1 Arya [A]gha-
- 2 masya śiśini

and seems to refer to the donor of the image. The form of the letter *ma* in the second line is unusual as it is more common in the inscriptions of the Gupta period.

## TRANSLATION

"The female disciple of the venerable [A]ghama"

## IV — INSCRIBED JAINA IMAGE, THE YEAR 12

This inscription consists of 4 short mutilated lines, two of which are incised on the rim of the throne, on which the Jina is seated and the other two on the base. A large part of the

<sup>1</sup> A S R Vol III p 31, pl XIII No 4

<sup>2</sup> The lines of the inscription are transcribed here as they appear at first sight. But the word *kutumbiniyē* is far removed from *Ekradalasya* with which it has to be taken. Again the word *nivartanā* is also similarly removed from *Tarikasya*. Perhaps the engraver intended that the inscription should be read in the following order — (1) *Kutumbiniyē*, (2) *Gahapalāyē datī* is engraved in two lines immediately below *Ekradalasya* and may be read with it. Similarly (1) *Koṭṭiyātō ganātō* (2) *Thanīyātō kulātō Vairātō [sākha]lō* written in two lines immediately below the first half of the first line may be taken as one section and the passage (1) *Arya Tarikasya* (2) *nivartanā* engraved in two lines as a separate section. Lines 2 and 3 of the text would thus be split up into three sections each consisting of two lines.





Inscribed Images of the Scythian Period —Plate II

Jaina Image from Ramnagar, the year 12



left arm of the image is missing. The Jina is seated in the *dhyānamudrā* posture on a throne supported by a couple of lions standing (Plate II). The intervening space between the lions is occupied by a bas-relief. In the centre of the bas-relief is a wheel on a short Indo-Corinthian pilaster with two capitals and a square abacus, while a devotee is seated on the ground on each side. To the right of the pillar ten women are standing in two rows with garlands in their hands and to the left a group of ten men in similar positions. So far as I know, the usual order has been reversed in this case. The majority of bas-reliefs on the pedestals of images from Mathurā show the men on the right and the women to the left of the wheel.

Nothing is known about the provenance of this image. It is now standing on a masonry pedestal without a label close to the entrance of the Jaina section. In his report for the month of April 1892, Dr Fuhrer, as the Curator of the Lucknow Museum, reports the presentation of "1 pedestal (*sic*) of a statue of a Tirthaṅkara, inscribed Śaka-Samvat 10, excavated from the ancient site of a Digambara temple at Ramnagar in Rohilkhand."<sup>1</sup> It is possible that our image is referred to by these words of Dr Fuhrer.

### TEXT

- 1 Sam 10 2 va 4 dī 10 [I] ūtasya purvāyām Kottiyātō [ga]natō  
Ba[m]bhadaśi[yā]tō kulātō U[chēna]-
- 2 gaṇitō śākhātō gaṇ[s]ya Aryya Puśi[lasya] śisim Datila . ti Harinan[dī]sya  
bhaginiyā m[ar\*]-
- 3 tana sāvikanīn vaddha[kī]nīnam Jinadāsi Rudradēva Dattāgālā Rudradē[va]-  
sāmī[nā] Rud[ra] . . . [Gahamī]tra . . . . .
- 4 Kumārasiri Vamadāsi Hasti[sē]nā Grahasiri Rud[r]adatā Jayadāsi Mitr[ra]siri-  
. . . . .

### Remarks.

1 The symbol for 10 is peculiar. This form seems to show the transition between the form in No. I and that in No. V.

2 The *akshara* *kī* of *vaddha[kī]nīnam* seems to be corrected by the engraver himself from *lu*.

3. The word *Dattāgālā* is most probably the name of a village. It occurs in an inscription on a colossal image of Buddha from Bōdh Gayā now in the Indian Museum.<sup>2</sup>

### TRANSLATION.

"In the year 12, the 4th (month) of the rainy season, the 11th day, on that (*date specified as*) above,— (an image was set up) by the (following) lay-healers<sup>3</sup> (who belonged to the caste) of carpenters, (*viz*) Jinadāsi, Rudradēvā,<sup>4</sup> Rudradēva-sāmī (*Rudradēvasāmīn*) of Dattāgālā, Rudra . . . Gahamitra (*Grahamitra*) . . . . Kumārasiri (*Kumārasiri*) Vamadāsi (*Brahmadāsi* or *Vāmādāsi*) Hastisēnā, Grahasiri (*Grahasiri*) Rudradatā (*Rudradattā*), Jayadāsi, Mitrāsiri (*Mitrāsiri*) . . . at the request of . . . the sister of Datila. Harinandi, the female pupil of the venerable Puśila out of the Kottiya gana, Bambhadāsiya (*Brahmadāsiya*) kula and the Uchēnagari (*Uchchānagari*) *sāl hā*

<sup>1</sup> N-W P and Oudh Provincial Museum Minutes, Vol V p 6, Appx A

<sup>2</sup> J. A. S. B. Vol XXXIII p 177, and Mitra, *Buddha Gaya*, p 192

<sup>3</sup> *Vadakinō* (= *vaddhakīnō*) occurs in one of the Sāucī inscriptions (*ante*, Vol II p 389) in the sense of 'carpenter'. *Vadhā* in Hindi means 'carpenter'.

<sup>4</sup> It is also possible that the two names Jinadāsi and Rudradēvā have to be taken as one name Jinadāsi-Rudradēvā. The mother's name might have been prefixed to distinguish her from others bearing the name Rudradēvā. The same may be the case with some of the other names in this inscription.

## V —INSCRIBED IMAGE OF SAMBHAVANĀTHA, THE YEAR 48

This image was found in one of the smaller rooms of the Jaina section of the Lucknow Museum without any label or number. There is no particular mention either of the image or of the inscription in the Minutes or the Annual Reports of the Lucknow Provincial Museum.

This is the only known statue of Sambhavanātha (Plate III), the third Jina, discovered at Mathurā during this period. Figures of Rishabhanātha, Nēminātha, Pārsvanātha and Mahāvira have been met with. It is to be noted that Jaina images of the Scythian period cannot be identified satisfactorily unless the names are mentioned in their inscriptions. Most probably, distinctive symbols (*chihna*) were assigned to the respective Jinās at a much later period. Those distinguishing symbols have not been found in any Jaina image of the Scythian period discovered up to date. The earliest known Jaina statue with a distinctive symbol is the image of Rishabhanātha from the Kankālī Tilā mound near Mathurā figured in M<sup>r</sup> V A Smith's *Jaina stupa* (Plate XCVIII). Unfortunately it is uninscribed, but may be assigned to the 4th or the 5th century of the Christian era on account of its technique.

The head and one arm are broken. The Tirthamkara is seated in the *dhyanamudrā* posture on a throne supported by a couple of lions. The space under the throne between the lions is occupied by a bas-relief, showing the Triratna symbol resting on a small wheel and supporting a larger one. Two conches are leaning against the smaller wheel, while a small leaf is added to each side of the larger wheel. The grouping is exactly the same as on the Jaina pedestal, now in the Lucknow Museum, dedicated in the year 49<sup>1</sup>. A male figure stands to the right of this group of symbols, and a female to the left. They hold flowers in their right hands while their left hands are akimbo.

The inscription consists of four short lines

## TEXT

- 1 Mahārājasya Huvakshasya sa[m]vachar[ē] 40 8 va 2 d[ī] 10 7 ētasya  
puvāyam K[ottī]yē [ganē] Bama[dā\*]
- 2 [sī]yē k[u]lē Pachanagarīyē śākāya Dhujhavalas[ya] śāsīn[ī], [ē] Dh[u]jha-  
[śī]rīy[ē] nīvatana
- 3 [Bu]dhukasya vadhuyē Śavatrana (?) pōtr[ī]y[ē] Yaśāy[ē] dana  
Sa[m]bhavasya protima pra-
- 4 ta(tī)stape(pī)ta

## TRANSLATION

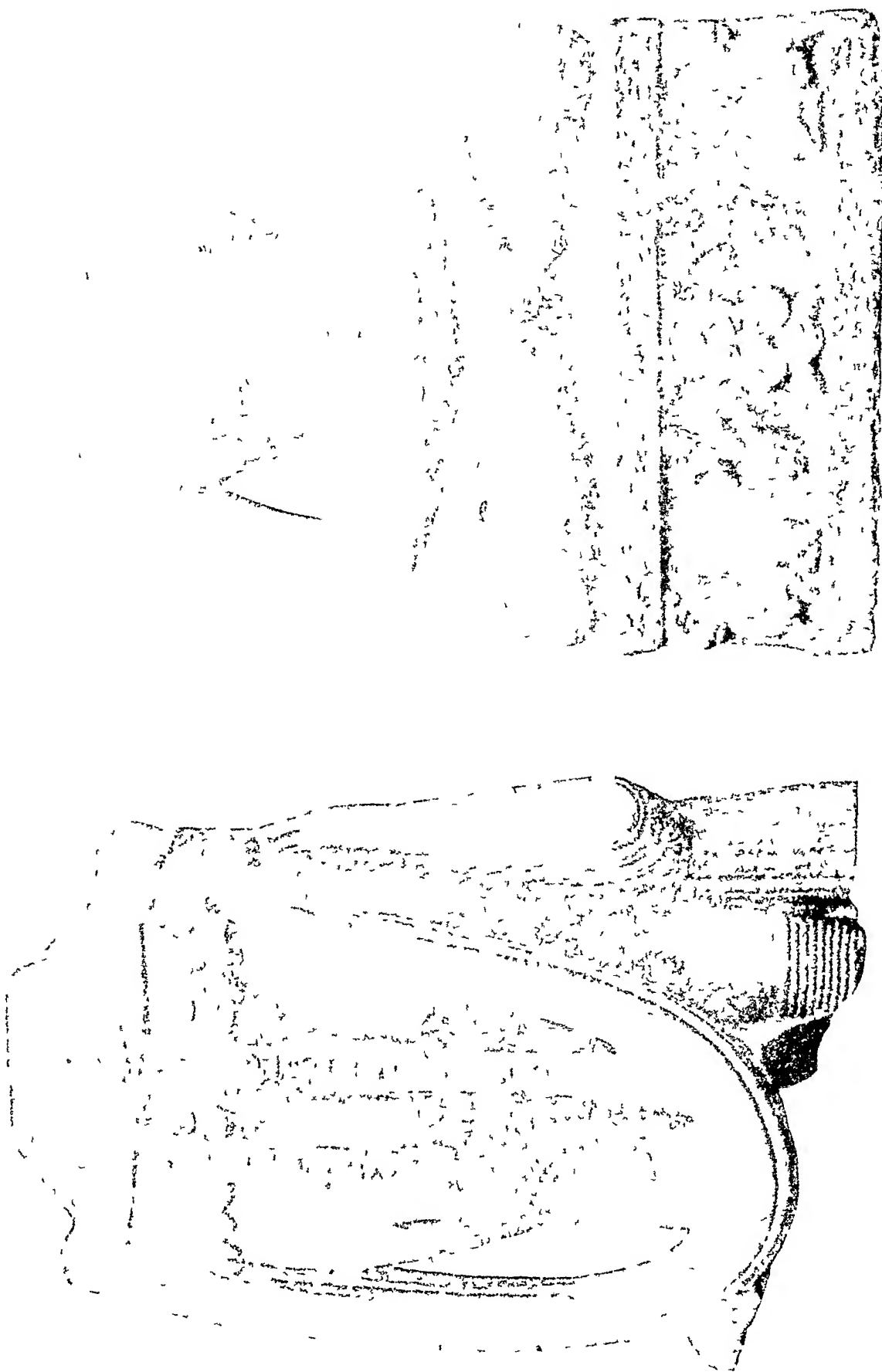
"In the year 48, the 2nd (month) of the rainy season, the 17th day, of the Mahārāja Huvaksha, on that (date specified as) above, an image of Sambhava was set up by Yaśā, the grand-daughter of Śavatrana (?) and the daughter-in law of Budhuka, at the request of Dhujhaśīrī (*Dhurjāsīrī*), the female disciple of Dhujhavalā (*Dhurjavalā*) out of the Kottīya-gana, Bama[dā]sīya (*Brahmadāśīya*) kula and Pachanagarī (*Vajranagarī*) śākhā

## VI.—MATHURĀ BUDDHIST IMAGE INSCRIPTION, THE YEAR 51

The discovery of this inscription was made known to the public by Mr Growse in 1870. It was found in one of the Jamalpur mounds<sup>2</sup> on the pedestal of an image, most probably of Buddha, of which only the feet are extant. A male kneels to the proper right with some object, probably a bag, in his hand. It consists of three lines, of which the proper left half of

<sup>1</sup> Above, Vol II p 204, No XX and p 321, pl IV; Vol IX pp 244-45

<sup>2</sup> Growse's *Mathura*, 2nd edition, p 107





the first two lines are almost illegible. It records the erection of an image by a *bhikkhu* named Buddhavarman during the reign of Huvashka in the fifty-first year of the Kushana era in a temple built by the king himself (*Mahārāja Dēvapura-vihārē*). This temple is most probably the same as that mentioned in a later inscription\*. The characters of the subjoined inscription are very neatly incised.

## TEXT.

- 1 Mahārājasya Dēvaputrasya <sup>1</sup>Huvashkasya savatsarē<sup>2</sup> 50 1 hamanta māsa 1  
d[ī]va[sa] . . [as]y[ām] pu[r]vā[yām] [bhī]kṣuṇo Buddhavarma[nah]<sup>3</sup>  
[Sakya?].
- 2 pratimā pratishtāpit[ā] sarva-Buddhapūjartha[m]<sup>4</sup> an[ā]na [dē]yadharma-  
parityāgēna<sup>5</sup> Upadhyāyasya Sa[m]lghadāsasya [nuvānāvā]ptayē=stu [mā]tāp[ita]  
. . . . .
- 3 Buddhavarmasya sarva-d[ā]khōpaśam[ā]ya sarva-satva-hita-sukhārtha[m] [M]ahārāja  
Dē[vaputra-vi]hārē.

## TRANSLATION.

"In the year 51, the 1st month of winter, the . . . day, on this (date specified as) above,—an image of Śākya[mum?] . . . . (the gift) of the *bhikkhu* Buddhavarman, was set up in honour of all the Buddhas. Let the bestowal of this religious gift be for the attainment of nirvāna by the *Upadhyāya* Samghadāsa, and for the cessation of unhappiness for Buddhavarman [and his parents] . . . . (and) for the welfare and happiness of all beings. In the *vihāra* of the *Mahārāja Dēvapura*."

The transcript of this inscription printed in my paper on "Mathura inscriptions in the Indian Museum" (*Jour. and Proc. A. S. B. Vol. V p. 243*) should be corrected in accordance with the foregoing text and translation.

## Remarks.

- 1 The king's name is undoubtedly spelt as *Huvashka*, cf. variants *Huvaksha*, *Hushka*, *Huksha*, etc.
- 2 There are no traces of the *anusvāra* on the stone.
- 3 The possessive case ending is expressed in two ways —*varma[nah]* and *-varmasya*. But it is to be noted that the *visarga* is not legible.
4. The final form of *na* is important, as this is the earliest case known in Northern Indian inscriptions, above, Vol I, p. 389, No. XIV.
- 5 This form occurs in another inscription of the same period (*J. B. B. R. A. S. Vol. XX*).

## VII—INSCRIBED JAINA IMAGE, THE YEAR 58

The inscription has already been published by the late Dr. Bühler (No. 42 of Prof. Luders' List, p. 8 f. above). When I was examining the characters of the inscriptions of the Scythian period, I was struck by the use of the word *hanat* in two dated inscriptions —

- (1) The inscription of the forty-fourth year of Huvishka† and (2) that of the eightieth year of Vāsudēva §

\* I. A. Vol. XXXIII p. 101, No. II, above, Vol. IX pp. 243 and 245.

† The use of the word between the year and the month of a dated inscription can have no significance. The word occurs also in the Mathurā lion capital inscriptions (*ante*, Vol. IX p. 141). Here however the context is different and Mr. F. W. Thomas has taken the word to denote a proper name.

‡ *Ante*, Vol. I p. 387, No. 9 and Plate.

§ *Ibid* p. 392, No. 24 and Plate.

On examining the originals carefully I found that the date in one of them is not forty-four but fifty-eight, expressed in words. The following considerations led me to this conclusion —

- (1) The first syllable after the word *sai*a[*tsa*]re has been read by Dr. Bühler as *pta* or the numerical symbol for 40. But it would be better to take it as a form of the letter *a* (cf. above, Vol VIII plate facing p 176, i, f).
- (2) The second syllable has been taken by Dr Bühler to be a numerical symbol. But it is evidently the compound letter *sh*ta. The plate published along with this paper was prepared from an impression taken under my personal supervision and shows the letter *sh*ta better than the facsimile issued with Vol I of this Journal.
- (3) The third letter was taken by Dr Buhler to be *ha* but the absence of the horizontal stroke at the top of the vertical line on the proper right shows that it is *pa*. The left hand vertical line is slightly curved but it should be borne in mind that the characters of Jaina inscriptions of the period are always cursive,\* cf. the *ha* of *Maharaja* in the same line.

The word *pana* occurs in two other Brāhmī inscriptions from Mathurā published by the late Dr Bühler. One of them is dated in the year 50 (*ante*, Vol II p 203, No XVII), which is preceded by the word *pana* and the other in the year 52, to which is prefixed the word *diāpana* (*ibid.* No XVIII). In the present inscription we have got *ashṭapana*, which I have rendered by 'fifty-eight'. The word *pana* is apparently an abbreviation of the Pāli *paññāsa* 'fifty'. In the inscription of the year 80, where the word *pana* also occurs, according to Dr Bühler's text, it is a misreading for *hamata*, as I shall show later on in this paper.

With my corrections the text of the subjoined inscription runs as follows —

- 1 *Sdha*[m]<sup>1</sup> Nama *Śara*[sa]tama *Maharajas*[ya] *Huvakshasya* sa[m]vasare ashtapana  
gra[sya] masa 3 [da]visa<sup>2</sup> 2 ē[ta]-
- 2 [syām] p[u]rva[yām] Pe (?) . gane(?) *Aryachētiyē*<sup>3</sup> kulē *Haritamāla-*  
*kadhī*[yātō] sā . . . [vā]chalas[y]a *Hag*[i]n[ā]dis[y]a śi[sō]gana  
. . . Na(?)gasēnō(?) danam(?)

#### Remarks.

- 1 This word occurs in many other cognate inscriptions. There is a symbol preceding *na* of *nama* which I cannot explain.
- 2 Perhaps the word was pronounced *da*visa as is still the case in Bengal and Assam, read *divasa*.
- 3 There is an unexplained symbol after the *akshara yē*. Perhaps it is due to a crack in the stone.

#### TRANSLATION.

Success 'Adoration' In the year 58 of the most illustrious (?) great king Huvaksha, in the 3rd month of summer, on the 2nd day. On that (*date specified as*) above, the gift of Nagasēna (?), the pupil of Haginadi (Bhaganandi ?) a preacher out of the . . .  
gana, the *Arya-Chētiya* (*Ārya-Chētika*) *kula* (and) the *Haritamālakadha* (*Haritamālagadhī*) sā[khā]

#### VIII — INSCRIPTION ON A JAINA IMAGE FROM MATHURĀ, THE YEAR 71

The discovery of this image was announced by Dr Fühler in his *Annual Progress Report* for the year 1890-91 (p 17) and in his *Annual Report*† of the Provincial Museum for the

\* *Ird Ant* 1908, p 51

† N.W.P. and Oudh Provincial Museum Minutes, Vol III p 233





Inscribed Images of the Scythian Period —Plate V

Jaina Image from Mathura, the year 71.



BACK



Inscribed Images of the Scythian Period —Plate IV

Jaina Image from Mathura, the year 71



FRONT

year 1891-92 But the inscription on it has neither been published nor noticed as yet It is incised on the square base of a pilaster made out of the back of a Digambara Jaina image (Plate V) Only the waist and the thighs of the Jina are extant (Plate IV) The pilaster on the reverse is most probably the staff of the umbrella under which the image originally stood Such cases are by no means uncommon in the Mathurā sculptures of the Scythian period The inscription, though fragmentary, is an important one It presents a large number of difficulties both in decipherment and translation The most important part however is the date which is fairly legible

## TEXT

- 1 Sa[m] 70 1 va 1 dī 10 5
- 2 e (?) taye puvayē ha-
- 3 tīya (?) Munasimitī (?) ye (?)
- 4 Minirava sushōti dhitu
- 5 H[emad]ēva [saya]

## Remarks

- 1 The *anusiāna* is indistinct
- 2 The vowel *e* is unlike any Brāhmi letter but resembles the Kharoṣṭhī *va*
- 3 The second letter in the third line is also new It resembles the symbol for 10 to some extent, but the presence of a numerical symbol at this place cannot be explained
- 4 The remaining syllables in the third line seem to constitute a proper name with the genitive case ending The letter *na* is rare in Mathurā inscriptions, although it is to be found in the inscriptions of the Western Satraps
- 5 Of more interest is the form *sushōti* in the next line The *ō* in *shō* is formed by the combination of *a* and *u* and the affix *ti* is quite new It resembles to some extent the Bengali affix *ta* as in *māmāta*, "maternal uncle's son," *pisāta*, "son of a paternal aunt" The word probably is an *apabhraṃśa* of the Sanskrit *svasrīyā* and the whole phrase most probably means "sister's daughter's daughter"

## TRANSLATION

"In the year 71, the 1st (month) of the rainy season, the 15th day; on that (date specified as) above, . . . of Munasimitā (?) . . . the sister's daughter's daughter of Minirava . . . of Hēmadēva

## IX—INSCRIBED CHATURMUKHA FROM RAMNAGAR, THE YEAR 74

The discovery of this inscription was announced by Dr Fuhrer in his *Progress Report* for the year 1891-92 But all the details have been omitted The inscription is incised on four sides of the pedestal of a *Chaturmukha* or four-fold image of a Tirthamkara, as Dr Buhler used to call them (Plate VI) Each of the four faces of the pedestal bears a bas-relief On the larger faces, the bas-relief consists of a wheel on an Indo-Persepolitan pilaster in the centre with three devotees, standing with folded hands, on each side The bas-relief on the smaller faces is almost similar and consists of two devotees only on each side of the pillar

The inscription consists of two lines—more or less mutilated—on each face The second line of the third face has broken away. The engraver records the dedication of some object the name of which is lost, in the 74th year, presumably of the Kushanā era



## TRANSLATION.

" Success In the year 80, the 1st (month) of winter, the 12th day, of the Mahārāja Vāsudēva,—on that (*date specified as*) above, the daughter of the lay hearer Sa . . . of . . . , the daughter-in-law of Samghanādhi (*Samghanandin*) . . . of Bala . . . "

## XI—INSCRIBED BAS-RELIEF FROM MATHURĀ, THE YEAR 99

The inscription is incised along the raised border of a fragmentary bas-relief on yellow sand-stone. The bas-relief consists of two panels with raised borders. The lower one is larger but its lower part is broken. The smaller panel at the top is in good preservation. It consists of a stupa in the centre with two Jinas on each side seated in the attitude of meditation under umbrellas. The Jina on the proper left of the stupa has no umbrella on his head. A seven-headed snake takes the place of the umbrella and shows that it is Pārśvanātha, the 23rd Tīrthamkara. The inscription is incised on the rims at the top and bottom of this panel.

The lower panel contains the upper part of a woman's figure standing with her left hand on her hips and the right one lifted up. A small inscription consisting of two lines has been incised over her right shoulder (A). To her left stands a nude male figure, evidently an ascetic, with a piece of cloth on his left wrist. In the space between the heads of these two figures occurs the inscription B. Two female figures are standing to the left of the ascetic and behind them appears the upper part of the figure of a Nāga king under a tree with his hands folded in supplication. On each side of this group is a pillar with a bell shaped capital, of which the one on the left is surmounted by a wheel. A drawing of this bas-relief has been published by Mr Smith.\*

The inscription has already been published by Dr Buhler† (No 75 of Professor Luders' List, above, p 15) though Mr V A Smith did not notice it at first. The original inscription differs in two or three places from Dr Buhler's readings.

## TEXT

1 S[ī]ddha[m] Sam 80 8<sup>1</sup> grī 2 dī 10 6<sup>2</sup> Kottiyātō ganatō Thanīyātō kulātō Vai[rā]-  
to śāknātō Aryya Sura [po]

2 [śī]sini Dhama[śī]r[ī]yē<sup>3</sup> nīv[a]rtanā . . . 4 Grahadatasya dhi[tā]  
Dhanabathi

A Anagha [Srē]shthī Vijā B Kana Ś[r]ama[ua]<sup>5</sup>

## Remarks

1 The year is most certainly 99, as has already been recognized by Dr Hoernle and Mr V A Smith in the *J R A S* 1905, p 152.

2 The second of the symbols denoting the date was taken by Dr Buhler to be 8, but it is similar in all respects to the symbol for six, cf above, Vol I, p 388, No XII.

3 The reading of the third syllable is certain though the cross-bar of śa is not distinct in the impression ‡.

4 I have not been able to make out the *aksharas* preceding the word *grahadatasya*.

5 The smaller inscriptions are most probably labels and as such are unique among the Mathurā sculptures of this period. Their Sanskrit equivalents are given in Dr Führer's *Annual Report* for 1890-1 (p 3). The bas-relief has not been explained as yet.

\* *Jaina Stupa*, p 24, pl XVII fig 2, and Lucknow Museum Catalogue No J 623.

† *Ante*, Vol I p 392, No XXII.

‡ [On the plate the reading appears to be *Dhāmadharayē*—Ed.]

## TRANSLATION

' Success In the year 99, the 2nd (month) of summer, the 16th day,—at the request of  
 Dhamasiri (*Dharmasiri*), the female pupil of . . . . . Aryya Sura (*Arya-sura*)  
 . . . . . out of the Kottiya *gana*, the Thaniya (*Sthānīya*) *kula* and the  
 Vaira (*Vairā*) *śikhā* "  
 "The sinless merchant Vijā (*Vidyā*). " "The ascetic Kana (*Krishna*) "

## XII—INSCRIPTION ON A COPING STONE

Nothing can be said definitely as to the whereabouts of this inscription. It was found without any label in the Jaina section of the Lucknow Museum. The material is red sandstone and the technique is decidedly that of the Mathurā school. The epigraph consists of a fragmentary line incised on the top of a sculpture. The characters are very early and most probably belong to the same period as the earliest inscription from Mathurā†. The epigraph is of some interest, as it contains the word *śnan[ī]a* "goldsmith," which occurs only once in cognate inscriptions‡. Unfortunately the word is not completely preserved. The vowel *ū* which is comparatively rare occurs in this record.

## TEXT

Gotiputrasa Ūtarasa sovan[īka\*] . . . . .

## TRANSLATION

. . . . . of Ūtara (*Uttara*), the goldsmith, the son of Goti (*Gauṭī*)

## XIII—INSCRIPTION ON A LARGE SLAB OF RED SANDSTONE

This slab is plain but for the inscription. It is rectangular in size and one corner is broken. Its discovery was announced by Professor Dowson in 1871§. In 1906 I wrote to the Curator of the Lucknow Museum asking for a couple of impressions of the inscription of Śodasa which had been published by Dowson along with this epigraph but I received copies of the subjoined record instead. The characters are about 2 to 1½ inches in height. The inscription has apparently suffered after its removal to the Museum as the word *upathīpica* read by Dowson is no longer complete.

## TEXT.

A

. . . . . ūvan[ē] Śīkandē<sup>1</sup> (?) stakē<sup>2</sup> [v]ihirē Kīkatikānam pachānah<sup>3</sup>  
 nyātala<sup>4</sup> nāñā (?) travastussī<sup>5</sup> samkālāyitavyah Sanghapīakitchi vāvāhīrihi [u]pa[tha]

B

1 [Bu\*]d[dha]rakshita—Jivaśiri—Buddhadāsa—Sangharakshit[a]

2 Dharmmavarmma Buddha . . . su[khā] la

## Remarks

1 The word may be taken to be *lanphē* but a Śrāvastī inscription (above, Vol. VIII, p. 181) shows an identical form for *nda*.

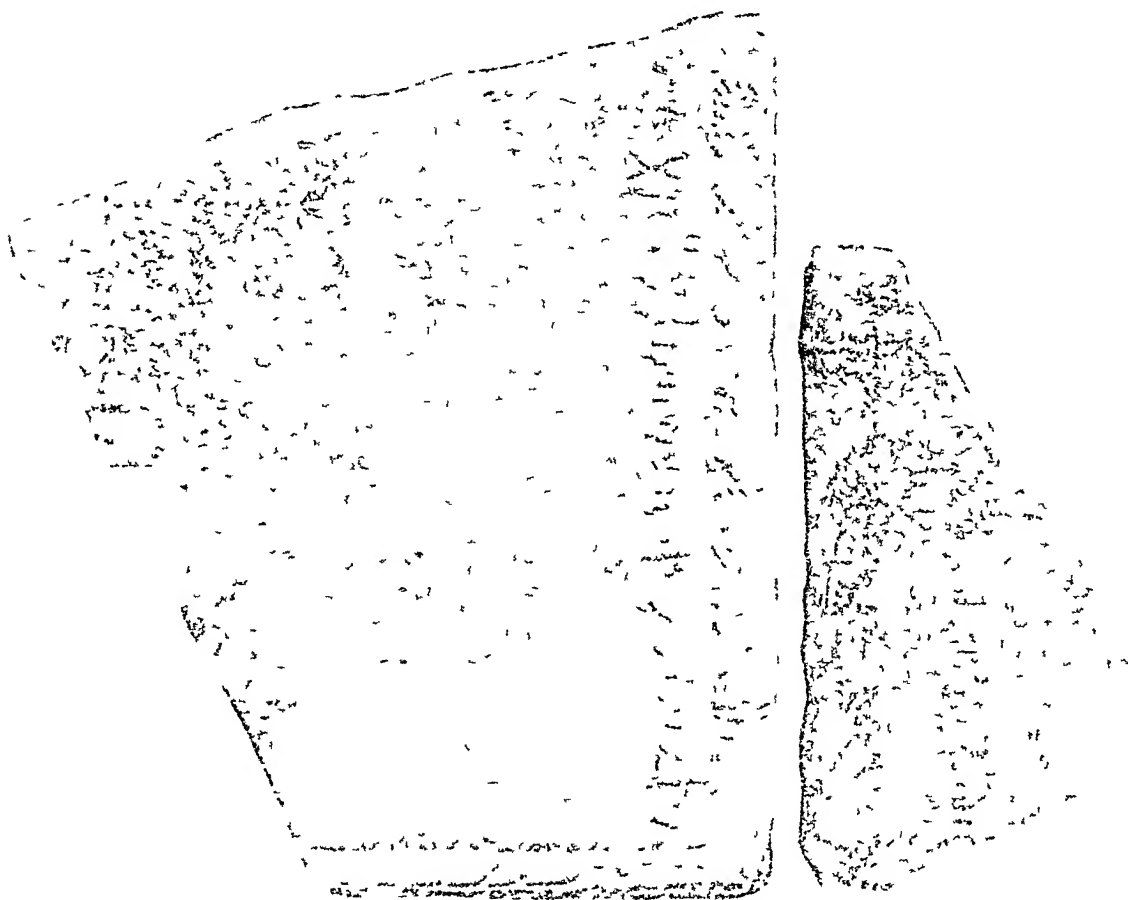
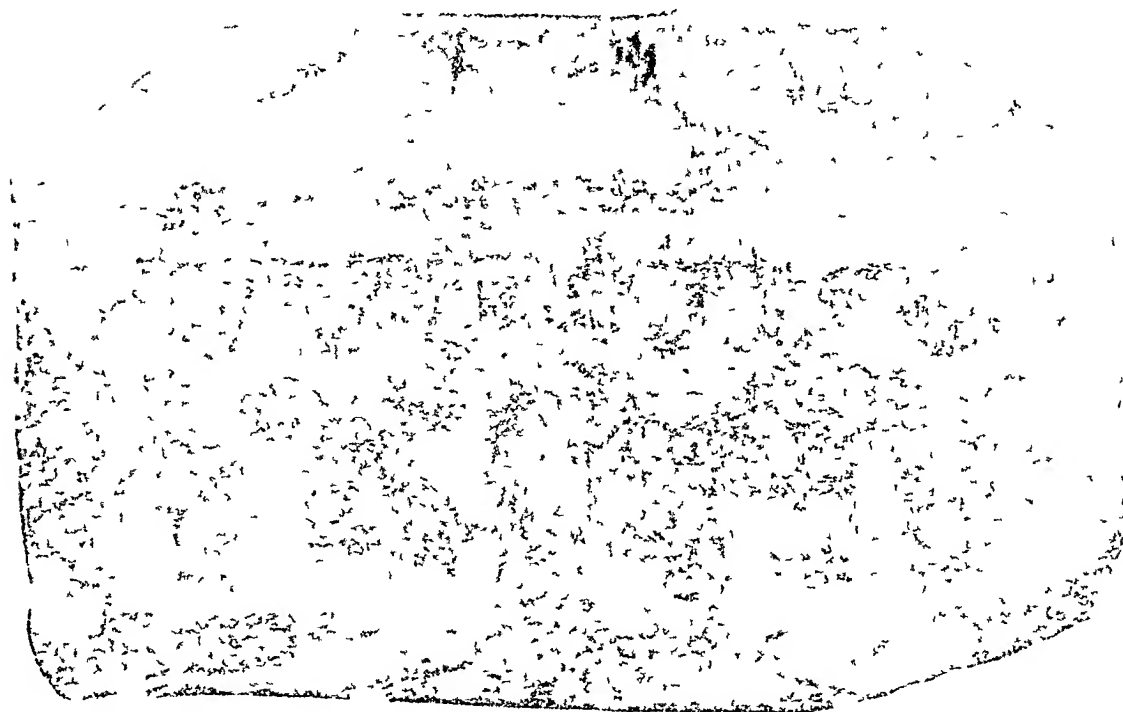
† Above, Vol. II p. 198, No. 1

‡ Above, Vol. I p. 397 No. XXXV and *Ind. Ant.* Vol. XXXIII p. 150, No. 27

§ J. R. A. S. (N. S.) Vol. V p. 188, No. 28







- 2 The lower part of the letter *sta* is damaged The word may be read as *svaka*
- 3 The *visarga* is distinct but it may also be a punctuation mark
- 4 There is a short horizontal stroke to the left on the top of the central vertical line This may be an *c* mark, but possibly it is due to the mason's carelessness
- 5 The reading of these six syllables is uncertain The inscription contains some peculiar words and so I shall have to leave it untranslated

#### XIV—INSCRIBED IMAGE FROM MATHURĀ, THE GIFT OF PUŚABALĀ

The inscription is incised on the waist band of a female figure in red sandstone Only the portion below the waist is extant (Plate III) According to Mr V A Smith (*Jaina Stupa*, p 56, plate XCIX) the sculpture was discovered in the Kankālī mound The drawing published by him is inaccurate The impression and photograph published herewith will show the details of the discrepancies Mr Smith's reading, based on his drawing, is also incorrect Inscriptions on waist bands are very uncommon in India

#### TEXT

- 1 Puśabalāyē dānē<sup>1</sup> Dhama-
- 2 vadhakasa [bha]yāyāc

#### TRANSLATION

"The gift of Puśabalā, the wife of Dhamavadhaka (*Dharmavādhaka*)"

#### XV—FRAGMENT OF AN INSCRIBED PAVEMENT SLAB

The sculpture on which this inscription has been incised is evidently a fragment of a pavement slab<sup>2</sup> The carving consists of an ornamental border of twisted rope pattern with cylindrical clasps at corners The accompanying photograph (Plate VI) shows a fragment of another similar sculpture The inscription on it has been edited by Dr Bühler (No 113 of Professor Luders' List, above, p 20) The ornamentation is precisely the same, the place of the rope pattern being taken by lotus petals. The upper right hand corner bears some chisel marks apparently unexplainable But the other sculpture mentioned above most probably affords a means of explanation. The inscription on that sculpture too, which is entire, has been published by Dr Bühler (No 119 of Professor Luders' List, above, p 21) The ornamentation is precisely the same as in the two fragments published herewith on plate VI The only difference is that there is a large square hole in the centre of the slab This, I believe, explains the chisel marks on the larger slab in the photograph<sup>3</sup> This slab, then, must have had a similar hole in its centre The object of these square holes is not very difficult to describe Several of the Jaina statues in the Lucknow Museum possess massive tenons under the bases These tenons were most probably let into the square mortise holes in the pavement slabs This supposition is strengthened by the fact that the inscriptions on similar slabs are not incised near the centre but along the borders The majority of images of this period were carved in the round and were placed inside rooms or shrines paved with similarly carved slabs.

#### TEXT.

Gōsālasya dhītā Mitrāyē [danam\*]

<sup>1</sup> Read *dānam*

<sup>2</sup> In addition to this there are two other similar inscribed slabs in the Lucknow Museum.

<sup>3</sup> [How the chisel marks are explained by the mortise holes is not apparent —Ed]

## TRANSLATION

“ [The gift] of Mitrā, the daughter of Gōśāla ”

XVI—FRAGMENT FROM THE LOWER PART OF AN IMAGE FROM  
RĀMNAGAR

The carving of this image is very nearly gone, the outline being barely recognisable. The inscription also is in a very bad state of preservation. It is important as it mentions the name of [Adhī]chchhatra. The inscription consists of a single line.

## TEXT.

- 1 . . . . . naka gana (?) Dhananyasya ta . . . . . aya[yē]  
 . . . . . [yē A]dh[ī]chchhatrakayē . . . . .  
 2 [nivar\*]tanā

## TRANSLATION

“ . . . . . naka gana (*gana*) . . . . . of Dhananyana  
 . . . . . the venerable . . . . . of . . . . . at the request of . . . . .  
 [Adhī]chchhatra . . . . . ”

## XVII—FRAGMENT OF A TABLET OF HOMAGE

This fragment was found in one of the entrances to the Brāhmanical section of the Lucknow Museum. Nothing is known about its provenance. The inscription is full of mortar and is in a bad state of preservation. The characters belong to the early Kushana period.

## TEXT

- 1 . . . . . [Amogha]dattasya bharyāye Kō[ts]iyē  
 2 . . . . . [pratisthā]pita . . . . . Aramta pu[jāyē]

## TRANSLATION.

“ [A tablet of homage] was set up by . . . . . the wife of [Amogha] datta,  
 in honour of (*all*) the Arhats.”

## XVIII—INSCRIPTION ON A TABLET OF HOMAGE FROM MATHURĀ

A photograph and a full description of the subjoined tablet of homage have been published by Dr Bühler<sup>1</sup>. The inscription on it is very faint. I read from the original after bringing it out in daylight and from two impressions made by Munshi Ghulam Nabi of the Archaeological Survey, Northern Circle.

## TEXT

- 1 . . . . . Dhanamī[trā]yē dhita [Ara]  
 2 . . . . . vadhuyē āyāga[pa]tō [pa] . . . . .  
 . . . . .

## TRANSLATION.

“ . . . . . the daughter of Dhanamitrā . . . . . the daughter-in-law  
 of . . . . . a tablet of homage [was dedicated] . . . . . ”

<sup>1</sup> Above, Vol II pp 311-313



Jaina Image from Mathura, the year 80



BACK



Jaina Image from Mathura, the year 80



FRONT

## XIX—FRAGMENT OF A PEDESTAL

This fragment was found in a heap of rubbish which had accumulated under No XIII in the Epigraphical Section. Nothing is known about its findspot. The inscription is of interest as it mentions two synonymous words in the same line, viz *natti* and *pau*[*ttra*]

## TEXT

- 1 . . . . . sya [v]ṛita Ku[tu]kasya ku[tu][mbini\*] . . .  
2 . . . na putrēhi dhutihī natti pau[ttrihī\*] . . .

## TRANSLATION.

" . . . the wife of Ku[tu]ka, the chosen . . . . . sons and daughters  
and grandsons (i.e. daughter's sons)<sup>1</sup> (and) grandsons (i.e. son's sons) . . . "

## XX—INSCRIPTION ON A TRIANGULAR FRAGMENT

This inscription is of some interest as it contains the number 800 expressed both in words and by numerical symbols, viz by the symbols for 8 and 100. It was found in the Jaina Section of the Lucknow Museum without any label or number.

## TEXT

- 1 . . . . . tata . . . . .  
2 . . . . . m=ashtaśata CVIII gandhi . . . . .  
3 . . . . . push[ta] . . . . .

## XXI—INSCRIPTION ON A PEDESTAL

This short inscription is incised on a fragment from a pedestal of yellow sandstone. Nothing is known about its findspot.

## TEXT

Buddhadēvasya kutumbiniyē Buddha pratim[ā] . . .

## Remarks

- 1 There is a superfluous *e* stroke over the first letter *bu*.  
2 The form of *va* is peculiar. At first it looked like an inscription in the 7th century character of North Eastern India. But the language and the forms of *na*, *ta* and *ya* are convincing proofs of the age of the inscription.

## TRANSLATION

"An image of Buddha (was set up) by . . . . . the wife of  
Buddhadēva . . . . ."

## No 24—DATES OF CHOLA KINGS

By ROBERT SEWELL, ICS (RETD), MRAS

## A—RAJADHIRAJA I

161—In the Nāgēśvara temple at Kumbhakōnam<sup>2</sup>

- 1 Svasti śri [||\*] Tīngā-  
2 l=ērtaru . . . . .

<sup>1</sup> [For the use of the word *naptṛi* in the sense of 'a great-grandson,' see above, Vol IV p 329, note 2—Ed.]

<sup>2</sup> No 14 of the Madras Epigraphical collection for 1908.



- 54 . . . . . kov = Irājakēsarīy-e[na]-  
 55 lāgi . . . . . Udayār sū-Vijaiā[j]ē-  
 56 ntradēvar[ku] yāndu 36 āvadu . . . . .  
 57 . . . . . ivv-āttai Magara na[ya]rru  
 58 [a]para-paksha[ttu dvi]dhi(tī)y[aiyu]m Budan-kīlamay[u]m perṛa Āylā-  
 59 yattin nāṇṛu .

"In the 36th year (of the reign) of the lord, the glorious Vijaiarājēndradēva (Vijaya-Rājēndradēva) . . . having been called king Rājakēsarīn,— on the day of Āślēshā, which corresponded to a Wednesday and to the [second] *tithi* of the second fortnight of the month of Makara in this year."

The date is perfectly regular, and corresponds to Wednesday, December 29, 1053 A D. On that day, which was the sixth solar day of Makara, at mean sunrise, the second *tithi* of the second fortnight of Pausa was current, and it lasted for 19 h 12 m. Āślēshā was the *nakshatra* at mean sunrise by all systems. It expired by the equal space system 21 h 22 m., by Garga 9 h 14 m., and by the Brahma-siddhānta 6 h. 49 m. later.

In his *Annual Report* for 1907 Mr Venkayya states his opinion (para 56) that Rājādhirāja I lived till A D 1057-58 with his younger brother Rājēndradēva as co-regent towards the close of his reign. We have now two dates at least of Rājādhirāja I later than the accession day of his successor, viz Kielhorn's No 35 (above, Vol VI p 22) and the present one, and we learn from the latter that Rājādhirāja I lived till at least the end of A D 1053.

#### B —VIKRAMA-CHOLA

162 — In the Uttaravēdiśvara temple at Kuttālam.<sup>1</sup>

- 1 Svasti śrī [||\*] Pū-mālai panaindu . . . . .  
 2 . . . . . Tiribuvanachchakkara-  
 3 vattigal śrī-Vikīrama-[Ś]ōladēvarku(varkku) yāndu mūnnavadu Ma-  
 4 gara-nāyayṛu apara-pakshattu śattamayum Tīnga[t]-kalamayum perṛa [A]-  
     tta-  
 5 [t\*]tu nāl

"In the third year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōladēva,— on the day of Hasta which corresponded to a Monday and to the seventh *tithi* of the second fortnight of the month of Makara "

This date is irregular. Kielhorn has clearly established the 29th June, A D 1118, to be the accession-day of Vikrama. The solar month of Makara in his third year must therefore fall early in A D 1121. The seventh *tithi* of the second fortnight in Makara of that year fell on a large portion of Wednesday, January 12, 1121, and a small portion of Thursday, January 13th. During that seventh *tithi* the *nakshatras* were Chitrā and Svātī. The fifth *tithi*, however, of the second fortnight (if we may assume a mistake to have occurred) of this month of Makara seems a little closer. It fell on Monday, January 10, 1121 A D, which was the 18th of Makara. The *tithi* lasted for about 23 h 19 m after mean sunrise. On that day Hasta began, by the equal space system and by Garga, 8 h 31 m. and by the Brahma-siddhānta, 5 h 7 m. after mean sunrise, but according to the usual custom the day would have been called, not Hasta but Uttara-Phalgunī.

It is possible that the seventh was wrongly quoted for the fifth *tithi*, but the date is doubtful in any case.<sup>2</sup>

<sup>1</sup> No 491 of the Madras Epigraphical collection for 1907

<sup>2</sup> Mr Venkayya assures me that in the original the word *śattam* is quite distinct. I think it is safe to assume that the date is genuine, but that the 7th *tithi* was quoted by mistake for the 5th.

163.— In the Uttaravēdiśvara temple at Kuttālam <sup>1</sup>

- 1 T[ī]r[ī]buvanachchakkaravattiga[ī]
- 2 śrī-Vī[kk]irama-Śōladēvar[ku]
- 3 yāndu aṁjāvadu Śinga-nā(nā)-
- 4 [ya]rru pūrvva-pakshattu trayō[da\*]-
- 5 śiyam Budaṇ-kīlamaiyum peṭ-
- 6 [ra] Attattu nāl

“In the fifth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōladēva, — on the day of Hasta, which corresponded to a Wednesday and to the thirteenth *tithi* of the first fortnight of the month of Simha ”

This date is irregular. Simha in the fifth year of Vikrama-Chōla fell in A D 1122. On Wednesday, August 16th of that year, which was the 20th Simha, the twelfth *tithi* of the bright fortnight of Bhādrapada ended and the 13th began about 16 h 5 m after mean sunrise, but the *nakshatras* during those two *tithis* were Uttarāśādhā, Abhijit and Śravana. It is useless to go into further details. A comparison of this date with Kielhorn's No 22 (p 3, Vol VII above) shows this at once. That inscription mentioned the day of Ārdrā, which corresponded to Monday, and with the eleventh *tithi* of the second fortnight of Śravana in solar Simha in the fifth year of the king. That date is perfectly regular for July 31st, A D 1122. Now the present date is seventeen days later than No 22, and it is clear that a day seventeen days later than Ārdrā cannot possibly fall under the *nakshatra* Hasta.

On the supposition that in the original the quoted *nakshatra* might have been *Avittattu* instead of *Attattu*, i.e. Dhanishthā instead of Hasta, the date still works out incorrectly. The thirteenth *tithi* of the first fortnight of Bhādrapada in solar Simha in the year in question could be connected for the time lying between 9 h 50 m and 15 h 22 m after mean sunrise on Thursday, August 17th, A.D. 1122, with the *nakshatra* Dhanishthā, but the week-day has been given as Wednesday in the inscription. Moreover the day which would be called the ‘day of Dhanishthā’ was Friday <sup>2</sup>.

164 — In the Uttaravēdiśvara temple at Kuttālam <sup>3</sup>

- 1 Sva[stī] śr[ī] [||\*] Pū-mādu punaia . . .
- 2 . . . . . Tīr buvanachchakkaravattiga[ī]
- 3 śrī-Vī[kk]irama - Śōladēvar[ku] yāndu ārāvadu Sū[ga-nāya]ṇu aparā]-  
pakkattu [pīradaśi]-
- 4 kamum<sup>4</sup> [Vī]yāla-kkīlamaiyum=āna [Śā]d[aiya]ttu nāl

“In the sixth year (of the reign) of the emperor of the three worlds, the glorious Vikrama Chōladēva,— on the day of Satabhishaj (<sup>2</sup>), which was a Thursday and [the thirteenth *tithi* ?] of the [second] fortnight of the month of Simha ”

This date is also unsatisfactory, the elements being uncertain. There seems to be no doubt that it belongs to the 6th year of Vikrama-Chōla, and probably, almost certainly, to the month Simha. It is not certain which lunar fortnight is referred to. The day was Thursday, but the *nakshatra* can only be guessed at from two unmutlated *aksharas*. These are “-d ttu” The word which follows *pakkattu* is guessed to be *pīradasikam* from the final *akshara* ‘-kam,’ and

<sup>1</sup> No 490 of the Madras Epigraphical collection for 1907

<sup>2</sup> Since the text was in print Mr Venkayya has examined the original and found that *attattu* is quite clear. The date remains unsatisfactory. The day in Simha in the year in question which corresponds to the *nakshatra* Hasta is August 7th A D 1122. At sunrise on that day, the third *tithi* of the bright fortnight was current. But the week day was Monday, not Wednesday.

<sup>3</sup> No 489 of the Madras Epigraphical collection for 1907

<sup>4</sup> The nearest approach to this word in Sanskrit is *pradōśhaka*, which denotes the evening of the thirteenth *tithi* in a lunar fortnight.

from this it has been assumed that the *tithi* in question was the thirteenth of the fortnight (see note 4, p 123) Now in the year A D 1123 which, after June 29th, was the sixth year of Vikrama-Chōla, in the month Simha, the thirteenth *tithi* of the first fortnight fell on a Monday and all the thirteenth *tithi* of the second fortnight also fell on a Monday (except that it expired 4 minutes after mean sunrise on the Tuesday) I tested the date on the basis of the *nakshatra*, to see what days corresponded with Śatabhishaj in that month of Simha By the equal space system Śatabhishaj expired 15 h 13 m after mean sunrise on Thursday, August 9th, A D. 1123, which was the first day of the second fortnight, and was the thirteenth day of Simha On that Thursday the first *tithi* of the second fortnight began 4 minutes before mean sunrise and lasted all day<sup>1</sup> By the system of Garga Śatabhishaj expired 3 h 20 m, and by the Brahma-siddhānta 4 h 24 m., after mean sunrise There was no other Śatabhishaj in that month of Simha

Now this day Thursday, August 9th, A D 1123, exactly fits the elements of the given date if in the original the word following "pakkattu" was not *piradasika* (for *pradōshaka*) but some word implying the first *tithi* of the second fortnight<sup>2</sup>

185 — In the Uttaravēdiśvara temple at Kuttālam<sup>3</sup>

1 Svasti śī [||\*] Tirubuvanachchak-

2 karavattiga| śī[i]-Vikkiram-Śō-

3 ladīvaṇku yān[du] ettā[vaḍu Magara]-nāyarṇu pūrvva-pakshattu na-

4 vamiyum Śani-kkila[mai]yum [p]eṇṇa [A]ṇṇattī:nāl

"In the eighth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōladēva,—on the day of Anurādhā, which corresponded to a Saturday and to the ninth *tithi* of the first fortnight of the month of [Makara]"

This date has given me a great deal of trouble According to the transliteration given above, the 8th regnal year is clearly decipherable, the solar month is doubtful, the lunar day and fortnight are clear, and so are the weekday and *nakshatra* This being so, I have tested all the days in the 8th regnal year of Vikrama Chōla corresponding to the ninth *tithi* of the first fortnight in each month, and without success The nearest approach was in the month Simha The eighth *tithi* of the first lunar fortnight of Śrāvana in that solar month expired 13 h 15 m after mean sunrise on a Saturday, which was the twelfth day of Simha, and corresponded to Saturday, August 8th, A D 1125 At that moment the ninth *tithi* began, i.e. at about 7-15 P.M. on the Saturday But according to the equal space system, the *nakshatra*, which had been Anurādhā up to about 5-4 P.M. that day or 11 h 4 m after mean sunrise, changed at that moment to Jyēsthā, so that Anurādhā had expired 2 h. 11 m before the ninth *tithi* began Using the system of Garga the result is the same By the Brahma-siddhānta the *nakshatra* Anurādhā expired 6 h 14 m after mean sunrise As a fact, therefore, there was no period which satisfies all the requirements

The ninth *tithi* of Makara fell on a Monday and Tuesday, with the *nakshatras* Bharanī and Kṛttikā

The date cannot be depended upon<sup>4</sup>

<sup>1</sup> Except for 34 m before mean sunrise on the Friday

<sup>2</sup> Mr Venkayya has kindly examined the original since this article was in print, and is inclined to think that the word following *pakkattu* may be *pira[pi]ḍigam*, which may be meant for *piratipadigam*, i.e. *pratīpat*, 'the first *tithi*.' I think therefore that the date given in the last paragraph may be accepted

<sup>3</sup> No 492 of the Madras Epigraphical collection for 1907

<sup>4</sup> Mr Venkayya tells me, since the above was in print, that no reading but *makara* is possible for the solar month In that month, in the eighth year of Vikrama Chōla, the day of Anurādhā was Tuesday, corresponding to January 19th A D 1126, at sunrise on which day the ninth *tithi* of the second fortnight was current If two mistakes were made, both in the fortnight and in the week day, the day mentioned may be the one intended But this cannot be depended upon

## C—KULOTTUNGA-CHOLA II (2)

166.—In the Saumyanāthasvāmin temple at Nandalūr

- 1 [Sva]ṣṭi śi[1] [11\*] Pū-mēvu-ttunmagal .  
 2 . . . . . lō Vira-Rājakēsaripa[nmar-āna] Chakīava[itt]ga[1]  
 sri-Kulōttunga-Śōladēvarku yāndu ettāvadu  
 6 . . . . . sri-Kulōttu[nga]-Śōladēvar[ku] yāndu  
 ettāvadu Kumbha-nāyarru apaia-pakshattu=chebatuiddasi[yum] Velli-kkīlamai-  
 yu[m\*] Ttuvēna(vōna)mum=āna Śivarāttu-nāl

"In the eighth year (of the reign) of king Vira-Rājakēsarivarman alias the emperor, the glorious Kulōttunga-Chōladēva,—on the day of Śivarātri, which was (a day of) Śravana, a Friday and the fourteenth *tithi* of the second fortnight of the month of Kumbha in the eighth year (of the reign) of the glorious Kulōttunga-Chōladēva"

The elements of this date are inaccurate for the now known eighth regnal year of Kulōttunga-Chola I, as also for his eighth year as an Eastern Chalukya sovereign, the former corresponding with A D 1077-78, the latter with 1070-71. They are also inaccurate for the eighth year of Kulōttunga-Chōla III.

For the reign of Kulōttunga-Chōla II, whose accession-date has not yet been fixed, but who certainly succeeded Vikrama-Chōla and preceded Rājarāja II, I have examined the given date in every year from 1135 to 1152 A D which appeared to me the outside limits of possibility. The king known as "Kulōttunga-Chōla" is shown by the Chellūr plates (*Ind Ant XIV* 55 ff) to be identical with this Kulōttunga-Chōla II. Kielhorn has shown (above, Vol VII p 9) that he was living in A D 1143. He was the son of Vikrama. It is desirable that I should publish the nearest approximations to correctness that occur in the period 1135—1152 A D, so that those thoroughly acquainted with South-Indian practice as regards the joining of special rites and festivals with the civil days may be enabled to decide whether in any of those cases all the requirements of the date are satisfied. For other years the date is irregular.

1 The Kumbha *samkrānti* of Kaliyuga 4238 occurred 23 h 51 m after mean sunrise on Friday, January 22nd, A D 1137. The fourteenth *tithi* of the second fortnight of Māgha expired 10 h 7 m after mean sunrise on that day, and was not current at the following midnight, and at that midnight the actually current solar month was not Kumbha but Makara, though the Kumbha-*samkrānti* occurred 5 h 51 m later. As to the *nakshatra* it was Śravana at mean sunrise on the Friday and until 21 h 30 m later, Śravana was therefore current at the midnight of Friday. Now, if the Mahā-Śivarātri festival, which occurs at midnight, could be connected with the fourteenth *tithi* which had expired 7 h 53 m before the Friday midnight—then the elements Friday, the fourteenth *tithi* of the second fortnight, the Śivarātri festival and the Śravana *nakshatra*, all agree with this date. But even then I hardly think that the festival could be connected with the solar month Kumbha, whose initial *samkrānti* did not occur till 5 h 51 m. after that midnight. The date is therefore doubtful. If experts in South-Indian rites and ceremonies can reconcile all the elements, then the date may correspond to Friday, January 22nd, A D 1137. There was another fourteenth day of the second fortnight, viz of Phālguna, in this month of Kumbha, but it does not suit the other elements of the given date.

2 The Kumbha-*samkrānti* of Kaliyuga 4242 occurred 41 m after mean sunrise on Thursday, January 23rd, A D 1141, and at mean sunrise on Friday, February 7th, in that year the fourteenth *tithi* of the second fortnight of Māgha was current. It expired 16 h 26 m after mean sunrise, and consequently was not current at midnight. Considering, however, that it was current on the Friday till within 1 h 34 m of midnight, it is possible that the

Mahā-Śivarātri which took place at that midnight might have been connected with it. In Professor Kielhorn's notes on Hindu Festal Days, I find that the Mahā-Śivarātri festival of the 14th kṛishna of Māgha is considered very auspicious when it is joined with the yōga Śiva, and this happened to be the case on this particular Friday. The yōga Paṅgha ended shortly after sunrise on that day, and Śiva was current at the following midnight, or at the moment of the Śivarātri. The date, however, is unsatisfactory in the matter of the *nakshatra*. The *nakshatra* Śravana had expired 3 h 9 m before mean sunrise on that Friday,<sup>1</sup> and during the whole of Friday, including the Śivarātri moment of midnight, the *nakshatra* was Dhanishthā.

3 On the twelfth day of Kumbha, Kaliyuga 4245, which corresponded to Friday, February 4th, A D 1144, the fourteenth *tithi* of the second fortnight of Māgha expired 13 h 58 m after mean sunrise. It was not therefore current at the Friday midnight, but nevertheless the Friday would have been coupled with it. This day, the fourteenth of the dark fortnight of Māgha, was the day of the Mahā-Śivarātri festival, and the occasion was especially auspicious, because the hour of midnight coincided with the yōga Śiva. The yōga at mean sunrise was Paṅgha, but Śiva began at 9-4 p.m. and was current at midnight. The *nakshatra* Śravana expired, by the equal space system, 51 m after mean sunrise on Friday, and the same by Garga. By the Brahma-siddhānta it expired 2 h 18 m after sunrise. I find no fault in this date.

4 On the twenty fourth day of Kumbha, Kaliyuga 4252, which corresponded to Friday, February 16th, 1151 A D, the fourteenth *tithi* of the second fortnight of Māgha, which was a Mahā-Śivarātri day, began 6 h 35 m after mean sunrise, was current at midnight, which was the moment of the festival, and expired 8 h 9 m after mean sunrise on the Saturday. The *nakshatra* Śravana had, however, expired before sunrise on that Friday by all systems, and during the whole of that day and till very shortly before sunrise on the Saturday the ruling *nakshatra* was Dhanishthā. Śatabhishaj began 1 h 34 m before sunrise on the Saturday, by the equal space system and Garga. This date therefore would be satisfactory if the *nakshatra* had been quoted as Dhanishthā and not Śravana, but I consider the date, February A D 1151, too late to be in the eighth year of Kulōttunga-Chōla II. He succeeded Vikrama whose reign began in A D 1118, and who is declared by several inscriptions to have reigned for 15 years, though we have records of him as late as 1135 A D. That, however, is his latest known date.

Of the four dates now analyzed, the nearest, and in my opinion the most probable, is No 3, viz. Friday, February 4th, A D 1144. The Chellūr grant of this king appears to have been issued in 1143, but the regnal year is not given there. If I am right, the present inscription would make the reign begin between February 5th A D 1136 and February 4th A D 1137.<sup>2</sup>

#### D—RAJADHIRAJA II (?)

167—In the Saunyanāthasvāmīn temple at Nandalūr<sup>3</sup>

1 Sva[stī] śrī [||\*] Rājādhīrājādēvaṅka yā[ndu 1]2āvad-āna Hēmalambī-samvat-sarattu Magara-nāyarṇa pū[rva]-pakshattu [pra]thamāyam(yum) Saṇi-kkīlam-aiyum peṇṇa Avittattu nāl

"In the [1]2th year, which was the (cyclic) year Hēmalamba, (of the reign) of Rājādhīrājādēva,—on the day of Śravishtā, which corresponded to a Saturday and to the first *tithi* of the first fortnight of the month of Makara."

<sup>1</sup> This by the equal space system and Garga. By the Brahma-siddhānta, Śravana expired 1 h 42 m before mean sunrise on the Friday.

<sup>2</sup> But see below, No 190.

<sup>3</sup> No 571 of the Madras Epigraphical collection for 1907.

I have tested all the years bearing the cyclic name Hēmalamba from A D 997, which was the twelfth regnal year of Rājārāja-Chōla I down to A D 1297, which might possibly have been in the reign of a king hitherto unknown to us by name. In no case, however, are all the elements of the date reconciled except in A D 1177, which was a Hēmalamba year, but was the *fifteenth* and not the twelfth regnal year of Rājādhirāja II. From the date alone I am led to believe that the inscription records an event in the *fifteenth* year<sup>1</sup> of Rājādhirāja II corresponding to Saturday, January 21st, A D 1178, which was the 28th day of Makara. On that day, at mean sunrise, the first *tithi* of the first fortnight of Māgha was current, and the *nakṣatra* was Śrāviṣṭhā. The *tithi* ended 20 h 28 m, and the *nakṣatra*, by the equal space system and Garga, ended 12 h 0 m and by the Brahma-siddhānta 13 h 7 m after mean sunrise.

If I am correct, this inscription brings the reign of Rājādhirāja II down to within six months of the accession of Kulōttunga-Chōla III in July A D. 1178. It should be noted that all the five inscriptions of this king examined by Kielhorn begin with the words *kadal sūṇḍa*.

### E—KULOTTUNGA-CHOLA III.

168.—In the Airāvātēśvara temple at Maruttuvakkudi.<sup>2</sup>

- 1 Śra[stī] ēr[ī] : 6. Pujal [vāyttu] . . . . .
- 10 . . . . . kō=Ppara-
- 11 kē[śaripara]mar=āna Tira[bu]vana[chcha]kkaravartti . . . . .
- <sup>3</sup>da[ruliga
- 12 sri]-Kulōttunga-[Ś]ō[la]dēvarkku [iyā]ndu patt[āvadu] Ka[r]-
- 13 kadaga-nāyarru pūrva-pakṣa=ttuvādeśiyu[m\*] [Śr]i-kīlāmai[yum] pe-
- 14 rra Mūlattu nāl

"In the tenth [year] (of the reign) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttunga-Chōladēva, who was pleased to [take Madurai]—on the day of Mūla, which corresponded to a [Saturday] and to the twelfth *tithi* of the first fortnight of the month of Karkataka "

The date corresponds to Saturday, July 18th, A D. 1187, which was in the tenth year of Kulōttunga Chōla III. On that day the twelfth *tithi* of the bright fortnight of Śrāvana began 9 m before mean sunrise. The *nakṣatra* at that moment was Mūla by all systems. It expired by the equal space system 20 h 39 m later, by Garga 8 h 31 m later, and by the Brahma-siddhānta 3 h 13 m later. The Saturday in question was the 22nd day of Karkataka.

169.—In the Manikantēśvara temple at Kānippākkam.<sup>4</sup>

- 1 Svasti śrī [||\*] Kulōttunga-Śōladēvarkku [yān]du pannirandāvadukku
- Śagaraiyāndu āyatt-oru-nūrr-irandil Uttarāyana-sankramatt=agru Tīngal-kīlāmai-
- yum Pūsamum peṇra nāl

"In the twelfth year, (which corresponded) to the Śaka year one thousand one hundred and two, (of the reign) of Kulōttunga-Chōladēva,—on the day of the Uttarāyana-samkrānti, the day which corresponded to (the *nakṣatra*) Pushya and to a Monday "

The date is inaccurate for Śaka 1102, but is perfectly accurate for Śaka 1112, in which year the Uttarāyana-samkrānti fell in the twelfth year of the reign of Kulōttunga-Chōla III.

<sup>1</sup> [The second digit of the date is quite distinct in the original and cannot be read as 5 —Ed.]

<sup>2</sup> No 393 of the Madras Epigraphical collection for 1907.

<sup>3</sup> The original is damaged here, restore *ga* Madurai *kon*.

<sup>4</sup> No 60 of the Madras Epigraphical collection for 1907.

It is inaccurate for that regnal year of any other king bearing that name and at present known to us I am, therefore, satisfied that the Śaka year was erroneously given as 1102 instead of 1112

In the twelfth year of the reign of Kulōttunga-Chōla III the Uttarāyana-*saṃkrānti* of Śaka 1112 occurred on Monday, December 25th, A D 1189, at 5 h 55 m after mean sunrise. The *nakṣatra* at sunrise was Pushya by all systems. By the equal space system and that of Garga it expired 23 h 44 m, and by the Brahma siddhānta 21 h. 26 m after mean sunrise on that day.

170 — In the Śivayōganāthasvāmīn temple at Tīruvīśālūr.<sup>1</sup>

- 1 Svast[ī śrī]: 6 T[ī]ribuva[n]chchakkara[va]tt[ī] Madurai[y]um [P]āndi[yan] mudī-tta[layu]n=gondaruliṇa śr[ī]-Kulō[ttunga-Śōla]dēvarakku yāndu pa[d]in-ēlāvaḍa Kumbha-nāya[r]u a[para-pa]kshattu pradamayum [Śani]-  
2 kaḷamai [p]erra Aṇi[lat]tu [n]āl

"In the seventeenth year (of the reign) of the emperor of the three worlds the glorious Kulōttunga-Chōladēva, who was pleased to take Madurai and the crowned head of the Pandya,—on the day of Anurādhā, which corresponded to a [Saturday] and to the first *tithi* of the second fortnight of the month of Kumbha."

The regnal year of Kulōttunga-Chōla III is now clearly established by the labours of Professor Kielhorn, and we know that the 17th year of that king began between the 6th and 8th July, A D 1194. On the fifth day of Kumbha in the seventeenth regnal year, which corresponds to Saturday, January 28th 1195, the first *tithi* of the second fortnight was current at mean sunrise and it expired 14 h 10 m later. So far the date given is regular. But the *nakṣatras* during that day were Maghā and Pūrva-Phalgunī. On Saturday, a week later, viz February 4th, the *nakṣatra* was Anurādhā, and if for 'first' *tithi* we could read 'eighth,' the date would be perfectly regular. But this would not be permissible considering that the word 'first' is clearly expressed in letters and not in figures.<sup>2</sup> It is possible that the date is genuine and incorrect only in giving the wrong *nakṣatra*.<sup>3</sup>

It would be irregular for the seventeenth regnal year of Kulōttunga I. As for Kulōttunga II we do not as yet know his initial date, and the attempts I have made to guess at it from this inscription have proved fruitless, no year that I have attempted as his possible 17th giving me elements exactly meeting those of the inscription.

The date is therefore unsatisfactory, but this is unimportant as others of the same regnal year have been found correct (above, Vol. VII p 172). In the thirty-seven dates of inscriptions in this reign examined by Kielhorn, there are no less than eleven instances of wrong quotation in the originals (above, Vol IX pp 220-21).

<sup>1</sup> No 353 of the Madras Epigraphical collection for 1907.

<sup>2</sup> The date should be compared with Kielhorn's No 69 (above, Vol VII p 172). The solar month in each case is Kumbha in the king's 17th year. At mean sunrise on the first civil day of that month, which corresponded to January 24th, A D 1195, the eleventh day of the bright fortnight of Māgha had only 9 minutes to run. Four days later was the date given in the text. Sixteen days after this, viz on the 21st Kumbha or the 13th February was Kielhorn's date No 69, where the *nakṣatra* was Uttara Bhādrapadā. A date 16 days earlier than that could not have had Anurādhā for its *nakṣatra*, so it is clear that the record is intrinsically wrong.

<sup>3</sup> [The reading is *pradamai*, 'first,' beyond all doubt.—Ed.]

## 171.— In the Saumyanāthasvāmin temple at Nandalūr \*

1 [S]vasti śrī [||\*] Kulōttunga-Śōladēvark-1[yān]du 24āvud(āvad)=āna Dundubhi-samvatsarattu Rishabha-nāya[r]u pūrvva-pakshattu tūti[yai]yu[m\*]  
Velli-kkila[m\*][ai]-

2 yum perra Mrigaśirsha[tta](śirshattu) nāl

"In the 24th year, which was the (cyclic) year Dundubhi, (of the reign) of Kulōttunga-Chōladēva,—on the day of Mrigaśirsha, which corresponded to a Friday and to the third tithi of the first fortnight of the month of Rishabha "

This date is quite regular. The 24th year of Kulōttunga-Chōla III began July 6th to 8th, A D 1201, the cyclic year being by the southern system, Dundubhi from the Mēsha-samkrānti on 24th March, A D 1202. On the second day of the solar month Vīshabha, which corresponded to Friday, April 26th A D. 1202, the third tithi of the first fortnight of mṛga-Vaiśākha was current. It had begun 9 h 7 m before mean sunrise on that Friday, on which day the nakṣatra Mrigaśirsha expired, by the equal space system and that of Gaigā 12 h 47 m, and by the Brahma-siddhānta 11 h 20 m after mean sunrise.

## 172 — In the Ōmkārēśvara temple at Kuttālam \*

1 6 Svasti śrī [||\*] Payal vā[y\*][tta]<sup>3</sup> . . . . . Tiruvuvanachchakkaravatt[ī]ga[ī] Madu[r]ai[yum] Ilamum Pandi[yan] mudi-t[ī]layun=gondarun-  
liya [śrī]-[Kulōttunga\*]-Śōla[de]va[rkn] [yān\*]du 2[5 ā]vadu M[ī]na-nāya[ī]ru  
pūrvva-pakshattu pratha[mai]yu[m] Nā[yar]u-k[ī]la[m]ai[yum] per[ra]  
Aśvati]-nāl.

"In the 2[5]th year (of the reign) of the emperor of the three worlds, the glorious [Kulōttunga]-Chōladēva, who was pleased to take Madurai, Ilam (Ceylon) and the crowned head of the Pandya,—on the day of [Aśvini], which corresponded to a [Sunday] and to the first tithi of the first fortnight of the month of Mīna."

The date corresponds to Sunday, March 15th, A D. 1203, which was the 22nd day of Mīna. On that day, at mean sunrise, the tithi was the first of the bright fortnight of Chaitia, though this tithi expired 1 h 12 m later. By all systems the nakṣatra Aśvini had begun 3 h 21 m before mean sunrise on that day. This day was in the 25th year of Kulōttunga Chōla III.

## 173 — In the Ōmkārēśvara temple at Kuttālam \*

1 6 Hara: 6 Svasti śrī [||\*] Paya[ī] vāyttu Tir[ī]buvanach-  
chakkaravatt[ī]ga[ī] Madu[r]ai[yum] Ilamum Pāndiyan mudi-t[ī]layun=gondarun-  
liya śr[ī]-Kulōttunga-Śōladē[varkku] yāndu 25avadu Magara-[nāya[r]u] . . .  
-[pa]kshattu paūjāmyum Śan[ī]-kk[ī]la[m]ai[yum] pe[r]ra Uttirattu  
n[āl]

"In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulōttunga-Chōladēva, who was pleased to take Madurai, Ilam (Ceylon) and the crowned head of the Pāndya —on the day of Uttara-Phalguni, which corresponded to a Saturday and to the fifth tithi of the . . . . .<sup>5</sup> fortnight of the month of Makara "

\* No 601 of the Madras Epigraphical collection for 1907

\* No 482 of the same collection

\* The original is damaged here. Between vā of vāyttu and the next word there is space only for two aksharas

\* No 479 of the Madras Epigraphical collection for 1907

\* The original is completely damaged. It is therefore impossible to say if the fortnight was the first (pūrva) or the second (aparā)



The original inscription must have recorded the fifth *tithi* of the second fortnight. This *tithi*, in luni-solar Pausha, fell on Saturday, 4th January, A.D. 1203, which was the 10th day of Makara in the 25th year of Kulōttunga-Chōla III. It expired 9 h 8 m after mean sunrise. At mean sunrise the *nakshatra* was Uttara-Phalguni, and this lasted till 9 h 25 m by the equal space system and that of Garga, and by the Brahma-siddhānta till 5 h 44 m after mean sunrise. On the other hand, the fifth *tithi* of the first fortnight (of Māgha) fell on a Sunday and the *nakshatra* was Uttara-Bhādrapadā, so this was not the date in question.

174.—In the Ōmkārēśvara temple at Kuttālam.<sup>1</sup>

- 1 Hara ॐ Svasti śrī [||\*] Puyal [v]āyttu . . . Tīr[ī]buvānachchakkara-  
vattigal [Ma]duraiyum Īlamum Pāndiyan mudī-ttalaṇṇu=gondaru[ī]ya śrī-  
Kulōttunga-Śōladēvaṅku yāndu 25[ā]vadu Mīna-nāyaṇṇu pūrvva-paḷshattu  
paṇṇamī-
- 2 yum Budan-kīlamaiyum perṇa Rośan[ī]-nāl

"In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulōttunga-Chōladēva, who was pleased to take Madurai, Īlam (Ceylon) and the crowned head of the Pāndya,—on the day of Rōhinī which corresponded to a Wednesday, and to the fifth *tithi* of the first fortnight of the month of Mīna

The date regularly corresponds to Wednesday, March 19th, A.D. 1203, which was the 25th day of Mīna, and on which day the fifth *tithi* of the first fortnight of Chaitra ended 16 h 16 m after mean sunrise. The *nakshatra* at mean sunrise was Rōhinī by all systems. It expired, by the equal space system and Garga 15 h 44 m, and by the Brahma-siddhānta 14 h 37 m. after mean sunrise.

175 —In the Pañchanadēśvara temple at Māyavaram.<sup>2</sup>

- 1 ॐ Sust[ī](svasti) śr[ī] [||\*] T[ī]r[ī]buvānach[chak]karava[tt]igal  
2 Maduraiyum Īlamun=Garuvūrum [Pā]ndiya-  
3 n mudī-ttalaṇṇu=gondaru[ī]ya [śrī-Ku]-  
4 lōttunga-[Ś]ō[lad]ē[va]ṅku yāndu  
5 [ī]rabattaiṇṇā[vadu] Magara-nāyaṇṇu pūr[va]-  
6 paḷshattu saduttas[ī]yum Tīngat(tīngat)-kīlamai-  
7 yum perṇa [Pūarpūśa]ttu nāl

"In the twenty-fifth year (of the reign) of the emperor of the three worlds, the glorious Kulōttunga-Chōladēva, who was pleased to take Madurai, Īlam (Ceylon), Karuvūr and the crowned head of the Pāndya,—on the day of [Punarvasu] which corresponded to a Monday and to the fourteenth *tithi* of the first fortnight of the month of [Makara]."

This date would have been perfectly accurate if the fifteenth *tithi* of the first fortnight had been quoted instead of the fourteenth, and I think this mistake must actually have been made.<sup>3</sup> In the twenty-fifth year of Kulōttunga-Chōla III this date corresponds to Monday, December 30th, A.D. 1202, which was the fifth day of Makara. On that day, the fifteenth *tithi* of the first fortnight of Pausha, which was current at mean sunrise, ended 12 h 23 m later, the *nakshatra* being Punarvasu till 10 h 5 m after mean sunrise by the equal space system and that of Garga, and till 8 h 3 m by the Brahma-siddhānta. The fourteenth *tithi* expired 14 h 15 m after mean sunrise on the preceding Sunday, at which moment (mean sunrise)

<sup>1</sup> No. 484 of the Madras Epigraphical collection for 1907

<sup>2</sup> No. 381 of the same collection

<sup>3</sup> Dr Kielhorn has noticed several similar instances of misquotation of *tithis* during this reign (see footnotes to his list in Vol. IX p. 220)

the *nakshatra* Ārdrā was current, ending (and Punarvasu beginning) 11 h 36 m later. But by Garga and the Bṛahma-siddhānta Punarvasu was current on that Sunday at mean sunrise, having begun by the former 31 m, and by the latter 2 h 6 m, before that moment

The date is five days earlier than No. 173 above.

176.—In the Pañchanadēśvara temple at Māyavaram<sup>1</sup>

- 1 ||—Svasti śi[i] [||\*] [Tri]bhuvanachohakkaravar[t]-
- 2 tugal Maduraiyum Īla[mu]n=Ga-
- 3 [ruvūrum Pān]dī[ya]n [mū]dī-tta[īa]yu-
- 4 [n]=gondarūliya [śrī]-Kulōt[tu]-
- 5 n[ga]-Śō[īa]dēvarkku yāndu [25]-
- 6 vad[u] Magara-[n]ā[ya]rru p[ū]r[va-paksha]ttu śa[du]r-
- 7 <sup>2</sup>[tēśi]
- 8 Pu[nar]pūśa[t]tu [u]āl

"In the [25]th year (of the reign) of the emperor of the three worlds, the glorious Kulōttunga-Chōladēva, who was pleased to take Madurai, Īlam (Ceylon), [Karuvūr] and the crowned head of the Pāndya,—on the day of Punarvasu . . . . . [fourteenth *tithi*] of the first fortnight of the month of Makara "

This is precisely the same date as the last, and it is barely possible that it might be regular if the original contained the week-day "Sunday", but this is unlikely, since the *nakshatra* Punarvasu could only be connected with the Sunday by the systems of Garga and the Bṛahma-siddhānta, and then only for 31 m before mean sunrise on the Monday by the former, and for 2 h 6 m by the latter. It is far more likely that the day was Monday, December 30th, A D 1202, and that the *tithi* should have been entered as the *fifteenth*

177 —In the Pañchanadēśvara temple at Māyavaram.<sup>2</sup>

- 1 ॐ Su[stī](svasti) śr[i] [||\*] T[ri]b[u]vanasakka[rava]tt[ugal Maduraiyum] Ī-
- 2 lamun=Garavū[rn\*]m Pāndiyan mudī-ttalaipun=[go]nda-
- 3 [rūliya śrī]-Kulōttunga-Śō[īa]dēva-
- 4 rku y]āndu 25[va]du Maga[ra-nāya]rru=
- 5 ppūrva-pakshattu śadurt[teśiyum Tinga]-
- 6 l-kīlamaiyum peṇṇa P[u]narpūśattu n-
- 7 āl

"In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulōttunga-Chōladēva, who was pleased to take [Madurai], Īlam (Ceylon), Karuvūr and the crowned head of the Pāndya,—on the day of Punarvasu, which corresponded to a [Monday] and to the fourteenth *tithi* of the first fortnight of the month of Makara "

The same remarks apply to this as to the preceding two dates. They are all the same dates and are recorded on the walls of the same temple

178 —In the Saumyanāthasvāmīn temple at Nandalūr<sup>4</sup>

- 1 Jayanti . . . . . Maduraiyum Pāndiyan' [mudī]-ttalaipun=
- gondarūl[ī]ya T[ri]b[u]vana[na]chchakravattugal śrī-Ku[ī]lōttunga-Śō[īa]dēva[r]k[ī]n
- 2 yā]ndu, 3[ī]āvad=āna Śuk[īa]-samvatsa[ra]ttu apara-pakshattu [pra]thama[ī]yūn]=
- Jev[v]āy-kīlamaiyūn=Jōdī[ya]m peṇṇa Śittirai-vishuvūṇ pōdu.

<sup>1</sup> No 383 of the Madras Epigraphical collection for 1907

<sup>2</sup> Line 7 is very badly damaged and it is not possible to make out the week day

<sup>3</sup> No 380 of the Madras Epigraphical collection for 1907

<sup>4</sup> No. 582 of the same collection

"In the 3[1]st year, which was the (cyclic) year Śukla, (of the reign) of the glorious Kulōttunga-Chōladēva, the emperor of the three worlds, who was pleased to take Madurai and the crowned head of the Pāndya,—on the occasion of the vernal equinox (*Chaitra-vishuṇa*), which corresponded to (the day of) Svāti, to a Tuesday and to the first *tithi* of the second fortnight"

This date is correct in all particulars. The cyclic year Śukla in question was A D 1209-10, and the vernal equinox on the 24th March, A D. 1209, was in the thirty-first year of Kulōttunga-Chōla III. That day was a Tuesday, and was the last day of the month Mina. The vernal equinox occurred at 18 h 22 m after mean sunrise by the Ārya-siddhānta, and 19 h 40 m after it by the Sūrya-siddhānta. Whichever authority was used the result is similar. At mean sunrise that day the first *tithi* of the second fortnight of Chaitra was current, and it lasted for 4 h 32 m. The *nakshatra* Svāti was current at mean sunrise, and expired by the equal-space system 20 h 23 m later, by Garga 8 h 11 m later, and by the Brahma-siddhānta 4 h 4 m later.

It is evident from this that the calculators who framed the calendars of that time and place coupled with the day on which the vernal equinox occurred the name of the *tithi* current at mean sunrise of that day, and not the name of the *tithi* actually current at the moment of the equinox. For, at the moment of the vernal equinox, the second *tithi* of the second fortnight was current. This adhesion to mean sunrise as fixing the *tithi* coupled with the day is strongly marked in Kielhorn's Chōla No 70 (above, Vol VII, pp 172-3) where, though a thirteenth *tithi* ended only a minute or two after mean sunrise, it is mentioned as the day's equivalent *tithi*, in lieu of the 14th.

#### 179 — In the Pañchanadēśvara temple at Māyavaram

- 1 —[|| Svasti śri [||\*] Tirubuvanachcha[k]-
- 2 karavarttiṅga[1] Marudaiyum<sup>2</sup> Ī[la-
- 3 mun]=Gar[u]v[ūru]m [Pān]di[ya]n m[ndi-
- 4 ttalaiyu]n=go[n]darul[1] v[1]rar-[a]bhi[shē-
- 5 ka]mmu vijayar-[a]bbishēkamu[m]
- 6 pa]nni-arul[ya T]ir[1]buvaṇa[vīradē]-
- 7 vaikku yādu 33 Ishabha-n[āya]rru a-
- 8 [pa]ra-bha(pa)kshattu [da]sam[1]yum<sup>3</sup> T]ingatt-ka[mai]yu[m]
- 9 peṇṇa Ut[ti]rattād[1]-nā[1].

"In the 33rd year (of the reign) of the emperor of the three worlds, Tribhuvanavīradēva, who was pleased to take Madurai, Īlam (Ceylon), Kairuvūr and the crowned head of the Pāndya and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of Uttara-Bhadrapadā, which corresponded to a Monday and to the tenth *tithi* of the second fortnight of the month of Rishabha"

The date corresponds to Monday, May 9th, A D 1211, which was the fifteenth day of the month Vriṣabha. On that day the tenth *tithi* of the second fortnight of Vaiśākha ended 14 h 32 m after mean sunrise, the *nakshatra* Uttara-Bhadrapadā ended by the equal space system and according to Garga 21 h 26 m, and by the Brahma-siddhānta 21 h 42 m after mean sunrise.

<sup>1</sup> No 352 of the Madras Epigraphical collection for 1907

Marudai is a popular form of *Madurai*

<sup>2</sup> The aksharas *yum* seem to be corrected by the engraver from *tinga*

180 — In the Kailāsanātha temple at Rāṣṭrīyūr<sup>1</sup>

1 Tūribuvanachchakkara[va]ttigal Ma[du]ṭṭaiyum Īla[mu][m\*] [Karuvū]ruṇ Pāṇḍiyan  
mudi-ttalaṭṭaiyum kōṇḍu vīr-ābishēkamum vijaiyar-[a]bhishēkamum  
paṇṇ[ī]yaṭṭuṭina T[ī]ribuvanavīradēvarku yāṇḍu mu[p]pattu-mūnṛavada Mīna-  
nāraṭṭu apara-pakshattu trayōḍa[śi]yum [Tī]ṅgal-l[ī]lamaiyam perṛa  
Pūratṭādi-nāl.

"In the thirty-third year (of the reign) of the emperor of the three worlds, Tribhuvanavirādēva, who took Madurai, Īlam, Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of Pūrva-Bhādrapadā, which corresponded to a Monday and to the thirteenth *tithi* of the second fortnight of the month of Mīna "

The day corresponds to Monday, March 14th, A D 1211, which was the twentieth day of the month Mīna. On that day, the thirteenth *tithi* of the second fortnight of Phālguna ended 15 h 18 m after mean sunrise. By the system of Garga the *nakshatra*, which was Pūrva-Bhādrapadā at mean sunrise, ended 18 h 34 m later, and by the Bṛahma-siddhānta the same *nakshatra* was current at mean sunrise, ending 19 h 17 m later. But by the equal space system Śatabhishaj was current at mean sunrise, and Pūrva-Bhādrapadā began 6 h. 26 m after that moment, or about 26 m after midday. This seems to show, either that the *nakshatra* was calculated by one of the first two systems, or that the calculators worked out the *nakshatra* ruling at the moment of the event recorded, which if it took place on that day between about 12-26 P M and 3-18 P M, would have coincided with the thirteenth *tithi* of the second fortnight and with the *nakshatra* Pūrva-Bhādrapadā.

181 — In the Ōmkārēśvara temple at Kuttālam<sup>2</sup>

1 6. Hara : 6. Svastī śi : [Pu]yal vīyṭṭu . . . Tūribuvanachchakkara-  
[vattiga\*]l Maduraiy[u]m Īla[mu]m Pāṇḍiyan mudi-ttalaṭṭaiy[u]m  
k[ō]ṇḍaru[hya] sri-Ku[ṭ]ṭaṅga-Śōladē-  
2 vaṅku yāṇḍu 35[a]vadu Mīna-nāraṭṭu pūrvva-paksha[t]ṭu śadatṭhiyum Śēvvāy-  
l[ī]lā[m\*]ai[yu\*]m perṛa K[ṭ]ṭaṅgai-[n]āl.

"In the 35th year (of the reign) of the emperor of the three worlds, the [glorious] Kulōttunga-Chōladēva, who was pleased to take Madurai, Īlam (Ceylon)<sup>3</sup> and the crowned head of the Pāṇḍya,—on the day of Kṛittikā, which corresponded to a Tuesday and to the fourth *tithi* of the first fortnight of the month of Mīna.

The *nakshatra* in this date seems to have been wrongly calculated. In the thirty-fifth year of Kulōttunga-Chōla III, the fourth *tithi* of the first fortnight of Phālguna was current at mean sunrise of Tuesday, 26th February, A D 1213, and expired 8 h 30 m later. The day was the fifth of Mīna. At mean sunrise on that day the *nakshatra* Kṛittikā was not current by any system, but by that of Garga it began 6 h 2 m later, by the Bṛahma-siddhānta 5 h 34 m later, and by the equal space system 18 h 10 m later. Kṛittikā, therefore, coincided with the fourth *tithi* of the first fortnight during 2 h 28 m by Garga, and by the Bṛahma-siddhānta during 2 h 56 m in the middle of the day of that Tuesday. But by the equal space system it began when the fifth *tithi* was current. I am satisfied, however, that the date is correct, but that the *nakshatra*

<sup>1</sup> No 476 of the Madras Epigraphical collection for 1907

<sup>2</sup> No 480 of the same collection

<sup>3</sup> Karuvūr, which figures among the conquests of the king in the two preceding inscriptions, seems to be omitted here.

is wrongly quoted as Krittikā when it should have been Bharanī. Amongst the thirty-six dates of this reign published by Kielhorn, there are ten instances of such mistakes, three being mistakes in *nakshatras*.

### F — RAJARAJA III.

182 — In the Mayūranāthasvāmīn temple at Māyavaram.<sup>1</sup>

- 1 [Sva]st[ī] śrī [||\*] T[īu]buvanaśaṅka[īa](chakra)va[tī]gal śrī[i-<sup>2</sup>Rā]jarā
- 2 jādēvaiku [y]āndu padī[n]nālāvadu(padīnālāvadu) Tulā-[n]āyarru
- 3 [amr]ra(īpaia)-pakshattu tri[tī]yayum [N]āyarru-kk[ī]lamaiyu[m] per[ra]
- 4 [U]rōh[ī]nī-nāl

“In the fourteenth year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Rōhinī, which corresponded to a Sunday and to the third *tithi* of the second fortnight of the month of Tulā ”

This date regularly corresponds to Sunday, October 7th, A D 1229, and the tenth day of Tulā, in the fourteenth year of Rājarāja III. On that day, the third *tithi* of the second fortnight of Āśvina expired 5 h 23 m after mean sunrise, while the *nakshatra* which was current at that moment was Rōhinī by all systems. It expired, by the equal space system and by Garga, 20 h 31 m, and by the Brahma-siddhānta 19 h 25 m after mean sunrise.

183.—In the Saumyanāthasvāmīn temple at Nandalūr.<sup>3</sup>

- 1 Svasti śrī [||\*] Rājarājadēvarku yāndu [22]-<sup>4</sup>
- 2 āvad-āna Hēmalambī-samvatsa(samvatsa)rattu=Kku-
- 3 [m]bha-nāyarru apara-pakshattu shashtiyum Śani-
- 4 kīlamaiyum perṛa Śōdī-nāl
- 13 I-ddēvarku [2]4 ivad[u]
- 14 Vikāri-samvatsa(samvatsa)rattu=Ttulā-[nāya]-
- 15 rr=apara-pakshattu tūtiyayun=Dingat-
- 16 kīlamaiyum perṛa Mrigasūshattu nā-
- 17 1

“In the [22]nd year (of the reign) of Rājarājadēva, which was the (cyclic) year Hēmalamba,—on the day of Svāti which corresponded to a Saturday and to the sixth *tithi* of the second fortnight of the month of Kumbha . . . on the day of Mrigaśirsha, which corresponded to a Monday and to the third *tithi* of the second fortnight of the month of Tulā of the year Vikāri (which corresponded to) the [2]4th (year) of the same king ”

The first of these dates corresponds to Saturday, February 6th, A D 1238, which was the fourteenth day of Kumbha. At mean sunrise on that day the sixth *tithi* of the second fortnight of Māgha, which had begun 30 m earlier, was current. By the equal-space system the *nakshatra* Svāti was current, ending 12 h 55 m, and by Garga also, ending 43 m, after mean sunrise. But by the Brahma-siddhānta Viśākhā was current, it having begun 3 h 25 m before mean sunrise.

The date was in the twenty-second year of Rājarāja III.

<sup>1</sup> No 372 of the Madras Epigraphical collection for 1907.

<sup>2</sup> The length of *rā* appears to be corrected by the engraver from *ku*.

<sup>3</sup> No 596 of the Madras Epigraphical collection for 1907.

<sup>4</sup> In the *Annual Report* for 1907-08, p. 49, I read the date as the [2]3rd year. On examining the original again it seems to me that the date is probably the [22]nd year.

The second of these two dates corresponds to Monday, October 17th, A D 1238, which was the twentieth day of Tūlā, and was in the twenty-fourth year of Rājārāja III. At mean sunrise on that day, the third *tithi* of the second fortnight of Kārttika was current, ending 6 h. 23 m later, the *nakshatra* Mṛgaśīrṣa, however, only began, by the equal space system and that of Garga, 4 h 39 m after mean sunrise, and by the Brahma-siddhānta 3 h 32 m after it. The *nakshatra* at mean sunrise was by all systems Rōhini. Still I have little doubt that the date is as above stated, although the *nakshatra* allotted to it is not very accurate.

184.—In the Mahālingasvāmin temple at Tiruvīdaimarudūr.<sup>1</sup>

1 Svast[i] śr[i] [||\*] T[1]r[1]buvanachchakravattigal śrī-[I]rāsarādēva[r\*]k[ku] yāndu  
27 āvadu Magara-nā[ya]r[ru] pūrvva-pakshattu pañjamyum Budan-k[ḷ]amayum  
per[ra] Pū[śa]ttu nāl

"In the 27th year (of the reign) of the emperor of the three worlds, the glorious Rājārājadēva,—on the day of Pushya, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Makara "

The fifth *tithi* in question gives a totally wrong result in this date, but the *fifteenth* is in accord with the other details. If this mistake were made by the engravers, the date would correspond to Wednesday, January 7th, A D 1243. On that day, which was in the twenty-seventh year of Rājārāja III and was the thirteenth day of Makara, the *fifteenth tithi* of the first fortnight of Pausa was current at mean sunrise and ended 19 h 58 m later. The *nakshatra*, by the equal space system and by Garga, was Pannarasu at mean sunrise, but Pushya began 1 h 46 m later, and was therefore current during seventeen hours of the *fifteenth tithi* in question. By the Brahma-siddhānta Pushya had begun 16 m. before sunrise.

There can be little doubt that the *tithi* should have been quoted as the *fifteenth* instead of the fifth.<sup>2</sup>

G—RAJENDRA-CHOLA III (?).

185.—In the Uttaravēdiśvara temple at Kuttālam.<sup>3</sup>

1 Hara 6\_ Svasti śrī [||\*] T[1]r[1]buvanachchakkaravattigal śrī-Rā[jē]ndira-  
[Śōla]dēvar[ku] yāndu 15vadu Tūlā-nāya[r[ru]] pūrvva-pakshattu navamyum  
Viya[la]-k[ḷ]amayum per[ra] A[.]<sup>4</sup>-  
2 [vi]ttattu nāl

"In the 15th year (of the reign) of the emperor of the three worlds, the glorious Rāj[jē]ndra-[Chōla]dēva,—on the day of [Śravishthā], which corresponded to a Thursday and to the ninth *tithi* of the first fortnight of the month of Tūlā "

This date might be accurate for the fifteenth year of Rājendra-Chōla II, otherwise called Kulōttunga-Chōla I, and is certainly accurate for the fifteenth year of Rājendra-Chōla III. In the former case most of the elements coincide, the date being Thursday, October 10th, A D. 1084, at mean sunrise on which day the ninth *tithi* of the first fortnight of Kārttika was current, expiring 19 h 29 m later, but the *nakshatra* at mean sunrise was Śravana, Śravishthā (or Dhanishthā) beginning 4 h 39 m later by the equal space system and Garga, and 6 h 6 m later by the Brahma-siddhānta. The date is so far defective.

<sup>1</sup> No 291 of the Madras Epigraphical collection for 1907.

<sup>2</sup> [There is no doubt about the reading *pañjamyum*.—Ed.]

<sup>3</sup> No 495 of the Madras Epigraphical collection for 1907.

<sup>4</sup> The original is damaged here. But enough of the writing is seen to show that there is not sufficient room for the syllables *per[ra] A*.

But for the fifteenth year of Rājendra-Chōla III all the elements of the date coincide. In that year on Thursday, October 14th, A D 1260, which was the seventeenth day of Tūlī, the ninth *tithi* of the first fortnight of Kārttika ended 16 h 55 m after mean sunrise, the *nakṣatra* Śravishthā was current at mean sunrise by all systems, expiring 21 h 14 m later by the equal-space system and by Garga, and 22 h 21 m later by the Brahma-siddhānta.

I am inclined, therefore, to think that the latter date is the correct one, but the matter can certainly be settled on epigraphic grounds, there being a wide difference between the characters of an inscription of A D 1084 and one of A D 1260. I have not had a facsimile of the original before me.<sup>1</sup>

The date is incorrect for the fifteenth year of Rājendra-Chōla I in respect of the week-day, and Rājendradēva did not reign for fifteen years, so far as is yet known.

\* \* \* \* \*

Since the above notes were in print Mr Venkayya has kindly sent me the following five dates relating to the reign of Kulōttunga-Chōda II, whose accession-date has not yet been fixed.

### KULOTTUNGA-CHODA II

186 — In the Bhāvanārāyanasvāmīn temple at Bāpatla.<sup>2</sup>

- 1 Svasti śrīma[t\*]-Tribhuvanachakravartī śrī-Kulōttungga-[Chōda]dēvara divya-samvatsarambulu-
- 2 lu 12 śrīhī<sup>3</sup> Śaka-varushambulu 1066n=ēndī Pālugaṇa-bahula-tri(tri)[tī\*]jyayn Sōmavāra<sup>4</sup>-
- 3 mu-nāṁdu

"Hail! In the year 1066 of the Śaka years, in the 12th of the prosperous years (of the reign) of the glorious emperor of the three worlds, śrī-Kulōttunga-Chōdadēva,—on a Monday (which was) the third *tithi* of the dark (fortnight of) Phālguna."

The only test possible in the case of dates given in this form is to ascertain whether the week-day corresponds with the other data. In this case it does so, and I have no doubt as to its correctness.

On Monday, February 12th, A D 1145, which corresponds to the Śaka year 1066, expired, at mean sunrise the 3rd *tithi* of the dark fortnight of Phālguna was current. It expired 4 h 24 m later.

187 — In the Bhāvanārāyanasvāmīn temple at Bāpatla.<sup>5</sup>

- 1 Svasti śrīma[t\*]-Tribhuvanachakra[va][rti] śrī-Kulō\*]ttungga-Chōdadēvara vijaya rā-
- 2 jya-samvatsaramulu 16gu śrīhī Śaka-varushambulu 1071n=ēntī Chaitra-
- 3 śuddha-pamchādasiyu Śukravāramu-nāṁdu

"Hail! In the year 1071 of the Śaka years, which corresponded to the 16th of the years of the victorious reign of the glorious emperor of the three worlds, śrī-Kulōttunga-Chōdadēva,—on a Friday (which was) the fifteenth *tithi* of the bright (fortnight of) Chaitra."

The date is correct. Chaitra in Śaka 1071 expired fell in A D 1149. On Friday, March 25th, A D 1149, the 15th *tithi* of the first fortnight of Chaitra was current, expiring 23 h 53 m after mean sunrise.

<sup>1</sup> [On palaeographical grounds the inscription must be one of Rājendra Chōla III, and this removes all doubts as to the correctness of the date viz October 14, A D 1260.—Ed.]

<sup>2</sup> No 174 of the Madras Epigraphical collection for 1897.

<sup>3</sup> For an explanation of this term, see *Ind Ant* Vol XXV p 236.

<sup>4</sup> The syllable *ra* is added below the line.

<sup>5</sup> No 173 of the Madras Epigraphical collection for 1897.

188 —In the Bhāvanārāyanasvāmīn temple at Bāpatla <sup>1</sup>

- 1 [Sva]sti śrīma[t\*]-Tribhuvanachakrava[r]tti śrī-Kulōttunga-Chōdadēvara divya-  
[samva]tsaram[bu]-
- 2 lu 4 gu śrīhi Sa(śa)ka-va[ru]shambulu 1058gun=ēnti Simha-māsamuna śukla-  
pakṣham[u]-
- 3 na pamcham[u] Mamgalavāramuna.

“Hail! In the year 1058 of the Śaka years, which corresponded to the 4th of the prosperous years (*of the reign*) of the glorious emperor of the three worlds, śrī-Kulōttunga-Chōdadēva,—on a Tuesday (which was) the fifth *tithi* of the bright fortnight of the month of Simha ”

This date is also correct. On Tuesday, August 4th, A D 1136, which corresponded to Śaka 1058 expired, the 5th *tithi* of the bright fortnight of Bhādiapada was current, the day being the 9th of the month Simha. This *tithi* expired 9 h 22 m after mean sunrise on that day

189 —In the Bhāvanārāyanasvāmīn temple at Bāpatla <sup>2</sup>

- 1 [Svasti śrīmat-Tribhuvan]chakravartti śrī-Kulōttunga-Chōdadē-
- 2 [va]ra divya-samvatsaramulu 11 śrīhi Śaka-vara-
- 3 shambulu 1065n=ēnti Āshāda(dha)-māsamuna a-
- 4 māvēsyaṃ Budhavāramu Vye(vya)tipāta-nimi-
- 5 tyamuna

“Hail! In the year 1065 of the Śaka years, in the 11th of the prosperous years (*of the reign*) of the [glorious] emperor of the three worlds, śrī-Kulōttunga-Chōdadēva,—on the occasion of a Vyatipāta (*which occurred on*) a Wednesday and the new-moon *tithi* of the month of Āshāda ”

The day in question was Wednesday, July 14th, A D 1143. On this day at mean sunrise the 15th *tithi* of the dark half of Āshāda was current, the exact moment of the new-moon being 4 h 2 m later. The *yōga* Vyatipāta began on that day at 4 h. 35 m after mean sunrise and lasted all day. It therefore began 33 m after new-moon.

190 —In the Bhāvanārāyanasvāmīn temple at Bāpatla <sup>3</sup>

- 1 Svasti sri [||\*] Tri[bhu]vanachakravartti śrī-Kulōttunga-Chōdadēva[ra samvat  
sarambu ?]-
- 2 lu [10]ya[vu] śrīhi Sa(śa)ka-varushambulu 1064gun=ēmti Dum[du]bhi-[sa]mva-  
tsara-
- 3 [rauna] Āshāda(dha)-śukla-ēkada[śi]yu Mamgala[vīnamu-nām]du

“Hail! Prosperity! In the year 1064 of the Śaka years, which corresponded to the [10]th of the years (*of the reign*) of the emperor of the three worlds, śrī-Kulōttunga-Chōdadēva and to the (cyclic) year Dundubhi,—on a Tuesday, the eleventh *tithi* of the bright (fortnight of) Āshāda ”

I find this date unsatisfactory. Śaka 1064 expired was the cyclic year Dundubhi, and the date ought to fall in June or July A D 1142 according as the Āshāda in question was the *adhika* or *māsa* Āshāda, for that month was intercalary in that year. The 11th *tithi* of the bright fortnight of *adhika* Āshāda fell in that year on a Saturday. The same *tithi* of *māsa*

<sup>1</sup> No 183 of the Madras Epigraphical collection for 1897

<sup>2</sup> No 180 of the same collection

<sup>3</sup> No 223 of the same collection



Āshādha fell on Sunday Thinking that a mistake might have been made in the fortnight I tested the 11th *tithi* of the dark fortnight in both months, finding the week-days Sunday in *adhika* Āshādha and Monday in *naya* Āshādha In the latter case, the 11th *tithi* of the dark fortnight had expired 3 h. 45 m before mean sunrise on the Tuesday

The result of the examination of Nos. 186, 187, 188, 189, is to show that the date of the accession of Kulōttunga-Chōda II lies between March 26th and July 14th, A D 1133

This leads me to reconsider the four possible dates given to No 166 (above, p 125 f) That date was in this king's eighth year, and while (having that date alone to go by) I stated my opinion that it corresponded to the third of my results, in which date I could find no fault in the elements, viz Friday, February 4th, A.D. 1144, I now think that the *second* of my results is the true one, namely, Friday, February 7th, A.D. 1141 Its defect lay in the fact that the quoted *nakshatra*, Śravana, was one which had expired three hours before mean sunrise on that day, and which could not therefore properly be connected with the Friday, Dhanishthā being the correct *nakshatra* But otherwise the result showed that the combination of elements on that day was highly auspicious, and I am of opinion that this fixture may now be accepted, and that the framers of the inscription had made a mistake in their calculation of the *nakshatra* February 7th 1141 A D would fall in this king's 8th year The mention of the Śaka year in combination with the regnal year in the four regular dates given above may be accepted, for the present at least, as determining the date of accession of Kulōttunga-Chōla II

It follows that March 24th, A D. 1143, the date of the Chellūr plates (*Ind. Ant.* Vol XIV. p. 56 ff, above, Vol VII pp 9—10) fell in this king's tenth year

## NO 25 —DATES OF PANDYA KINGS

By ROBERT SEWELL, ICS (RETD), MRAS

### A —MARAVARMAN SUNDARA-PANDYA I.

68 —In the Nāgēśvaramudaiyār temple at Kalladakurichchi<sup>1</sup>

- 1 . . . śrī-kō Mārāpanmar-āna Tirī[bu]vānaśakkaravadigal<sup>2</sup> śrī-Śōnādu-kondaruliya śrī-Sundara-P[ā]ndiyadēvaṅk=[i]yāndu 20[bad]āvadin  
2 edirām-āndu Kumba-nāyirru pūrvva-pakshattu āṅāu-diyaḍi[ya]m Viyāla-kkilamayum p[e]rṛa Śadaiyattu nā.

"In the year opposite the 20th year (of the reign) of the glorious king Māravarman *alias* the emperor of the three worlds, the glorious Sundara-Pāndyadēva, who was pleased to take the prosperous Chōla country,—on the day of Śatabhishaj, which corresponded to a Thursday and to the sixth solar day of the first fortnight of the month of Kumbha "

This inscription proves that the Pāndya king Māravarman Sundara-Pāndya I, whose reign has been determined by the late Professor Kielhorn to have begun between the 29th March and the 4th September A D 1216, reigned to a later date than has been previously supposed The latest date hitherto verified of this king is, I believe, the 19th February, A D 1235 (above, Vol VI p 303) This appears in an inscription at Tinnevely<sup>3</sup> The present inscription, in a temple in the Tinnevely District, bears a date corresponding to January 26th, 1237 A.D. Thursday

<sup>1</sup> No 96 of the Madras Epigraphical collection for 1907

<sup>2</sup> Read ° *vattigal*

<sup>3</sup> Two inscriptions at Kalladakurichchi which give his 22nd year are mentioned by Mr Venkayya (Nos 107 and 108 of 1907, and *Annual Report* for 1907 8, paragraph 43)

The date is regular On Thursday, January 29th, A D 1237, the first day of the bright fortnight of Phālguna ended 5 h. 31 m after mean sunrise The solar day was the 6th Kumbha. By the equal space system the *nakshatra* Śatabhishaj was current at mean sunrise and ended 9 h. 46 m later By the system of Garga Śatabhishaj had expired 2 h 22 m before sunrise, and by the Brahma-siddhānta it had expired 1 h 19 m before sunrise This seems to shew that the equal space system of *nakshatras* was used at that time and place The inscription does not affect Professor Kielhorn's limits (March 29th to September 4th) for the beginning of the reign of this king

### B—JATAVARMAN VIRA-PANDYA

69 —In the Muchukundēśvara temple at Kodumbālūr<sup>1</sup>

- 1 ²Kē-Chchad[ai]ya[panma] . . . . .  
 4 . . . . . ³ śrī-[Vīra]-Pāndiyadēva[r]ku yā[n]du 1[7]vadu  
 Simha-nā-  
 5 [yaṛ\*][ru] pūrvva-pakshattu [Vīyāla?]-kk[ī]laman[yu]m daśam[i]yum pe[r]ra  
 Mūlattu [n]āl

"In the 1[7]th year (*of the reign*) of king Jatāvarman . . . . .  
 the glorious [Vīra]-Pāndiyadēva,—on the day of Mūla, which corresponded to the tenth *tithi* and to a [Thursday] of the first fortnight of the month of Simha"

This date is precisely correct for the Vira-Pāndya, of whom two inscriptions, viz in his 7th and 15th years, have been published by Professor Kielhorn (above, Vol VII. pp 10-11) His reign began, according to that authority, between 11th November 1252 and 13th July 1253 The 10th November 1267 was in his 15th year, and the present date is correct in all respects for 8th August 1269 It is incorrect for the years 1270 and 1271.

In 1269 the 10th *tithi* of the bright fortnight of Bhādrapada ended 18 h 55 m after mean sunrise on the 11th day of solar Simha, which corresponded to Thursday, 8th August, A D. 1269 On that day the *nakshatra* was, by the system of Garga, Mūla for 13 h 58 m after mean sunrise, and by the Brahma-siddhānta, for 8 h 39 m By the equal space system it was Jyēsthā for 1 h 50 m after mean sunrise, and then Mūla for the rest of the day.

The date confirms Professor Kielhorn's limits for the accession of this king. It also confirms the suggestion made by Mr Venkayya in his *Annual Report* for 1907-8, para 45, that the Vira-Pāndya who immediately preceded Mājavarman Kulasēkhara I was the same as, this Jatāvarman Vira-Pāndya Henceforth we may give him his proper title

Since his reign began in A D. 1252-53 and lasted at least 17 years, Jatāvarman Vira-Pāndya was ruling for at least 8 years at the same time as Jatāvarman Sundara-Pāndya I whose reign began in 1251 and lasted till at least 1261 A D Moreover he is recognized in this inscription as sovereign in A.D 1269, while we have Mājavarman Kulasēkhara I's accession in June 1268

<sup>1</sup> No 131 of the Madras Epigraphical collection for 1907

<sup>2</sup> Read Kō-

<sup>3</sup> [The king claims to have conquered Konganam, to have taken the river Kāvēri and to have performed the anointment of heroes and the anointment of victors at Puliyūr, i.e Chidambaram, in the South Arcot District The statement made in paragraph 45 of my *Annual Report* for 1907-08 that this inscription does not mention the conquests of the king is due to a mistake—Ed ]

## C.—MARAVARMAN KULASEKHARA I.

70 —In the Rājasimhēśvarā temple at Śinnamanūr<sup>1</sup>

1 Svasti śri [||\*] Kō Mārāpanmar=ā[na Tribhuva]naśakravatt[1]gal emmanda-  
lamun=gondaruliya śri-Kula[la]śēgaradēvaṛku yāndu<sup>2</sup> [3 va]du<sup>3</sup> Rīṣabha-  
nāyaṛru pūrvva-pakshattu [cha]tutthi[yu]m Viyāla-kkīlamayum peṛra  
Pū(pu)narpūsattu nāl

“In the 3rd [or 30th] year (of the reign) of king Māravarman *alias* the emperor of the three worlds, the glorious Kulasekharadēva, who was pleased to take every country,—on the day of Punarvasu which corresponded to a Thursday and to the fourth *tithi* of the first fortnight of the month of Rīṣabha ”

The accession of this king is fixed by Knelhorn between the 2nd and 27th June A D 1268 The 3rd year began in A D 1270, and the 30th in A D 1297 The given date will fall either in A D 1271 or 1298 if correct. As it happens it is equally true for either A D. 1271 or 1298

In 1271 the 4th *tithi* of the first fortnight of luni-solar Jyāishtha expired 16 h 47 m. after mean sunrise on Thursday, the 19th day of solar Vriṣhabha which corresponded to Thursday, May 14th, A D 1271 On that day the *nakshatra* Punarvasu ended by the equal space system, at 10 h 41 m after mean sunrise, by the system of Garga the same, by the Brahma siddhānta at 8 h 39 m., after mean sunrise.

In 1298 the 4th *tithi* of the first fortnight of luni-solar Jyāishtha expired 19 h 29 m after mean sunrise on Thursday, the 21st day of solar Vriṣhabha, which corresponded to Thursday, 15th May, A D 1298 On that day the *nakshatra* Punarvasu ended, by the equal space system and the system of Garga, at 11 h 28 m, and by the Brahma-siddhānta at 9 h 26 m, after mean sunrise

I find therefore that the date of the inscription may be either May 14th, 1271, or May 15th 1298 A D It is impossible to say which The date would be inaccurate for either the 3rd or 30th year of Māravarman Kulasekhara II

71 —In the Śiva temple at Pūvālaikkudī<sup>4</sup>

1 Svasti[1] śri [||\*] Kō Mārāpanma-  
2 r=āna Tribhuvanachchakkarava-  
3 ttagal emmandalamun=  
4 gondaruliya śri-Kulaśē-  
5 garadēvaṛku yāndu 16āvaḍu<sup>5</sup>  
6 Vri[śchi]ka<sup>6</sup>-nāyaṛru=ppū[1]vva-paksha-  
7 ttu [pañja]m[1]yum Bu[da][n]-k[1]lamayum  
8 peṛra Irē[va]d[1]-nāl

“In the 16th year (of the reign) of king Māravarman *alias* the emperor of the three worlds, the glorious Kulasekharadēva, who was pleased to take every country,—on the day of Rēvatī, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Vriṣchika ”

<sup>1</sup> No 428 of the Madras Epigraphical collection for 1907

<sup>2</sup> The word *yāndu* is denoted by an abbreviation

<sup>3</sup> The original is damaged here The reading may also be [30]du

<sup>4</sup> No 149 of the Madras Epigraphical collection for 1907

<sup>5</sup> The word *āvaḍu* is denoted by a flourish added to the figure 16

<sup>6</sup> The akshara *śchi* seems to be corrected from *īka*

This date is irregular. The month *Vṛiścika* in the 16th year of *Māravarman Kulaśekhara I* falls in October and November 1283. In that month the fifth *tithi* of luni-solar *Kārttika* fell on Friday, November 26th, the 29th day of solar *Vṛiścika*, and the *nakshatras* during that day were a large part of *Dhanishthā* and a smaller part of *Śatabhishaj*. Calculations for 1284 A D prove equally unsatisfactory, the fifth of the bright lunar fortnight in solar *Vṛiścika* ending on Tuesday, November 14th, at 3 h. 7 m. after sunrise, the *nakshatra* during that period being *Śravana* by all systems.

The date is also irregular for the 16th year of the reign of *Māravarman Kulaśekhara II*, in which the fifth *tithi* of the first fortnight of *Vṛiścika* ended on Sunday, 26th November 1329 A D at 13 h. 58 m. after sunrise, the *nakshatras* during that period by all systems being *Śravana* and *Dhanishthā*.

72 — In the *Nāgēśvaramudaiyār* temple at *Kalladakurichchi*.<sup>1</sup>

- 1 Svasti sr[i] [||\*] Kō Mā[ra]panmar<sup>2</sup>=āna T[i]rubūna(buvana)chchakkara-
- 2 vatt[i]gal emmandalamu[m<sup>3</sup>] k]ondaruliya sri Kula-
- 3 śēgarade[ra\*]rkku [yā]udu 33 vadu Mūduna-nāyappa 12-
- 4 n-diya[di]yum amāvāsyā[yu]m peṇṇa Mṛigaś[i]rshattu nāl

"In the 33rd year (of the reign) of king *Māravarman* alias the emperor of the three worlds, the glorious *Kulaśekhara*dē[va], who was pleased to take every country,—on the day of *Mṛigaśirsha* which corresponded to the new moon *tithi* and to the 12th solar day of the month of *Mithuna* "

The date is inaccurate for the year 1300 A D, and correct in all respects for 1301 June 7th, A D 1301, Wednesday, was the twelfth solar day of *Mithuna*, and on that day the new-moon *tithi*, or *amāvāsyā*, of the luni-solar month *Jyāishtha* was current till 9 h. 26 m. after sunrise, which was the actual moment of new moon and the beginning of the month *Āshādha*. The *nakshatra* *Mṛigaśirsa* was current on that day for 2 h. 14 m. after mean sunrise by the systems of *Garga* and equal space, and for 47 m. by the *Brahma-siddhānta*.

June 7th, 1301 A D., being in the king's thirty-third year we know that he could not have begun to reign earlier than June 8th, 1268.

The outside limits for this king's accession are now June 8 to June 27, 1268 A D.

73.—In the *Rājasimhēśvara* temple at *Śinnamanūr*.<sup>4</sup>

- 1 Svasti śri [||\*] . . . . śri-kō Mārapanmar=āna Tiribuvanachchakkara-
- vakti(tti)ga-
- 2 | ye(e)mmanda[lamun]=gondaruliya śri-Kulajē(śē)garadēvaṛku yāndu<sup>5</sup> 4lvadu
- Āni<sup>6</sup>-māda[m\*] 14tēdi<sup>7</sup> pūrvva-pakshattu prathamaiyum Punar-
- 3 pūṣamum peṇṇa Tīngal-kilamai-nāl

"In the 41st year (of the reign) of the glorious king *Māravarman* alias the emperor of the three worlds, the glorious *Kulaśekhara*dēva, who was pleased to take every

<sup>1</sup> No 98 of the Madras Epigraphical collection for 1907.

<sup>2</sup> Read *varmar*—

<sup>3</sup> The sign for medial *t* is added at the left top of the letter *m*

<sup>4</sup> No 431 of the Madras Epigraphical collection for 1907

<sup>5</sup> The word *yāndu* is denoted by an abbreviation

<sup>6</sup> The akshara *ni* is corrected from some other letter

<sup>7</sup> The word *tēdi* is denoted by two symbols

country, —on a Monday which corresponded to (*the day of*) Punarvasu, the first *tithi* of the first fortnight (and) to the 14th solar day of the month of Āni "

This is the latest date yet found of this king The date is regular for Monday, 9th June, A D. 1309, and irregular for A D 1307 or 1308 On 9th June, A D 1309, which was the fourteenth solar day of Āni (or Mithuna) and a Monday, the first *tithi* of the bright fortnight of luni-solar Āshādha ended 14 h 14 m after sunrise The *nakshatra* Punarvasu by the equal space system began, on that day, at 6 h 6 m after sunrise and lasted the rest of the day By the system of Garga and by the Brahma-siddhānta it lasted all day

The inscription proves that the king's reign could not have begun before 10th June 1268, and gives us as the limit of possible accession the period June 10th to June 27th, 1268 A.D

## D — JATAVARMAN SUNDARA-PANDYA II

74.— In the Saumyanāthasvāmīn temple at Nandalūr <sup>1</sup>

- 1 Svasti śrī [||\*] . . . . . Kō=Chchadavarimmar-āṇa Tri[bhu]vanachchakka[ra]va[r]ttigal śrī-Sundara-Pandyadēvarṅku yān[du] 10āvadu Vyaya-samvatsarattu<sup>2</sup> = [T]ulā-nāyarṅgu=ppūrvva-pakshattu dvā-  
2 daśiyum Tingat-kk[ī]lamai peṇṇa Śadayattu nāl

"In the 10th year (*of the reign*) of king Jatāvarman *alias* the emperor of the three worlds, the glorious Sundara-Pāndyadēva,—on the day of Śatabhishaj, which corresponded to a Monday and to the twelfth *tithi* of the first fortnight of the month of Tulā of the (cyclic) year Vyaya."

This date is correct in every respect except perhaps in the matter of the regnal year It belongs to the reign of Jatāvarman Sundara-Pāndya II, in whose reign occurred the year Vyaya There was no such year in the reign of Jatāvarman Sundara-Pāndya I, which lasted from April, A D 1251 till at least July 19, A D 1261, that being the last date we have at present of him

In the cyclic year Vyaya, the second solar day of Tulā corresponded to Monday, September 30, A D 1286. On that day the twelfth *tithi* of luni-solar Āśvina, which was current at mean sunrise, ended 22 h 54 m later, the *nakshatra* Śatabhishaj was current by the equal space system for 10 h 49 m after mean sunrise, but by the unequal space systems it had expired shortly before sunrise I have summarised below the state of our knowledge regarding the accession of this king The date in question, if the regnal year is correct, fixes the king's accession on or later than 1st October 1276, but this contradicts the results of some other inscriptions The regnal year may have been wrongly given as 10, instead of 11

75 —In the Saumyanāthasvāmīn temple at Nandalūr,<sup>3</sup>

- 1 [Sva]sti śrī [||\*] Kō=[Chcha]da[parma]r-āṇa Tribhuvanachcha[kīavartti]ga[lī] śi-  
Śu[nda]ra-Pāndyadēvarkku yān[du]  
2 [15]āvadu Vūṛ[ḍhi]-sāmvat[sa]rattu Kumba-nāyarṅgu pū[rvva-pa]kshattu daśamīyum  
Tingal-<sup>4</sup>kīlamayum  
3 pe[ṇṇa Pu]narpīśattu nāl

<sup>1</sup> No 592 of the Madras Epigraphical collection for 1907

<sup>2</sup> Read -samvatsa°

<sup>3</sup> No. 590 of the Madras Epigraphical collection for 1907

<sup>4</sup> [The regnal year may also be read as 13 —Ed] If we could be certain that '13' is the correct reading we should have this king's accession limited to the period February 21st to March 14th, A D 1277, and the inscription would be very important

<sup>5</sup> Read -kīlamayum

"In the [15]th year (*of the reign*) of king Jatāvarman *alias* the emperor of the three worlds, the glorious Sundara-Pāndyadēva,—on the day of Punarvasu which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Kumbha in the (cyclic) year Virōdhin "

This date is regular, and belongs to the reign of Jatāvarman Sundara-Pāndya II, as there was no cyclic year called Virōdhin in the reign of Jatāvarman Sundara-Pāndya I. The day in question was Monday, February 20th, A D 1290. On that day the tenth *tithi* of the first fortnight of the luni-solar month Phālguna ended 13 h 45 m after mean sunrise. During all that period the *nakshatra* was Punarvasu by both the unequal space systems. By the equal space system Punarvasu began 1 h 23 m after sunrise and lasted all day.

It appears that the regnal year in this inscription is illegible, and we cannot therefore argue from it

76 — In the Saumyanāthasvāmīn temple at Nandalūr <sup>1</sup>

- 1 . . . . . <sup>2</sup> śrī-Sundara-Pandyadē[vakku  
2 yāndu] 17 āvadu Nanda[na]-<sup>3</sup>samvasarattu Mīna-nā[ya]r[ru] pūrva-  
3 pakshattu dasamiyum Budhan-kīlamiyum peria Pūsattu nā-  
4 l

"In the 17th year (*of the reign*) of the glorious Sundara-Pāndyadēva,— on the day of Pushya, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Mīna in the (cyclic) year Nandana."

This date must either belong to the reign of Māravarman Sundara-Pāndya I, in whose seventeenth year 1232-33 A D there was a cyclic Nandana; or to that of Jatāvarman Sundara-Pāndya II, in whose seventeenth year, 1292-93 A D (if he reigned so long) there was another Nandana. It could not be the Nandana 1532-33 A D, in the reign of Māravarman Sundara-Pāndya Kōnēmaikondān, because that year was only the second of the reign, nor could it belong to the reign of any other known Sundara-Pāndya, as in these there was no such cyclic year.

Examining the date for A D 1232-33 I find that it is unsatisfactory. The tenth *tithi* of the first fortnight of luni-solar Chaitra in that year corresponded to the twenty-eighth day of solar Mīna, which was Tuesday, March 22, A D 1233. The tenth *tithi* ended at 21 h 2 m after mean sunrise on that day, or at about 3 2 A M on the (European) Wednesday, *i.e.* some hours before the beginning of the Hindu Wednesday. Pushya ended 39 m. after mean sunrise on the Tuesday by the equal space and Gaiga systems, while by the Brahma-siddhānta the *nakshatra* was Āślēshā throughout the tenth *tithi*.

The date is fairly regular for A D 1292-93. In that year the tenth *tithi* of the first fortnight of Chaitra began 6 h 52 m after mean sunrise on Wednesday, March 18th, A D 1293, which was the twenty-fourth day of solar Mīna. The *nakshatra* by Gaiga and the equal space system was Pushya till 18 h 34 m after mean sunrise, and by the Brahma-siddhānta till 16 h 16 m after mean sunrise, on that Wednesday. If this was in the seventeenth year of Jatāvarman Sundara-Pāndya II, it fixes his accession on or later than March 19th A D 1276. It will be seen that, if this is the right date, the 10th *tithi* was connected with the Wednesday though at sunrise on that day it was not current, and this is unusual. Considering that this inscription is only four days later than No 77 next following, which is regular in all respects, and that it belongs to the same place and temple, it is safe to assume that the tenth *tithi* was wrongly quoted for the month.

<sup>1</sup> No 588 of the Madras Epigraphical collection for 1907

<sup>2</sup> The beginning of the inscription is mutilated

<sup>3</sup> Read *samvatsar*

77.— In the Saumyanāthasvāmīn temple at Nandalūr.<sup>1</sup>

- 1 . . . . .  
 2 Svasti śrī [||\*] Kō-Chhadavarmmar-āna Tribhuvanachchakrava[r]ttigal śrī-Sundara-Pāndyadēvaṛku yāndu 17avad-āna Nanda[na]-samvatsarattu Mina-nāyarṛu pū[rva]-pakshattu pañchamiyum Śani-kk[ḷ]amaiyum peṛra Rōh[ini]-  
 3 nāl.

"In the (cycle) year Nandana, which was the 17th year (of the reign) of king Jatāvarman *alias* the emperor of the three worlds, the glorious Sundara-Pāndyadēva,—on the day of Rōhīṇī, which corresponded to a Saturday and to the fifth *tithi* of the first fortnight of the month of Mina."

As in the last case, this year must be either 1232-33 or 1292-93 A D For the first it is irregular, for though the *nakshatra* is correct, the 5th *tithi* in question fell that year on a Thursday

For the second, the date is perfectly regular. In A D 1292-93 the 5th *tithi* of the first fortnight of lunar-solar Chaitra fell on Saturday, the 20th day of solar Mina, which corresponded with March 14th, A D 1293 This 5th *tithi* ended 14 h 18 m after sunrise The *nakshatra* was Rōhīṇī throughout the *tithi* by all the systems

The corresponding date is therefore Saturday, March 14, 1293 A D., and the inscription belongs to the reign of Jatāvarman Sundara-Pāndya II It was four days earlier than the last inscription. It fixes the king's accession on or after March 15, A D 1276

78 — In the Rājasimhēśvara temple at Sinnamanūr.<sup>2</sup>

- 1 Svasti śrī [6\_] Kō-Chhadapaṇmar-āna Tribhuvanachcha[kra]vattigal śrī-Sundara-[Pā]ndiyadēvaṛku [y]āndu 7vadu Magara-[n]āyarṛu pūrva-pakshattu mūṇṇān-di-[ya]diyum Velu-kk[ḷ]amaiyum peṛra Mrigaśirsha(śirsha)ttu nāl

"In the 7th year (of the reign) of king Jatāvarman *alias* the emperor of the three worlds, the glorious Sundara-Pāndyadēva,—on the day of Mrigaśirsha, which corresponded to a Friday and to the third solar day of the first fortnight of the month of Makara "

This date is irregular, for the reign of either of the two known Jatāvarman Sundara-Pāndyas I have tried the years 1256, 1257, 1258, 1281, 1282, 1283, which might possibly coincide with, or approximate to, the 7th regnal year of either of those kings, without success Some element of the inscription appears to be wrong, either in the original or in the copy <sup>3</sup>

The exact date of Jatāvarman Sundara-Pāndya II's accession is still doubtful, and must for the present remain so The following analysis, however, may be found useful To the list published by Kielhorn in Vol IX p 228 of dates previously examined I now add four more, viz Nos. 74, 75, 76, 77, above. The tested dates of J Sundara II. are now fourteen in number.

Of these K. 26<sup>4</sup> must be discarded The wording of the date is "intrinsically wrong" K 53 is doubtful because the regnal year is not clear in the injured original It appears to be either "11th" or "19th" Working for a possible 19th year, Professor Kielhorn found the date regular for November 10th, A.D 1294, but is "not fully convinced" that this conclusion is correct I find myself equally unconvinced, because that date seems too late for this king

<sup>1</sup> No 594 of the Madras Epigraphical collection for 1907

<sup>2</sup> No 434 of the same collection

<sup>3</sup> Mr Venkayya has examined the original with reference to my remarks and states that there is no doubt about the date. I have again gone through my calculations and can only confirm the remarks made in the text, the original is at fault Indeed in 500 years I find no date for which the given details are satisfactory

<sup>4</sup> "K" stands for the dates published by the late Professor Kielhorn

Wassāf and Rashīd-ud-dīn assert that "Sundar Pandi" died in Hijra 692, the last day of which year was December 1st, A.D. 1293 (Yule's *Marco Polo*, II 269). I see no real reason why we should not accept the date as being one of the 11th year, viz October 29th, A.D. 1287, and if so, it supports the evidence offered by the second of the two groups given below, but it is perhaps safer to reject the date as a basis for argument. K 55 is also doubtful since it would seem that, if correct in other respects, a wrong solar month was quoted, and K 56 must be set aside because it is evident that the regnal year has been wrongly quoted, the date given in A.D. 1286 as the ninth year is at variance with all the other dates yet examined, and would postpone the king's accession to a date subsequent to March 29th, A.D. 1277. I also discard my No 75 (above) for the reason given in my note on that inscription. This leaves nine dates by which we may be guided, if No 76 is accepted as I think it certainly may be.

Of these nine, K 25, K 27, K 52, K 54, put together, give us August 28th, A.D. 1275 to May 15th, A.D. 1276 as the limit, and K 23, K 24, and my 74, 76, 77 give us October 1st, A.D. 1276 to March 14th, A.D. 1277, as the limit of the accession of this king.

With regard to overlapping of reigns, e.g. August A.D. 1289 being in the 13th or 14th year of this king (K 23, 24) when June 27, A.D. 1289, is placed also in the 22nd year of Mājavarmān Kulāśekhara I (K 48)—it is well to note that Marco Polo (Yule, II 267) says "In this province (Maabar) there are five kings who are own brothers. . . at this end of the province reigns one of those five Royal Brothers, who is a crowned King, and his name is SONDER BANDI DAVIR." Wassāf, speaking of the same king under the name "DEWAR SUNDAR PANDI" says he had "three brothers, each of whom established himself in independence in some different country" (*ibid* 269). This account is strongly supported by the Chinese annals (*ibid* 273), where the country is called "Maparh," or Malabar, and is reported to have sent tribute (presents) to Kublai Khān in A.D. 1286. "Pauthier has given some very curious and novel extracts from Chinese sources regarding the diplomatic intercourse with Ma'bar in 1280 and the following years. Among other points these mention 'the five brothers who were Sultans.'" See also my remarks in the last paragraph of No 69 above.

Colonel Yule's note from which I have quoted gives us some further important information regarding the kingdom (or kingdoms) of Madura at this period. Wassāf introduces (1310) a king whom he calls "Kales Dewar" who had ruled for 40 years, and whom we may identify with Mājavarmān Kulāśekhara I in whose 40th year, viz March 18th 1308 A.D. was engraved the inscription at Truvārūr (above VIII p 276), and in his 41st year, viz June 9th, A.D. 1309, the inscription at Śīpnamānūr (No 73 of the present publication).<sup>1</sup> "He had two sons, Sundar Bandi by a lawful wife, and Pirabandi (Vira Pandi ?) illegitimate. He designated the latter as his successor. Sundar Bandi, enraged at this, slew his father" and seized the throne. Vīra-Pāndya drove him out, and Sundara-Pāndya sought aid from the Muhammadans, which led to Malik Kafur's raid. The story is confirmed by Amīr Khusrū.

It must be remembered that this Sundara-Pāndya, who murdered his father Kulāśekhara I, was not our Jātāvarman Sundara-Pāndya II who seems to have died in A.D. 1293, but a subsequent prince of the same name and family. We have as yet no published inscriptions bearing date between 1309 and 1317 A.D. in the Pāndya territories. If any of the parricide Sundara-Pāndyas come to light we shall have to call that king (or prince) Sundara-Pāndya III.

<sup>1</sup> This was the Kulāśekhara to whom the Tamils entrusted the tooth relic carried away by them from Ceylon (*Mahāvamsa*, ch XC, verse 43). It was returned a few years later. The *Mahāvamsa* also mentions "the five pretaren who governed the Pāndyan kingdom" in the reign of Bhuvanēka Bāhu of Ceylon whose date Bell gives as 1277-1288 A.D.



I have written the above, not with the intention of intruding historical notes into a paper which should perhaps be solely chronological in character, but as explanatory of the overlapping of dates at this period. Nevertheless a certain amount of historical discussion in connection with dates will surely be welcomed.

### E.—MARAVARMAN KULASEKHARA II

#### 79.—In the Siddhajñānēśvara temple at Pāpāngulam.<sup>1</sup>

- 1 [Sva]stī śrī [||\*] Kō Mārāpanmar=ā[na] Tribhuvanachchakra[va]ttigal=emma[nda]la[mun]=gond-a[rul]ya śrī-Kulaśēgaradēva[r]ku yāndu Svadu<sup>2</sup> Tulā-[nāyar]u 2)tēdi<sup>3</sup> pūrva-pakshattu [na]vamiyum [Bu]dhan-kalamai[yu]m perṛa 2 Tiruvōn[a]ttu [nāl].

"In the 8th year (of the reign) of king Māravarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadēva, who was pleased to take every country,—on the day of Śravana which corresponded to a Wednesday, to the ninth *tithi* of the first fortnight (and) to the 2nd solar day of the month of Tulā."

The reign of Māravarman Kulaśēkhara II. began according to Kielhorn (above, Vol VIII, p 228) between March 6th and March 29th, A D 1314. Work for Tulā in his 8th year proves that the 2nd solar day of that month was Wednesday, September 30, 1321 A D. On that day, the 9th *tithi* of the bright fortnight of the luni solar month Āśvina was current for 17 h 13 m after mean sunrise, while the *nakshatra* Śravana was current by the equal-space and Garga systems for 23 h 48 m after mean sunrise, and by the Brahma-Siddhānta for the whole day except for 1 h 15 m after mean sunrise during which period Abhijit was current. This is probably the correct date.

The date is irregular for the 8th year of Māravarman Kulaśēkhara I in respect of the week-day. The month of Tulā in this king's 8th year fell in A D 1275. On Monday, September 30, A D 1275, which was the 2nd day of solar Tulā, the 9th *tithi* of the bright fortnight of luni-solar Āśvina expired 2 h 37 m after mean sunrise, the *nakshatra* being Śravana by the equal space system and by Garga for 10 h 13 m, and by the Brahma-Siddhānta for 11 h 40 m. after mean sunrise. If, therefore, the week-day quoted had been Monday instead of Wednesday, the date would have been perfectly regular. It is worthy of note that the epithet "who was pleased to take every country" is applied only to Jātātarmān Sundara-Pāndya I and Māravarman Kulaśēkhara I. Whichever king this may belong to, the initial date of his reign remains unaffected.

#### 80.—In the Siddhajñānēśvara temple at Pāpāngulam.<sup>4</sup>

- 1 [Svasti] śrī [||\*] Kō Mārāpan[va]r=āna<sup>5</sup> T[r]ibuva[nach]chakara(kra)vattigal [śrī]-Kula(la)śēgaradēva[r]ku yāndu<sup>6</sup> Sva[du Da]nu-nāyar[u] 11 tēdiyum<sup>7</sup> [a]para-paksha [ttu] <sup>8</sup>. [m] Śēvāy-kkī[lamaiyu]m perṛa Śōdi [nāl]

<sup>1</sup> No 126 of the Government Epigraphist's collection for 1907

<sup>2</sup> The words *yāndu* and *vadu* are each expressed by an abbreviation

<sup>3</sup> The word *tēdi* is expressed by a symbol

<sup>4</sup> No 125 of the Government Epigraphist's collection for 1907

<sup>5</sup> Read *parāmar*—The original has two symbols between *va* and *na*, each of which looks like *rā*

<sup>6</sup> The letter *du* is denoted by a flourish added to *n*

<sup>7</sup> The word *tēdi* is denoted by a symbol

<sup>8</sup> The name of the *tithi* cannot be made out as the original is badly damaged here

"In the 8th year (of the reign) of king Mājavarman alias the emperor of the three worlds, the glorious Kulasekhara-dēva,—on the day of Svāti, which corresponded to a Tuesday, to the . . . . [tithi] of the second fortnight and to the 11th solar day of the month of Dhanus"

This date is incorrect when worked for 1275 or 1276 A.D., the 8th year of Mājavarman Kulasekhara I, and it is also incorrect for A.D. 1321, the 8th year of Mājavarman Kulasekhara II. In A.D. 1275 the 11th Dhanus was a Saturday. In A.D. 1276 it was a Sunday. In A.D. 1321 it corresponded with Monday, December 7th. In each case the corresponding tithi belongs to the dark fortnight, but the nakshatras were respectively Pushya, Jyeshthā and Punarvasu. As to the last (1321) Professor Kielhorn's No. 28 (above, Vol. VI. pp. 312-13) may be compared with it. I have proved its correctness. That date, which was in the 8th year of Mājavarman Kulasekhara II, corresponded with 14th November A.D. 1321 which was 23 days earlier than December 7th. The nakshatra was Uttara-Phalguni, and it is plain that on a day 23 days later the nakshatra could not possibly be Svāti<sup>1</sup>. The date would be correct in all respects for the 18th solar day of Dhanus, Tuesday, December 15, A.D. 1321, when, at mean sunrise, the nakshatra was Svāti and when the 10th tithi of the dark fortnight was current.

## No. 26—DANAVALAPADU PILLAR INSCRIPTION OF SRIVIJAYA

By H. KRISHNA SASTRI, B.A.

The subjoined record<sup>2</sup> is engraved on the three faces of one of the Jaina pillars, discovered by the Superintendent, Archaeological Survey, Madras, at Dānavulapādu (in the Jammalmadugu tāluka of the Cuddapah District) in 1903, when he made extensive excavations there, on the sandy bank of the river Pennar. The results of Mr. Rea's excavations are published in the Director General's *Annual Report* for 1905-6, pp. 120 to 127, which include a complete description with a half-tone picture (fig. 7) of the sculptures in three panels on one of the broad faces of the pillar (p. 124) and an English translation of the inscription on two of its narrow faces (p. 124 f).

By way of supplementing what has been already stated by Mr. Rea, I append, with the kind permission of the editor, a full text of the record, which is not given in the *Annual* and the translation of a portion of the inscription, which is also omitted there, by some mistake<sup>3</sup>.

<sup>1</sup> Since writing the above Mr. Venkayya has informed me that the quoted day of the solar month Dhanus may be, not "11" but "19". On this basis I have again examined the date. It is not correct for the reign of M. Kulasekhara I. For A.D. 1321 the eighth year of M. Kulasekhara II, the details would be correct for the 18th, but not for the 19th Dhanus. At mean sunrise on Tuesday, December 15, A.D. 1321, which was the 18th day of Dhanus, the tenth tithi of the second fortnight expired 3 h 16 m after mean sunrise, the nakshatra being at mean sunrise, Svāti by the equal space system. It ended 6 h 18 m later by that system. But by Garga it had ended 5 h 54 m, and by the Brahma Siddhānta 10 h 2 m before mean sunrise, Viśākhā being current at that moment. On the 19th Dhanus Viśākhā was current by all systems. I think the date is probably genuine, but that the 19th of the solar month was quoted in error for the 18th.

<sup>2</sup> No. 333 of the Madras Epigraphical collection for 1905.

<sup>3</sup> The portion omitted in the *Annual* is the "third face" (ll. 41 to 67) of the pillar. On p. 125, however, Mr. Rea adds in continuation the translation of a later inscription of the 14th century A.D. in the passage commencing "The second reads . . . prosperity," and connects it with the subjoined pillar record which is at least 4 centuries earlier. It may be noted that the later record translated by Mr. Rea, was also discovered in the same locality (No. 336 of the Madras Epigraphical collection for 1905).

The ink-impressions from which the accompanying plate has been prepared, were taken under my direct supervision from the original pillar which is now preserved in the Madras Museum, along with the other antiquities of Dānavulapādu.

The record is not dated. But the Kanarese characters in which it is written may be referred to the period between the 10th and 11th centuries A.D. The alphabet bears a strong resemblance in certain details (e.g. in the distinction made between long and short *ṛ* and in the adding of the *rēpha* to a consonant ending in *ṛ*) to that of the two Nolamba records from Dharmapurī published by me,<sup>1</sup> but is exactly similar in many respects to those of the Ātakūr inscription of the time of Krishna III<sup>2</sup> and of the epitaph of Mārasimha II<sup>3</sup> of the 10th century A.D. The symbol for long *ū* affixed to the consonant *m* is different in form from that used in other cases, compare e.g. *mū* of *ripusamūha* in l. 21 and of *mūrti* in l. 32, with *nū* of *anūna-* in l. 51 and *bhū* of *bhū-mandaladol* in l. 64. The final forms of *m* (ll. 22 and 48), *n* (l. 39) and *l* (ll. 50 and 52), the cursive form of the consonant *kh* (l. 52) and the use of the Davidian *l* (ll. 8, 24, 50, 52) and *r* (ll. 12, 48, 49 twice, 56, 62) may also be specially noted. The record consists of 11 verses of which vv. 3, 5 and 6 are in the Sanskrit language (the first being in the Sankīrnaka(?)<sup>4</sup> and the second two, in the Āryā-gīti metre) and the rest in Kanarese (in the Kanda metre). Lines 65 to 67 are in Kanarese prose, while the invocatory and benedictory phrases (ll. 44 and 48) are in Sanskrit.

The order in which the three written faces of the epigraph have to be read presents some difficulty. The broader face which begins with a benedictory clause and ends with the writer's name, must be taken to be a complete record by itself. The two narrow faces which contain the eulogy of Śrīvijaya do not begin with any auspicious word, phrase or verse, but end with the usual *mamgala-mahā-srih*. Apparently, the inscription was meant to be divided into two parts, the first of which, comprising the two narrow faces of the pillar, began with a description of the military prowess of the *dandanāyaka* Śrīvijaya, to whom in the body of the record are applied the surnames *Arivingōja* (v. 7), *Anupamakavi* (vv. 2, 4, 9 and l. 65 f.) and perhaps also *Sarvavikramatunga* (v. 10). Of the three Sanskrit verses included in this portion of the record, two (vv. 5 and 6) are addressed to Śrīvijaya and express the wish that he might live long to rule the circle of the earth under orders of king Indra. The third verse while describing his prowess in highly poetical language, incidentally mentions *Bali-kula*, the family to which Śrīvijaya belonged and the king *Narēndra* of whom he was the general (*dandādhipati*). The second part of the inscription, evidently the more important of the two, is written on one of the broad faces of the pillar and opens with an invocatory clause which proclaims glory to the prosperous doctrine of the Jina. The first three verses (7 to 9) on this face appear to suggest that Śrīvijaya voluntarily resigned this world and took *saṃnyāsa* in order to attain eternal bliss. The next two verses are again in praise of Śrīvijaya's military prowess,

<sup>1</sup> Above, pp. 54 to 70 and Plate.

<sup>2</sup> *Ibid.* Vol. VI pp. 50 to 57 and Plate.

<sup>3</sup> *Ibid.* Vol. V pp. 151 to 180 and Plate.

<sup>4</sup> According to Gangādāsa's *Chhandōmañjarī* (Ch. V. 15) Gīti is a verse whose second half corresponds to the first half of an Āryā (i.e. contains 30 *mātrās*), the first half presumably being the same as that of the Āryā. Āryā Gīti, again, on the same authority (*ibid.* 21) has both its halves corresponding to the first half of an Āryā with an additional *guru* (i.e. contains 32 *mātrās*). The metre, however, of the verse under consideration, whose scheme is 32 *mātrās* in the first half and 30 in the second, is neither Gīti nor Āryā Gīti as described by Gangādāsa. It probably corresponds to the Sankīrnaka mentioned in Dr. Kittel's edition of Nāgavarma's *Chhandas* (Ch. IV. 292). Dr. Kittel interprets the scheme of the metre as 32 and 27 (*Chhandas*, p. 93). Nāgavarma's definition may admit of an explanation which yields 32 and 30 for the scheme of the Sankīrnaka and thus correspond to that of v. 3 of the subjoined inscription. Nāgavarma's v. 292 may be translated thus: "If the first half (a *apar-ārdha*?) of an Āryā (i.e. of 30 *mātrās*) unites with the first half of a Kanda in the order mentioned (i.e. 32, in the first and 30 in the second), then 'O' lotus-faced one! the metre becomes the Sankīrnaka as stated by Kavirājahansa (i.e. Nāgavarma)." "

and ll 65 to 67 state that the writer of the record was Gunavarma, the clerk (*sēnabōva*) of Anupamakavi

It thus appears from an examination of the contents that the only name in the record which may be of historical interest is that of king Indra (or Narēndra) whose subordinate was the *dandanāyaka* Śrīvijaya. And, to judge from the characters, king Indra will have to be identified with the Rāshtrakūta Nityavarsha-Indra III, for whom we have the dates A.D 915 and 916-7, or with Indra IV, the grandson of Krishna III, who died in A.D 982<sup>1</sup>. Before attempting to decide which of the two kings could be intended here, it may be useful to mention the existence of a record of the Rāshtrakūta king Nityavarsha in the Jain ruins of Dānavulapādu, quite close to where the subjoined pillar was dug up<sup>2</sup>. It is engraved round the rim of a stone pedestal and consists of a single Sanskrit verse which has been translated on p 121 f of the Director General's Annual for 1905-6. Here, again, it is doubtful if Nityavarsha is identical with Indra III or Khottiga, both of whom bore that surname. As, however, the pedestal record and the subjoined pillar inscription are found in the same ruins and the characters, except for the flourishes used in the former, are almost of the same type, there is a strong presumption in favour of identifying Nityavarsha of the pedestal record with king Indra of the Śrīvijaya inscription and of assigning both the epigraphs to the time of Nityavarsha-Indra III, i.e. to the beginning of the 10th century A.D. In support of this identification it may be stated that in verse 3 of the subjoined record, Śrīvijaya is stated to have been the commander of the forces of Narēndra. The context requires us here, to interpret *narēndra* not as a general synonym for 'king,' but as a proper name. Dr Fleet in dealing with the appellations of the Rāshtrakūta kings,<sup>3</sup> has drawn attention to the honorific *Narēndradēva* with which the surname Nityavarsha of Indra III occurs combined, in the Nausāri grants. Although the word *narēndra* (or *narēndradēva*) may admit of the translation 'His Majesty' as Dr Fleet has taken it, still in the light of what has been stated above, it appears to me that Narēndra must be taken, at least in the subjoined record, as a hitherto unknown surname of Indra III.

*Dandanāyaka* Śrīvijaya is not mentioned in any published inscriptions. His identification, if satisfactorily made out, would be of much interest to students of Kanarese literature, for, his surnames Arivingōja<sup>4</sup> and Anupamakavi<sup>5</sup> have, apparently, a special reference to his literary acquirements, while Sarvavikramatunga indicates his military prowess<sup>6</sup>. Two persons of literary fame both bearing the name Śrīvijaya are known to Kanarese literature. The colophon at the end of each of the three chapters of the *Kavirājamārga* describes that work as having been the production of Śrīvijaya on the lines laid down by king Nripatunga. This king who is also called Atīśayadhavala and Amōghavarsha in the body of the work, has been identified with the Rāshtrakūta Amōghavarsha I (A.D 814-5 to 877-8). If the *Kavirājamārga* was actually written by Śrīvijaya, who is stated to have been the court poet of Nripatunga and to have borne the surname Kavīśvara, his time would fall into the beginning of the ninth century A.D. Another Śrīvijaya is referred to in the body of the same work (*Kavirājamārga*) as an earlier author whose writings were looked upon as the standard type of

<sup>1</sup> Dr Fleet's *Dyn Kan Distr* p 386, Table

<sup>2</sup> No 331 of the Madras Epigraphical collection for 1905

<sup>3</sup> *Ep Ind* Vol. VI p 176

<sup>4</sup> The word literally means 'the teacher of knowledge'. A similar title in Kannada literature is *Negaltegōja* assumed by Nāgavarma the author of the *Chhandas*, see the *Karnāṭaka Kavīcharite* by Messrs R. Narasimhachar, M.A., M.R.A.S., and S.G. Narasimhachar, Vol I pp 46 and 50.

<sup>5</sup> I.e. 'the matchless poet,' compare the titles Kavītāgunārnava of Pampa, Kavirājabamea of Nāgavarma and Kaviratna and Kavichakravarti of Ranna.

<sup>6</sup> We learn from literature that the Kannada poets Pampa, Chāvundarāya and Nāgavarma were also once in military service and had established their names on the battle field.

Kannarese poetry at the time of Nripātunga. These two Śrīvijayas who belong, one to the 9th century A D and the other to some still earlier period, cannot in any way be connected with the *dandanāyaka* Śrīvijaya of the Dānavulapādu record whose time, as stated already, could have been only about the beginning of the tenth century A D

Further, we know of a fourth Śrīvijaya mentioned in the Śravana-Belgola epitaph of Mallishēna<sup>1</sup> He was one of the Jaina teachers of great learning who succeeded Hēmasēna and a contemporary of an unspecified Ganga king. An inscription dated Śaka 999 (=A D 1077-78) at Humcha in the Shimoga District,<sup>2</sup> apparently refers to Satyavākya Rakkasa-Ganga, a brother's son of Nolambakulāntaka Mārasimha II and to his contemporary, the Jaina teacher Śrīvijaya. It is not unlikely that this Rakkasa-Ganga is the unspecified Ganga king mentioned above and is identical with the Rakkasa referred to in Nos 133 and 134 of Professor Kielhorn's *List of Southern Inscriptions*. Consequently, the time of the Jaina teacher Śrīvijaya whose disciple Rakkasa-Ganga was, may be placed roughly between Śaka 899 (=A D 977), the date of the Pegga-ūr inscription of Rāchamalla II and Śaka 999 (=A D 1077-78), the date of the Humcha record. But there is nothing to show that the Jaina teacher Śrīvijaya of the Mallishēna epitaph was first a layman in the military service of the Rāshtrakūta king Indra III, and that he subsequently joined the order of ascetics. Consequently, the Śrīvijaya of the Dānavulapādu record, is perhaps also different from the Jaina teacher Śrīvijaya, though possibly he was contemporaneous with him, and flourished in the tenth century A D

It may be remarked, finally, that, like the famous Ganga general Chāmunda-rāja or Chāvunda-rāja who served the Western Ganga sovereigns Mārasimha II and Rāchamalla II, and largely patronised Jaina literature and religion, the *dandanāyaka* Śrīvijaya was unsurpassed in the military art as in the literary, patronised Jainism and resigned the world in the end, as a pious Jaina, in order to seek salvation. The picture of a rider on horseback followed by an umbrella bearer which is depicted in the lowest panel on one of the four faces of the pillar is perhaps meant to represent the general Śrīvijaya marching against his enemy on the battle field. It must also be noted that the demi-god Brahma-yaksha in Jaina iconography is figured as riding on a horse<sup>3</sup>

Balikula,<sup>4</sup> the family to which Śrīvijaya belonged, and Gunavarma<sup>5</sup> the clerk (*sēnalōva*) who wrote (i.e. composed<sup>6</sup>) the text of the record, I am unable to identify

#### TEXT<sup>6</sup>

##### *First Face*

- 1 Patiya besadinda-
- 2 7[m]-ahitātan=ati-kōpa-
- 3 dīn=ikkī geldu paripā-
- 4 h[s]īdam [i\*] chatur-udadhī-
- 5 valayam=ellaman=a-
- 6 tūathān=i danda[n]āya-
- 7 kam Śrīvijayam<sup>8</sup> [||l\*]

<sup>1</sup> Above, Vol III p 188

<sup>2</sup> *Epigraphia Carnatica*, Vol VIII Nr No 36

<sup>3</sup> See *Ind Ant* Vol XLXII p 463 and Plate 15

<sup>4</sup> The Kannada poet Ranna who flourished in the 10th century A D was a Jaina descendant of the Balagārakula and a *protege* of Chāvunda-rāja. It is doubtful if Balagārakula could, in any way, be connected with Balikula.

<sup>5</sup> A poet Gunavarma, who may be referred to this period, is mentioned in the *Karnātaka Kavicharite*, p 63

<sup>6</sup> From two sets of ink impressions and the original pillar

<sup>7</sup> The syllable in brackets is more like *na* than *ma*

<sup>8</sup> The indistinct symbol at the end of line 7 may be a flower like the one in l 65, below

- 8 Turaga-dhaḷamgala-  
 9 n=oddida karī-ghato-  
 10 yam puṇya-neṇa-  
 11 [v]iyam baḷi-anīyam [i\*]  
 12 dhuraḍ=edeṇ[ol=i]rī-  
 13 du gelgum karad-a[sī]  
 14 karam=ṛidu rana-  
 15 dol=Anupamakaviya [|| 2\*]  
 16 Kupitavati Śrivi-  
 17 jayō Balikula-ti-  
 18 laḥ[ē] Narēndra-dandādhi-  
 19 palau [i\*] gīrīr=agī[rī\*]r=vvana-  
 20 m=avaṇam jaḷam=aṇa-  
 21 lam rūpu-sa[mū]ha-ba-  
 22 lam=abala[m i] [3\*]

Second Face <sup>1</sup>

- 23 Vasumatīy=ola-  
 24 g=īd=entu[m de]segala  
 25 kusukuraman=eydi  
 26 mīnade mattam | [B]ī[sa]<sup>2</sup>  
 27 ruha-garbh-āṇḍakkam pṛ-  
 28 sarisiddha [ki]rtti ne-  
 29 ttan=Anupamakaviya [|| 4\*]  
 30 Āśrita-jana-kalpa-ta-  
 31 ru[r]=vviśruta-rī[p]u-nrīpa-  
 32 <sup>3</sup>ti-trīna-davānala-mū[r]tti[h] [i\*]  
 33 Śrī-vaṇitī-Smara-pāśah<sup>4</sup>  
 34 pātus=tava bāhu<sup>5</sup> mē-  
 35 dīnīm Śrīvijayā(ya) [|| 5\*]  
 36 Chatur-udādhi-valaya-  
 37 valayita-vasundha-  
 38 rām-Indra-[ś]āsauṭ=sam-  
 39 raksha[n i] Śrīvijaya  
 40 Dandanāyaka [jī]va  
 41 chīram dāna dharmma nī-  
 42 rata-manaska [|| 6\*]  
 43 Māṅgala-mā(ma)hā-śrīh [||\*]

<sup>1</sup> This would actually be the third face—the second on the pillar being occupied by sculptures in three panels, see above, p 147

<sup>2</sup> The syllables *ḍisa* are corrected from *vana*

<sup>3</sup> The syllable *la* of *davānala* is written between two cross marks below the line, the omission being indicated by a similar cross mark made over the letter *na*

<sup>4</sup> The *visarga* at the end of the line appears to have been changed into an *anuvāsa*, the lower dot of the *visarga* is, however, still faintly visible on the estampage

<sup>5</sup> The order of the words here is wrong It is evident that the author must have intended *pātō bāhuḥ-lova* *pātu*, for, otherwise, the word *bāhu*, which is not of the neuter gender, will have to be altered into *bāhuḥ-me*,<sup>o</sup> in which case the metre would be faulty









(V 8) Having understood (*within*) himself what human existence was, Śrīvijaya straightway renounced (*it*), (*and*) without losing courage in renunciation, (*he*) lovingly grasped the seat of unabating bliss

(V 9) Oh<sup>1</sup> Fearless One<sup>11</sup> Thou art (*my*) lord I do not want heaven" He that saying thus, would throw madly away in disgust (*even the pleasures of heaven*) and he that having tasted of heavenly pleasures has stepped (*after renouncing them*) into (*the region of* salvation, could (*alone*) know (*what*) Anupamakavi (*is*).

(V 10) The circle of enemy (*kings*) trembles at the preparedness of the forces of Sarvavikramatunga, the glorious *dandanāyaka* Śrīvijaya (*He is*) the fit husband of the mighty goddess of victory

(V 11) The *dandanāyaka* Śrīvijaya is a terrible and powerful hero of great prowess, on the circle of this earth. Burning with rage he disperses the enemy chiefs (*on the battle-field*), captures and delivers them up (*as captives*) to (*his*) master

(Ll 65 to 67) Gunavarma, clerk (*sēnabōva*) of Anupamakavi, wrote (*this record*)

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<sup>1</sup> The reference here is, perhaps, to Jina



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[illegible]





APPENDIX  
TO  
**EPIGRAPHIA INDICA**

AND  
RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

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VOL. X.

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**A LIST OF BRAHMI INSCRIPTIONS**

*FROM THE EARLIEST TIMES TO ABOUT A D. 400 WITH THE EXCEPTION  
OF THOSE OF ASOKA*

BY  
PROFESSOR H. LÜDERS: BERLIN.



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# APPENDIX.

A LIST OF

## BRĀHMĪ INSCRIPTIONS FROM THE EARLIEST TIMES TO ABOUT A.D. 400

WITH THE EXCEPTION OF THOSE OF AŚŌKA

BY PROFESSOR H. LUDEBS, ROSTOCK.

The following list of early Brāhmī inscriptions has been prepared as a supplement to the excellent lists of inscriptions of Northern and Southern India published by the late Professor Kielhorn. It is intended to give all Brāhmī inscriptions from the earliest times to about the end of the fourth century A.D. found in the periodicals and Government publications accessible to me, with the exception of the Aśoka inscriptions, the bibliography of which would require a different form. I have included also a few inscriptions which, though probably being of a somewhat later date, in form and tenor agree with the earlier inscriptions. But I have as a rule excluded such inscriptions as appear in Professor Kielhorn's lists, even if they show the characteristic features of the earlier inscriptions and in a definite collection therefore would probably have to be classed with them. I have excluded on purpose also all seal inscriptions.

The principles according to which the list has been compiled are the same as those adopted by Professor Kielhorn, with one exception. When an inscription has been edited several times, Professor Kielhorn generally states only where it has been published last. In the case of the earlier inscriptions, the reading and interpretation of which is often much disputed, it appeared to me impracticable to follow that course, and I have on this account endeavoured to give a complete bibliography of every inscription. Of mere references, however, I have quoted only such as bear on the reading or interpretation of the text of the records. It would have been useless to notice all passages where an inscription has been made use of for general historical purposes. In the statements of the contents of the inscriptions I have quoted every proper name mentioned in the text, in the case of Prakrit names adding, if possible, the Sanskrit equivalent, and I have given also the original term for all words denoting a vocation, profession, etc., as a perfectly accurate translation of these terms is often difficult or even impossible. In accordance with Professor Kielhorn's lists I have also tried to indicate where an inscription is at the present time. For a few references I am indebted to the list of Brāhmī inscriptions given by Professor O. Franke in his work *Pāli und Sanskrit*, pp. 10 and ff.

The arrangement of the inscriptions is made from a geographical point of view. As the greater part of the inscriptions are private records and not dated, any other arrangement is hardly practicable.

A look at the bibliography of these inscriptions will show how much labour has already been spent on them, and yet it cannot be denied that much still remains to be done. The band of real scholars that have worked at them has been comparatively small. To a great extent this is undoubtedly due to the difficulty of taking in at a glance the widely scattered materials. If in spite of its imperfections, which are well known to me, the present lists should contribute towards the removing of this obstacle, I shall deem to have accomplished my object.



Brāhmī and Kharōṣṭhī Prakrit The pond (*pukarini*) of Vāyala or Vayula, the Rathitara (*Rāthitara*)

- 10 Ichchhāwar (Dhanēsar Khūrā) Buddhist statuette inscription —1895 Smith-Hoey, *Journ Beng As Soc* Vol LXIV Part I p 160 and Plates VIII and IX  
Sanskrit Gift of the female lay-worshipper (*upāsikā*) Bēdikā
- 11 Ichchhāwar (Dhanēsar Khūrā) Buddhist statuette inscription —1895 Smith-Hoey, *Journ Beng As Soc* Vol LXIV Part I p 161 f, and Plates IX and X  
Sanskrit Gift of Mahādēvi, queen (*rajñī*) of Haridāsa, sprung from the Gupta race
- 12 S 74 —Kāman Buddhist image inscription —1892 Buhler, *Ep Ind* Vol II p 212, No 42, and Plate  
—sam 70 4 gr 1 di 10 5 asmi kshunē  
Mixed dialect An image of *bhagavat* Śākyamuni (*Śākyamuni*) in the Mihnavihāra, the gift of the monk (*bhikkhu*) Nandika, for the acceptance of the Sarvastivādi (*Sarvastivādin*) teachers (*achāryyas*)
- 13 Anyor (now Mathurā Museum) Buddhist image inscription —1885 Cunningham, *Arch Surv Rep* Vol XX p 49, and Plate V, 5  
Mixed dialect. An image of Buddha (*Buddha*) at the *vihāra* of Uttara Harusha, the gift of the lay-worshipper (*upāsaka*) Susha Harusha, together with his parents
- 14 Mōra (now Mathurā Museum) stone-slab inscription —1885 Cunningham, *Arch Surv Rep* Vol XX p 48 f, and Plate V, 4, 1907 correction by Fleet, *Journ Roy As Soc* 1907, p 1024  
Mixed dialect Fragment Mentions the son of the *mahakshatrapa* (*mahākshatrapa*) Rājūvula The rest is unintelligible
- 15 Kōta (now Mathurā Museum) statue inscription —1885 Cunningham, *Arch Surv Rep* Vol XX Plate V, 2 (Plate only).  
Sanskrit Fragment By Ghōsha, the son of Jayadēva
- 16 S 4 —Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription —1892 Buhler, *Ep Ind* Vol II p 201, No 11, and Plate, 1904 correction by Lüders, *Ind Ant* Vol XXXIII p 33, No 1.  
—su 4 gr 1 di 20  
Mixed dialect Fragment Gift of . . . , together with Graha-chēta and Grahadāsa, at the request of (?) . . . the female companion (*sadhacharī*) of Sihamitra (*Simhamitra*), the female pupil (*sisinī*) of Sathushā (*Shashthushinhā* ?), female pupil (*sisinī*) of Pusyamitra (*Pushyamitra*), . . . out of the Vārana gana, the -Arya-Hāttaliya (*Ārya-Hāttaliya*) kula, the Vajanagarī (*Vārjanagarī*) sākhā
- 17 S 5 —Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription —1892 Buhler, *Ep Ind* Vol II p 201, No 12, and Plate, 1904 correction by Lüders, *Ind Ant* Vol XXXIII p 33 f, No 2  
— . . . pchamē 5 gr 4 di 5  
Mixed dialect Fragment. Mentions the preacher (*vāchaka*) Aryya- . . . (*Ārya-* . . . ) out of the Kottiya (*Kauttika*) [gana]
- 18 S 5.—Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription of the time of *dēvaputra* Kanishka —1891 Buhler, *Ep Ind* Vol. I p 381 f, No. 1, and Plate, 1904 Lüders, *Ind Ant* Vol XXXIII p 34 f, No 4



*Dēvaputrasya Ka[ni]shkasya sa[m] 5 hē 1 dī 1 ētasya pūrvv[ā]yam*

\* Mixed dialect. Fragment. Dedication of an image of Vādhamaṇa (*Vardhamāna*) by . . . , daughter of Pāla, daughter-in-law of . . . at the request of Khudā (*Kshudrā*), the female companion (*sadhachari*) of Sēna, the female pupil (*śiṣinī*) of Sēthiniha<sup>1</sup> . . . , out of the Kottiya (*Kouṭṭika*) *gana*, the Bahmadāsika (*Brahmadāsika*) *kula*, the Uchēnāgarī (*Uchchairnāgarī*) *sākhā*

- 19 S 5—Mathurā (Kankālī Tilā, now Mathurā Museum) Jaina image inscription—1873 Cunningham, *Arch Surv Rep* Vol III p 30, No 2, and Plate XIII, 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII p 266 f; 1887 correction by Bühler, *Vienna Orient Journ* Vol I p 176, No 5, 1890 correction by Bühler, *Vienna Orient Journ* Vol IV. p 171, 1904 Lüders, *Ind Ant* Vol XXXIII p 36 f, No 5

—*sa 5 hē 1 dī 10 2 asya puruvayam*

Mixed dialect. Fragment. Dedication at the request of (?) . . . out of the Kottiya (*Kauṭṭika*) *gana*, the Brahmadāsika [*kula*], the Uchēnakārī (*Uchchairnāgarī*) *sākhā*, the Śrigrīha (*Śrigrīha*) *sambhōga*

- 20 S 5—Mathurā (Kankālī Tilā, now Mathurā Museum) Jaina image inscription—1873 Cunningham, *Arch Surv Rep* Vol. III p 31, No 3, and Plate XIII, 1900 Boyer, *Journ As Ser* IX, Vol XV. p 573 f

*Sam 5 hē 4 dī 20 asyā purvayam*

Mixed dialect. Fragment. Dedication [at the request of] Aryya-Kshēraka (*Ārya-Kshēraka*), pupil (*śiṣhya*) of . . . Mihula, out of the Ko[tṭiya] (*Kauṭṭika*) [*gana*], the Uchēnagari (*Uchchairnāgarī*) *sākhā*, the Brahmadāsika (*Brahmadāsika*) *kula* Compare Nos 121 and 122

- 21 S 7—Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja rājātīrāja dēvaputra* Shāhi Kanishka—1888 Bühler, *Vienna Orient Journ* Vol II p 141 f, and Plate, 1891 Bühler, *Ep Ind* Vol I. p 391, No 19, and Plate

—*mahārājasya rājātīrā[ja\*]sya dēvaputrasya Shāhi-Kanishkasya sam 7 hē 1 dī 10 5 ētasya pūrvvāyām*

Mixed dialect. Fragment. Mentions Aryya-Jayā (*Ārya-Jayā*), sister of the preacher (*vāchaka*) Aryya-Sandhika (*Ārya-Sandhika*), the pupil (*śiṣhya*) of the *ganin* Aryya-Buddhaśiri (*Ārya-Buddhaśiri*), out of the Āryya-Ōdēhikiya (*Ārya-Uddēhikiya*)<sup>2</sup> *gana*, the Aryya-Nāgabhūtikiya (*Ārya-Nāgabhūtikiya*) *kula*, and Aryya-Gōshtha (*Ārya-Gōshtha*)

22. S 9—Mathurā (Kankālī Tilā) Jaina image inscription of the time of *mahārāja* Kanishka—1873 Cunningham, *Arch Surv Rep* Vol III p 31, No 4, and Plate XIII, 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII p 266 f, 1887 Bühler, *Vienna Orient Journ* Vol I p 173 f, No 2, 1904 corrections by Lüders, *Ind Ant* Vol XXXIII p 37, No 6

—*mahārājasya Kanishkasya rājyasamvatsarē navamē [9 vāsa]māsē pratha 1 divasē 5 a[syām] puruv[ā]yē*

Mixed dialect. Fragment. Dedication of an image by Vikatā, wife of Bhattamita (*Bhattamitra*) and [daughter of] Brahma . . . , at the request of

<sup>1</sup> Or possibly, 'the *sākhinī*, the female pupil of Ha . . . . .'

<sup>2</sup> Or, Āryya-Dēhikiya (*Ārya-Dēhikiya*).

the preacher (*vāchaka*) Nāganamdi (*Nāganandin*) out of the Koṭiya (*Kauṭṭika*) *gana*, the Sthāniya (*Sthāniya*) *kula*, the Vairi (*Vajri*) *sākhā*

- 23 S. 10 —British Museum inscription on sculptured slab.<sup>1</sup>—1908 Lüders, *Ep Ind Vol IX* p 239-241, and Plate.

—*maharājasya dēva[putrasya] Kānīshkasya savatsarē [10] grī 2 dī 9 ētayē purīy[ē]*

Mixed dialect Gift of a temple (*hārmya*) in the northern *navamikā* (?) to the goddess of the village

- 24 S 15.—Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—1891 Bühler, *Ep Ind Vol I* p 382, No. 2, and Plate, 1901 Bühler-Smith, *Arch Surv Ind New Imp Ser. Vol XX* p. 46, and Plate XC, 1

—*sam 10 5 grī 3 dī 1 asyā pūrva[ā]ya*

Mixed dialect Dedication of a fourfold (*savvatōbhadrakā*) image of Bhagavat by Kumāramitā (*Kumāramitrā*), daughter of . . . la, daughter-in-law of . . . , first wife of the banker (*srēshṭin*) Vōpi, mother of Bhattisēna, at the request of Aryya-Vasulā (*Ārya-Vasulā*), the female pupil (*sīsini*) of Aryya-Sangamīkā (*Ārya-Sangamīkā*), the female pupil (*sīsini*) of Aryya-Jayabhūti (*Ārya-Jayabhūti*), out of the [Mē]hika (*Maighika*) *kula*. Compare No 70

25. S 18 —Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—1891 mentioned by Bühler, *Academy*, Vol XXXIX p 374, 1891 mentioned by Bühler, *Vienna Orient Journ Vol. V* p. 178, 1892 Bühler, *Ep Ind Vol II* p 202, No 13, and Plate.

—*sa 10 8 grī 4 dī 3 [asyā pu . . . ya]*

Mixed dialect Fragment Dedication of a fourfold (*savvatōbhadrakā*) image by Māsigi (?), mother (?) of Jaya, [at the request of] . . . , a *ganin* out of the [Kotti]ya (*Kauṭṭika*) *gana*, the . . . . *sambhōga*, the Vachchhaliya (*Vātsaliya*) *kula*.

- 26 S 18 —Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—1891 mentioned by Bühler, *Academy*, Vol XXXIX p 142, 1891 mentioned by Bühler, *Vienna Orient Journ Vol V* p. 62, 1892 Bühler, *Ep Ind Vol II* p 202, No 14, and Plate, 1904 correction by Lüders, *Ind Ant Vol. XXXIII* p 33 f, No 3

— . . . . *sa(?) 10 [8] va 2 dī 10' 1*

Mixed dialect Fragment. Records the setting up of an image of *bhagavat Arishtanūmi* (*Ārishṭarēmi*) by Mitaśiri (? *Mitrāsri*).

- 27 S 19 —Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—1891 Bühler, *Ep Ind Vol I* p 382 f, No 3, and Plate

—*sam 10 9 va 4 dī 10 asyām purvāyaṃ*

Mixed dialect Fragment Dedication of an image of *bhagavat Sa[ntinātha]* (*Śāntinātha*) by Lē . . . , the first wife of [Su]chila (*Śuchila*), out of the Kottiya (*Kauṭṭika*) *gana*, the Thāniya (*Sthāniya*) *kula*, the Śrīgrīha *sambhōga*, the Aryya-Vēri (*Ārya-Vajri*) *sākhā*,<sup>2</sup> at the request of the preacher (*vāchaka*)

<sup>1</sup> The find-place of this inscription is unknown. It has been inserted here on account of its general similarity to the Mathurā inscriptions. The same remark applies to No 43 below

<sup>2</sup> Perhaps the statement of the *gana*, *kula* *sambhōga* and *sākhā* really refers to Baladina

Aryya-Mātridina (*Ārya-Mātridatta*), the pupil (*śishya*) of the preacher (*vāchaka*)  
Aryya-Baladina (*Ārya-Baladatta*) Compare No. 30

- 28 S 20.—Mathurā (Kankālī Tilā) Jaina image inscription—1873 Cunningham, *Arch Surv Rep* Vol III p 31, No 6, and Plate XIII, 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII p 266 f, 1887 Bühler, *Vienna Orient Journ* Vol I p 170 ff, No 1, 1889 correction by Bühler, *Vienna Orient Journ* Vol III p 235; 1891 Bühler, *Ep Ind* Vol I p 395, No 28, and Plate

—sa [20] grī mā 1 dī 10 5

Mixed dialect Dedication of an image of Varddhamaṇa by the female lay-worshipper (*śrāvika*) Dinā (*Dattā*), [daughter of] Dātīla, wife of Matīla, mother of Jayavāla (*Jayapāla*), Dēvadāsa, Nāgadina (*Nāgadatta*) and Nagadinā (*Nāgadattā*), at the request of the preacher (*vāchaka*) Aryya-Sanghasiṇa (*Ārya-Saṃghasīṇha*) out of the Kottiya (*Kauṭṭika*) gana, the Thaniya (*Sthāṇiya*) kula, the Vēri (*Vajrī*) śākhā, the Śūrika (*Śrīka*) [*sambhō*]ga

- 29 S 20.—Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep Ind* Vol I p 383 f, No 4, and Plate

—[saṃ 20 grī 3] dī [10] 7 [ēta]sya pūrvvāya.

Mixed dialect Fragment Dedication by Mittrā (*Mitrī*), first wife of Haggudēva (*Phalgudēva*), daughter-in-law of the ironmonger (*lōhavanīya*) Vādhara, daughter of the Khottamitta (?), the māṇhara Jayabhatī (?), at the request of the preacher (*vāchaka*) Aryya-Siṇa (*Ārya-Sīṇha*), the pupil (*śishya*) of the preacher (*vāchaka*) Aryya-Datta (*Ārya-Datta*), who was the companion (*śraddhaachara*) of the ganin Aryya-Pāla (*Ārya-Pāla*), who was the pupil (*śishya*) of Aryya-Ogha (? *Ārya-Ōgha*), who was [the pupil] of the great preacher (*bṛhantavāchaka*) and ganin Ja . mitia (?) out of the Kottiya (*Kauṭṭika*) gana, the Brahmadāsīya (*Brahmadāsika*) kula, the Uchchēnāgarī (*Uchchārṇāgarī*) śākhā, the Śrigrīha sambhōga Mentions besides the Kākatēyas (?). The figures of the dates of the year and of the month are doubtful, the first may be 50 Compare No 123

- 30 S 22 —Mathurā (Kankālī Tilā) Jaina image inscription—1873 Cunningham, *Arch Surv Rep* Vol III p 32 No 7, and Plate XIII, 1891 Bühler, *Vienna Orient Journ* Vol V p 230, 1891 Bühler, *Ep Ind* Vol I p 395, No 29, and Plate

—sara 20 2 grī 1 dī . . [a]sya pūrvvāyam

Mixed dialect Dedication by Dharmmasomā, the wife of a caravan-leader (*sar-ttavāhīnī*) at the request of the preacher (*vāchaka*) Aryya-Mātridina (*Ārya-Mātridatta*) The inscription is to be read from below Compare No 27

- 31 S 22 —Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—1889 noticed by Bühler, *Academy*, Vol XXXV p 381, 1889 Bühler, *Vienna Orient Journ* Vol III p 235, 238, No 1, 1891 Bühler, *Ep Ind* Vol I p 391, No 20, and Plate

—saṃ 20 [2] grī 2 dī 7.

Mixed dialect Fragment Dedication of an image of Vardhamāna Mentions the Vārana gana and Pētivāmika (*Pṛativarmika*) [kula] The figures of the date of the year are not quite certain

- 32 S 25.—Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—1891 Buhler, *Ep. Ind. Vol. I* p 384, No. 5, and Plate, 1904 correction by Luders, *Ind. Ant. Vol. XXXIII* p 37 f, No 7.  
*saiatsarē pachaviśē hēmantama[sē] tritīyē divasē viśē asmi kshunē.*  
Mixed dialect Dedication by Vnsu (?), the wife of a dyer (*rayagini*), daughter of Nādi (*Nandin*), daughter-in-law of Jabhaka, wife of Jayabhatta, at the request of Graha 1 . . . , the female pupil (*śishinī*) of Sadhu (*Sandhi*), pupil (*śisha*) of Aya-Balatrata (*Ārya-Balatrāta*) out of the Kottiya (*Kauṭṭika*) *gana*, the Brahmadāsika *kula*, the Uchśnāgarī (*Uchchairnāgarī*) *śākhā*. Compare No. 119.
- 33 S. 28—Mathurā (Jail Mound, now Mathurā Museum) Buddhist image inscription of the time of . . . shka—1874 Growse, *Mathurā*, Part II p. 173, 1877 Growse, *Ind. Ant. Vol. VI* p 217, No 1, and Plate, 1880 Growse, *Mathurā*,<sup>2</sup> p 106, and Plate<sup>1</sup>, 1903 correction by Fleet, *Journ. Roy. As. Soc.* 1903, p 330 f., 1904 Luders, *Ind. Ant. Vol. XXXIII* p 38 f, No 8, 1905 referred to by Fleet, *Journ. Roy. As. Soc.* 1905, p 358.  
. . . . shkasya rājya-samvatsarē 20 8 hēmantā 3 dī . . .  
Mixed dialect. Fragment Nothing beyond the date has been preserved
- 34 S 29—Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja* . . . shka—1891 Buhler, *Ep. Ind. Vol. I* p 385, No. 6, and Plate, 1903 referred to by Fleet, *Journ. Roy. As. Soc.* 1903, p 331 f  
*Mahārāja . . . . . shkasa sam 20 9 hē 2 dī 30 asma kshunē.*  
Mixed dialect Dedication of an image of *bhagavat* Vardhamāna by the married lady (*kuṭumbinī*) Bōdhinadi (*Bōdhinandī* ?), daughter of Grahahathi (*Graha-hastin*), at the request of Gahaprakiva (?), pupil (*śishya*) of Arya-Datta (*Ārya-Datta*), a *ganin* in the Vārana *gana*, the Puśyamitriya (*Pushyamitriya*) *kula*
- 35 S 29—Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja dēvaputra* Huksha—1891 mentioned by Buhler, *Academy*, Vol. XXXIX p 142, 1891 mentioned by Buhler, *Vienna Orient Journ.* Vol V p 62, 1892 Buhler, *Ep. Ind. Vol. II* p 206, No 26, and Plate, 1903 correction by Fleet, *Journ. Roy. As. Soc.* 1903, p. 332 f., 1904 correction by Luders, *Ind. Ant. Vol. XXXIII* p 38.  
—ma . . . ra . . . sya dēva[pu]trasya [Hu]kshasya . . . . . ēkuna-ti[śa] . . .  
Mixed dialect Fragment. Mentions a pupil (*śisha*) of Nagadata (*Nāgadatta*) The reading of the date is very doubtful.
- 36 S. 31—Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—1892 Buhler, *Ep. Ind. Vol. II* p. 202 f., No. 15, and Plate.  
*sa 30 1 va 1 dī 10 asma kshunē*  
Mixed dialect Fragment. Dedication by Grahasūri (? *Grahasrī*), daughter of Buddha and wife of Dēvila, at the request of . . . Arya-[Go]dāsa (? *Ārya-Gōdāsa*) out of the [Kott]iya (*Kauṭṭika*) *gana*, the Aryya-Vēri (*Ārya-Vajri*) *śākhā*, the [Thā]niya (*Sthānīya*) *kula*
37. S 32.—Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—1892 Buhler, *Ep. Ind. Vol. II* p 203, No 16, and Plate.  
—sava[tsa]rē 30 2 hēmantamāsē 4 divasē 2

<sup>2</sup> The third edition of this work was not accessible to me

Mixed dialect Fragment Dedication of a fourfold (*sarvatōbbhadrikā*) image of the Arhat by Jitāmītrā, daughter of Ritunandī (? *Ritunandin*), wife of the *prā[tā]rika* (?) Buddha and mother of the perfumer (*gandhika*) . . . , at the request of the [*gū*]nu Arya-Nandika (*Ārya-Nandika*) . . . out of the Vārana gana, the . . . . . ya ku[la]

38. S 33.—Mathurā (Chaubīrā Mound, now Lucknow Provincial Museum) Buddhist image inscription of the time of *mahārāja dēvaputra* Huvishka —1874 Growse, *Mathurā*, Part I p 105, Part II p 172, 1877 Growse, *Ind Ant.* Vol VI p 217, No 2, and Plate, 1850 Growse, *Mathurā*,<sup>3</sup> p 114, and Plate, 1904 Luders, *Ind Ant.* Vol XXXIII p 39 f, No 9, 1906 Bloch, *Ep Ind* Vol VIII. p 181 f, and Plate *Mahārājasya dēvaputrasya Huv[i]shkasya sam 30 3 grī 1 dī 8*

Mixed dialect Setting up of a Bōdhisatva at Mādhuravanaka by the nun (*bhikshunī*) Dhanavati, the sister's daughter of the nun (*bhikshunī*) Buddhamitrā, who knows the Tripitaka (*trēpitakā*), the female pupil (*antēvāsini*) of the monk (*bhikshu*) Bala, who knows the Tripitaka (*trēpitaka*)

- 39 S 35 —Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription —1891 Bühler, *Ep Ind* Vol I p 385, No 7, and Plate.

— *sam 30 [5] va 3 dī 10 asy[ām] pūrvāyām*

Mixed dialect Dedication of an image of Vardhamāna by the perfumer (*gandhika*) Kum[ā]rabhata, son of Kumaramitā (*Kumāramitrā*), the female-pupil (*śisunī*) of Aryya-Baladina (*Ārya-Baladatta*) out of the Kottiya (*Kauttika*) gana, the Sthāniya (*Sthāniya*) kula, the Vairā (*Vajrī*) śikhā, the Śrika (*Śrika*) sambhōka (*sambhōga*), at the request of Aryya-Kumāramitrā (*Ārya-Kumāramitrā*)

- 40 S 35 —Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ Beng As Soc* Vol XXXIX. Part I p 127, No 3, and Plate V, 1870 Dowson, *Journ Roy As Soc* New Ser Vol V p 185, No 10, and Plate

— *sam pachatrisasya (?)* . . . .

Mixed dialect Fragment Dedication of the monk (*bhikshu*) Buddhadāsa to some *vihāra* The date is quite uncertain

- 41 S 38 —Mathurā (Kankālī Tilā) Jaina elephant capital inscription of the time of *mahārāja dēvaputra* Huvishka —1873 Cunningham, *Arch. Surv Rep* Vol III p 32 f, No 9, and Plates V and XIV, 1874 Growse, *Mathurā*, Part II p 172, 1898 Bloch, *Journ Beng As Soc* Vol LXVII Part I p 276, note 2, 1904 correction by Luders, *Ind. Ant* Vol XXXIII p 40 f, No 10

[Ma]h[ā]r[ā]jasya dēvaputrasya Huvishka ya sam 30 8 hē 3 dī 10 1 etāyē purvāyē

Mixed dialect ' Setting up of (the elephant) Namdivisāla by the banker (*śrēshṭhin*) Aryya Rudradāsa (*Ārya Rudradāsa*), the son of the banker (*śrēshṭhin*) Śivadāsa for the worship of the Arahantas (*Arhats*)

- 42 S 44 —Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja* Huvishka —1891 Bühler, *Ep Ind* Vol I p 387 No 9, and Plate (for the second half see also Plate, No 32), 1892 correction by Bühler, *Ep Ind* Vol II p 212, note 37

— *sara[sa]tama-maharajasya Huvishhasya sava[tsa]rē 40 4 hana gr[sya]masa 3 divisa 2 ē[tasyām] purvay[ām]*

Mixed dialect Fragment Dedication at the request of Nāgasēna (*Nāgasēna*), pupil (*śiṣa*) of Haginamdi (*Bhaganandin* ?), a preacher (*vāchaka*) in the [Vārana] *gana*, in the Aryachētiya (*Āryachēṭika*) *kula*, in the Haritamālakadhī (*Haritamālagadhī*) *sākhā*

- 43 S 45 —Bombay University Library Buddhist image inscription of the time of *mahārāja dēvaputra Hūviṣhka*<sup>1</sup>.—1901 D R. Bhandarkar, *Journ Bo Br. Roy. As Soc* Vol XX p 269 f

[*mahārājasya*] *Hūviṣhkasya dēvaputrasya sa 40 5 va 3 dī 10 5 ētasya purv[a]ya*

Mixed dialect Installation of an image of *bhagavat Śakyamuni* (*Śākyamuni*) in the Roṣikavihāra at Ālikā by the female lay-worshipper (*upāsikā*) Khvasichā for the welfare of herself, her parents, her *bhaṭārīkā*, the mother of Śamanikā (*Śramanikā*), Śamanikā (*Śramanikā*), Jivaka, the mother of Jivaka, and all creatures.

- 44 S. 45 —Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription —1891 Bühler, *Ep Ind* Vol I, p 387, No 10, and Plate — *sa 40 5 va [3] dī 10 [7] ētasya purv[ā]ya*.

Mixed dialect Fragment Mentions the daughter-in-law of Buddha, the . . . of Dharmmavridhī The bracketed signs of the date are doubtful

- 45 S 47 —Mathurā (Kankālī Tilā) Jaina image inscription —1873 Cunningham, *Arch. Surv Rep* Vol III, p 33, No 10, and Plate XIV, 1887 correction by Buhler *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII p 268, 1887 Buhler, *Vienna Orient Journ* Vol I p 176 f, No. 6, 1891 Bühler, *Ep Ind* Vol I p 396, No 30, and Plate

*Sa 40 7 grī 2 dī 20 ētasya purvayam*

Mixed dialect Fragment Dedication by . . . , daughter-in-law of the lay-hearer (*savaka*) Pusha (*Pushya*), wife of Gība . . . , mother of Pushadīna (*Pushyadatta*), at the request of Sēna, pupil (*śiṣa*) of Ōhanadi (*Ōghanandin*) and preacher (*vāchaka*) in the V[ā]raṇa *gana* and the Pētavamika (*Pratīvarmika*) *kula* Compare No 81.

- 46 S 48 —Mathurā (Kankālī Tilā) Jaina stone inscription of the time of *mahārāja Hūviṣhka* —1873 Cunningham, *Arch Surv Rep* Vol III p 34, No 15, and Plate XIV, 1904 Lüders, *Ind. Ant* Vol XXXIII p 103, No 14

*Mahārājasya Hūviṣhkasya sa 40 8 hē 4 dī 5*

Mixed dialect Fragment Mentions the Bramadāsiya (*Brahmadāsika*) *kula*, the Uchēnāgarī (*Uchchārnāgarī*) *sākhā*

- 47 S 49 —Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription —1891 Buhler, *Academy*, Vol XXXIX p 141 f, 1891 Bühler, *Vienna Orient Journ* Vol V p 59 ff, 1892 Buhler, *Ep Ind* Vol II p 204, No 20, and Plate, 1894 Buhler, *Ep Ind* Vol II p 321, and Plate, 1901 Buhler-Smith, *Arch Surv Ind New Imp Ser* Vol XX p 12, and Plate VI, 1903 referred to by Fleet, *Journ Roy As. Soc* 1903, p. 327, 1908 correction by Lüders, *Ep Ind* Vol IX p 244 f

*sa 40 9 rva 4 dī 20 ētasyān purvāyam*

Mixed dialect Fragment Dedication of an image of the Arhat Nāndiāvarta (*Nāndyāvarta*) at the Vodva (?) *thupa* (*stūpa*) by the female lay-worshipper (*srāvikā*) D.nā (*Dattā*), wife of . . . , at the request of Aya-Vṛdhahasti

<sup>1</sup> See above, p 5, note 1

(*Ārya-Vrīddhahastin*), a preacher (*vāchaka*) in the Kottiya (*Kauṭṭika*) *gana*, the Vairā (*Vajrī*) *śākhā* Compare No 56.

- 48 S 4 —Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—1891 mentioned by Buhler, *Academy*, Vol XXXIX, p 142; 1891 mentioned by Buhler, *Vienna Orient Journ.* Vol V p 63, 1891 Buhler, *Ep. Ind* Vol I p 387 f, No 11, and Plate, 1904 correction by Lüders, *Ind Ant* Vol. XXXIII p 103 f, No 15, 1908 referred to by Lüders, *Ep Ind* Vol IX p. 244 f

. . . 40 . hē di 10 ē[ta]sya pū[rvā]ya  
Mixed dialect Fragment Dedication (of the image) by . . . , [mother] of Sihadata (*Simhadatta*), first wife of the village headman (*grāmika*) Jayanāga, daughter-in-law of the village headman (*grāmika*) Jayadēva, daughter of . . . , at the request of Akakā(?), the female pupil (*śiṣinī*) of Nandā(?) and of Balavarmā(?), the female companion (*sadḥacharī*) of Mahanandī (*Mahānandin*) and pupil (*śiṣinī*) of Data (*Dantin*) out of the Varana (*Vārana*) *gana*, the Āryya-Hattakiya (*Ārya-Hāṭṭakīya*) *kula*, the Vajanagari (*Vārjanāgarī*) *śākhā*, the Śriya (*Śrika*) [*sambhō*]ga. The unit of the date is illegible.

- 49 S 50 —Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Buhler, *Ep Ind* Vol II p 203, No 17, and Plate

*Pana 50 hēmantamāsē pa* . . .  
Mixed dialect Fragment Mentions Āryya-Chēra(?), Yuddhadina (*Yuddhadatta*), Pūshabudhi (*Pushyabuddhi*).

50. S 50.—Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—1891 mentioned by Buhler, *Academy*, Vol XXXIX p 374; 1891 mentioned by Buhler, *Vienna Orient Journ* Vol V. p 179, 1892 Buhler, *Ep. Ind* Vol II p 209, No. 36, and Plate

— . [50] hē 2 di 1 asya purvaya  
Mixed dialect Fragment. Dedication of an image of Vadha[mana] (*Vardhamāna*) by Vijayaśuri (*Vijayaśrī*), daughter of Bubu, first wife of Rajyavasū (*Rājyavasū*), mother of [Dē]vila and paternal grandmother of Viṣṇubhava, who obeys the command (*panatihara*) of . . . ghakaraba(?), the female pupil (*śiṣinī*) obeying the command (*panatidharitā*) of Ayya-Jinadasi (*Ārya-Jinadāsi*), who was the female pupil (*śiṣinī*) of Samaḍi . . . va Dīnara, the great preacher (*baha[t]* *vachaka*) and *ganin* of the Varana (*Vārana*) *gana*, the Ayya-bhysta<sup>1</sup>(?) *kula*, the Sa[mkasiyā] (*Samkāsikā*) *śākhā* (*śākhā*), the Śrigrīha (*Śrigrīha*) *sa[m]bhōga* The first figure of the date may possibly be 7

51. S. 50 —Mathurā (now Mathurā Museum) Buddhist image inscription of the time of mahārāja dēvaputra Huvishka—1877 Growse, *Ind Ant.* Vol VI. p 219, No 11, and Plate, 1880 Growse, *Mathurā*<sup>3</sup>, p 154 and Plate

*Mahārājasya dēvaputrasya Huvishkasya rajyasam 50 hē 3 di [2].*

Mixed dialect Nothing beyond the date has been made out. The last sign of the date is doubtful.

52. S 51 —Mathurā (Jail Mound, now Lucknow Provincial Museum) Buddhist image inscription—1878 Growse, *Journ. Beng. As Soc* Vol XLVII Part I. p. 130, 1880 Growse, *Mathurā*<sup>3</sup>, p 107

*Mahārājasya dēvaputrasya Huvishkasya samvatṣarē 50 1 hēmantamasa 1 di*

Mixed dialect. Nothing beyond the date has been read.

<sup>1</sup> Perhaps *Ayyanyastakulatō=Ayyāniyasatō kulatō=Ārya-Kaniyasatah kulatah*

- 53 S 52—Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—1892 Bühler, *Ep Ind* Vol II. p. 203 f, No 18, and Plate, 1904 corrections by Lüders, *Ind Ant* Vol XXXIII p 104 f, No 16  
—*samatsara dvāpanā 50 2 hēmantā[mā]sa pratha . divasa pamchariṣa 20 5 asma kshunē*

Mixed dialect. Dedication (of the image) by the worker in metal (*lōhikākāraka*) Śūra, the member of the committee (*goṭṭika*), the son of Śramanaka, at the request of the preacher (*vāchaka*) Aryya-Dēva (*Ārya-Dēva*), the companion (*śaḍhachara*) of the *ganin* Aryya-Māṅghastī (*Ārya-Māṅghastin*), the pupil (*śishya*) of the preacher (*vāchaka*) Aryya Ghastuhastī (*Ārya-Hastahastin*), of the Kottiya (*Kauṭṭika*) *gana*, the Vērā (*Vajri*) *ś[ā\*]khā*, the Stānikiya (*Sthānikiya*) *kula*, the Śrigrīha *sambhōga* Compare No 54

- 54 S 54.—Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—1889 noticed by Bühler, *Academy*, Vol. XXXV p 381 f, 1889 Buhler, *Vienna Orient Journ.* Vol III p 235, 237, 239, No 2, 1891 Buhler, *Ep Ind* Vol. I p 391, No 21, and Plate, 1901 Bühler-Smith, *Arch Surv Ind* New Imp Ser Vol XX p 56 f, and Plate XCI 1904 correction by Lüders, *Ind Ant* Vol XXXIII p 104 f, No 17

—*sava 50 4 hēmantamāsē chaturthē 4 divasē 10 asya puruvāyām*

Mixed dialect Dedication of an image of Sarasvatī by the worker in metal (*lōhikākāraka*) Gōva (*Gōpa*), the son of Siha (*Simha*), at the request of the preacher (*vāchaka*) Aryya-Dēva (*Ārya Dēva*), the companion (*śraddhachara*) of the *ganin* Aryya-Māṅghastī (*Ārya Māṅghastin*), the pupil (*śishya*) of the preacher (*vāchaka*) Aryya-Hastahastī (*Ārya-Hastahastin*), out of the Kottiya (*Kauṭṭika*) *gana*, the Stāniya (*Sthāniya*) *kula*, the Vairā (*Vajri*) *sākhā*, the Śrigrīha *sambhōga* Compare No 53

- 55 S 57—Mathurā (Sitalghātī Mound, now Mathurā Museum) Jaina image inscription.—1877 Growse, *Ind Ant* Vol VI p 218, No. 5, and Plate, 1880 Growse, *Mathurā*, p 128 f, and Plate, 1885 mentioned by Cunningham, *Arch. Surv Rep* Vol XX p 36, 1892, Bühler *Ep Ind* Vol II p 210, No 38, and Plate  
*Samatsarē saptapañchāsē 50 7 hēmantratrityē divasē trayasē sya p[ā]rvaṣyām*

Mixed dialect Fragment Only the date is preserved

- 56 S 60—Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja rājātirāja dēvaputra* Huvashka—1891 Buhler, *Ep Ind* Vol I p 386, No 8, and Plate, 1892 correction by Buhler, *Ep Ind* Vol II p 204, note 61, 1904 correction by Lüders, *Ind Ant* Vol XXXIII, p 105, No 18

—*ma[hā]rāj[ya]sya r[ājā]tirājasya dēvaputrasya Huvashkasya sam 60 hēmantamāsē 4 di 10 ētasyām puruvāyām*

Mixed dialect Fragment Dedication of an image of Rishabha by Dattā, wife of Ka . . pasaka, [at the request of] the *ganin* Āryya-Kharṇna (?), pupil (*śishya*) of Āryya-Vriddhahastī (*Ārya-Vriddhahastin*), a preacher (*vāchaka*) in the Kottiya (*Kauṭṭika*) *gana*, the Stānikiya *kula*, the *sākhā* of the Āryya-Vēriyas (*ārya-Vajriyas*) Compare No 47

- 57 S 62—Mathurā (now Indian Museum, Calcutta) Jaina image inscription—1885 Cunningham, *Arch Surv Rep* Vol XX. p 37, and Plate V, 6, 1887 Buhler, *Vienna*



*Orient Journ* Vol I p 172 f, 1891 correction by Bühler, *Academy*, Vol XXXIX p 142, 1891 correction by Bühler, *Vienna Orient Journ.* Vol V. p 63, 1904 correction by Lüders, *Ind Ant* Vol XXXIII p 103 f, No 19

—sam 60 2 gr 3 d 5 ētāyē purvāyī

Mixed dialect Records, after an invocation of the Arahantas (*Arhats*) and Siddhas, the gift (of the image) to the community of the four orders (*chaturvairṇa saṃgha*) by Vaiṣṭhikā (?), at the request of the ātapika Grahabala, pupil (*śiṣhya*) of the preacher (*vāchaka*) Ārya-Kaṭasaghasṭha (*Ārya-Kaṭasaghasṭha*). Compare No 58

58 S 62.—Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—1892 Bühler, *Ep Ind* Vol. II p 204, No 19, and Plate.

—sa 60 2 va 2 d 5 ētasya puraya

Mixed dialect Fragment Dedication at the request of the ātapika Grahabala, the pupil (*śiṣha*) of the preacher (*vāchaka*) Ārya-Kaṭasaghasṭha (*Ārya-Kaṭasaghasṭha*) of the Vārana gana Compare No 57

59 S 72—Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina inscription on sculptured stone-slab of the time of stāmin mahāśaṭtrapa Śōdāsa—1891 mentioned by Bühler, *Academy*, Vol XXXIX p 371, 1891 Bühler, *Vienna Orient Journ* Vol V p 177 f., 1891 correction by Cunningham *Academy*, Vol XXXIX p 397, 1892 Bühler *Ep Ind* Vol II p 199, No 2, and Plate, 1895 correction by Bühler, *Ep Ind* Vol. IV p 55, note 2, 1901 Bühler-Smith, *Arch Surv Ind New Imp Ser* Vol XX p 21, and Plate XIV

—sv[ā]misa mahāśaṭtrapasa Śōdāsasa savatsarē 70 2 kēmamamāsē 2 divasē 9

Mixed dialect Records, after an invocation of the Arahats (*Arhats*) Vardhamāna, the setting up of an Āryavati by Amōhinī, the Kocchī (*Kautsi*), a female lay-disciple of the ascetics (*sama[na\*]śāvikā*), together with her sons Pālaghōsha, Pothaghōsha (*Prōshthaghōsha*), Dhanaghōsha, for the worship of the Arahats (*Arhats*).

60 S 74—Mathurā (Jail Mound) stone-slab inscription of the time of mahārāja rājātsrāja dēvaputra Vāsu . . . —1870 Rajendralala Mitra, *Journ. Beng As Soc* Vol XXXIX Part I p 129, No 15, and Plate VI, 1870 Dowson, *Journ Roy As Soc* New Ser Vol V. p 183, No 4, and Plate, 1873 Cunningham, *Arch Surv Rep* Vol III p 32, No 8, and Plate XV, 1891 correction by Bühler, *Ep Ind* Vol I p 373, note 7, 1892 correction by Cunningham, *Numism Ohron* Ser III Vol XII p 50, note 6, 1904 correction by Lüders, *Ind Ant* Vol XXXIII p 106 f, No 20, 1908 Lüders, *Ep Ind* Vol IX p 241-246, and Plate

Mahārājasya r[ā] . . . sya dēvaputrasya Vāsu . . . savatsarē 70 4 varsham[ā]sē prathamē divasē tris[ā] 30 asyam puruvayam

Mixed dialect Fragment Mentions the great general (*mahadāndanāyaka*) Vālina at Talakiya (or Talaki ?)

61 S 77—Mathurā (Jail Mound, now Indian Museum, Calcutta) Buddhist inscription on base of pillar—1870 Rajendralala Mitra, *Journ Beng As Soc* Vol XXXIX Part I p 130, No 17, and Plate VI, 1870 Dowson, *Journ Roy As Soc.* New Ser Vol V p 183, No 5, and Plate, 1873 Cunningham, *Arch Surv Rep* Vol III p 33, No 11, and Plate XIV, 1904 Lüders, *Ind Ant* Vol XXXIII p 102, 1908 correction by Lüders, *Ep Ind* Vol IX p 243 ff

Samvatsarē 70 7 gr 3 divas[ā] 5 asya puruvayē

Mixed dialect Dedication (of the pillar) by the monk (*bhikshu*) Dharmmadāva

- 62 S 77.—Mathurā (Jail Mound, now Indian Museum, Calcutta) Buddhist inscription on base of pillar—1870 Rajendralala Mitra, *Journ Beng As Soc* Vol XXXIX Part I p 127, No 1, and Plate IV, 1870 Dowson, *Journ Roy As Soc* New Ser Vol. V p 182 f, No 1, and Plate, 1870 correction by Cunningham, *Journ Roy As Soc* New Ser Vol V p 195, 1873 Cunningham, *Arch Surv Rep* Vol. III. p 33, No 12, and Plate XIV, 1874 Rajendralala Mitra-Growse, *Mathurā*, Part I p. 74, note, Part II p 172, 1878 correction by Rajendralala Mitra, *Buddha Gayā*, p 187, note 2, 1904 Lüders, *Ind Ant* Vol XXXIII p 101, No. 11, 1908 correction by Lüders, *Ep Ind* Vol IX. p 243 ff  
*Sam 70 7 gr 4 d 4*  
Mixed dialect Dedication of base of pillar (*kumbhaka*) 25 to the *vihāra* of the *mahārāja rājātrāja dēvaputra Hāviṣka* by the monk (*bhikṣu*) Jivaka, the Odiyanaka (inhabitant of *Uḍḍiyāna*)
- 63 S 77—Mathurā (Jail Mound, now Indian Museum, Calcutta) inscription on base of pillar—1870 Rajendralala Mitra, *Journ Beng As Soc* Vol XXXIX Part I p 127, No 2 and Plate IV, 1870 Dowson, *Journ Roy As Soc* New Ser Vol V p 183, No 2, and Plate, 1873 Cunningham, *Arch Surv Rep* Vol. III p 34, No 13, and Plate XIV, 1904 Lüders, *Ind Ant* Vol XXXIII p 102, No 13, 1908 correction by Lüders, *Ep Ind* Vol IX p 243 ff  
— *sam 70 7 gr 4 divasē 20 [9]*  
Mixed dialect Dedication (of the pillar) by Dēvīla, the servant or priest at the temple of Dadhikarna (*Dadhikarnna-dēvikulika*) The last figure of the date is uncertain
- 64 S 77—Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar—1870 Rajendralala Mitra, *Journ Beng As Soc* Vol XXXIX. Part I p 130, No 18, and Plate VII, 1904 Lüders *Ind Ant* Vol XXXIII p 101 f, No 12, 1908 correction by Lüders, *Ep Ind* Vol IX p 243 ff  
*Samatsarē 70 7 va divasē 5 asya purvayā*  
Mixed dialect Dedication (of the pillar) by the monk (*bhikṣu*) Dharmmadēva  
Perhaps this inscription is identical with No 61
- 65 S 77—Mathurā (Jail Mound, now Mathurā Museum) inscription on base of pillar—1870 Dowson, *Journ Roy As Soc* New Ser Vol V p 184, No 7, and Plate, 1873 Cunningham, *Arch Surv Rep* Vol III p 34, No 14, and Plate XIV, 1908 correction by Lüders *Ep Ind* Vol IX, p 243 ff  
— *sam 70 7 va 1 d 10 1*  
Mixed dialect Fragment (?) Records the gift of pillar 126
- 66 S 80—Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja Vasudēva*—1891 Buhler, *Ep Ind* Vol I p 392, No 24, and Plate  
— *maharajasya Vāsudēvasya sam 80 hana va 1 d 10 2 ētasa pūrvāyām*  
Mixed dialect Fragment Mentions the daughter of , the daughter-in-law of Samghanadhi (?), the . . . of Bala .
- 67 S 81—Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—1892 Buhler, *Ep Ind* Vol II p 204 f, No 21, and Plate  
*Sa 80 1 va 1 d 6 ētasya pūrvāyā*  
Mixed dialect Fragment Dedication at the request of Data (*Dattā*), the female

pupil (*añtēlāsikini*) of Ayikā Jivā (*Āryā Jivā*) Mentions besides Grabaśiri (*Grahasrī*)

- 68 S 83 —Mathurā (Kankālī Tilā, now Mathurā Museum) Jaina image inscription of the time of *mahārāja* Vāsudēva —1870 Dowson, *Journ Roy As Soc New Ser Vol V* p 184, No 6, and Plate, 1873 Cunningham, *Arch Surv Rep Vol III* p 34, No 16, and Plate XV, 1890 correction by Bühler, *Vienna Orient Journ Vol IV* p 324 1904 Lüders, *Ind Ant Vol XXXIII* p 107, No 21  
— *mahārājasya Vāsudēvasya sam 80 3 gr 2 d 10 6 ētasya pūrvayē*  
Mixed dialect Dedication of the image by Jmadāsī, daughter of Sēna, daughter-in-law of Datta, wife of the perfumer (*gandhika*) Vya . cha . .
- 69 S 83 —Mathurā (Jail Mound, now Mathurā Museum) Jaina image inscript on —1873, Cunningham, *Arch Surv Rep Vol III* p 34, No 17, and Plate XV  
*Sam 80 3 gr 2 d 20 5 ētayē purvayē*  
Mixed dialect Fragment Only the date has been preserved
- 70 S 86 —Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription —1891 Bühler, *Ep Ind Vol I* p 388, No 12, and Plate  
*Sam 80 6 hē 1 d 10 2*  
Mixed dialect Fragment Dedication by some woman, the daughter of Dasa (*Dāsa*), wife of Priya (*Priya*), at the request of Aya-Vasulā (*Ārya-Vasulā*), female pupil (*sisni*) of Aya-Sangamikā (*Ārya-Sangamikā*), out of the [Mēhi]ka (*Maiighika*)  
' *kula* Compare No 24 and Buhler, *Vienna Orient Journ Vol. IV* p 323
- 71 S 87 (?) —Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Buhler, *Ep Ind Vol I* p 388 f, No 13, and Plate  
[*Sam 80 7*] *gr 1 d [20] a[smi] kshunē*  
Mixed dialect Fragment Mentions Mitrā (*Mitra*) the pupil (*sishya*) of Āryya-Kumāranandī (*Ārya-Kumāranandī*), the Uchchēnāgara (of the *Uchchārnāgarī sākhā*) The figures of the dates of the year and the day are doubtful
- 72 S 87 —Mathurā (Kankālī Tilā) Jaina image inscription of the time of *mahārāja* rājātīrāja Shāhi Vāsudēva —1873 Cunningham, *Arch Surv Rep Vol III* p 35, No 18, and Plate XV., 1904 correction by Lüders, *Ind Ant Vol XXXIII* p 108, No 22  
— *mahārājasya rājātīrājasya Shāhi-Vāsudēvasya sam 80 7 hē 2 d 30 ētasya purvayā*—  
Mixed dialect Fragment Nothing beyond the date has been made out
- 73 S 90 —Mathurā (Kankālī Tilā, now Mathurā Museum) Jaina image inscription —1873 Cunningham, *Arch Surv Rep Vol III* p 35, No 19, and Plate XV, 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften*, 'Jahrgang XXXVII' p 266 f, 1887 Bühler, *Vienna Orient Journ Vol I* p 175 f, No 3, 1892 Bühler, *Ep Ind Vol II* p 205, No 22, and Plate  
*sa[m]ta[tsarē 90] ta*  
Mixed dialect Fragment Dedication by the wife of . ., the daughter-in-law of Dina (*Datta*), [at the request of (?)] . Bhatibalā out of the K[ottiya] (*Kauttika*) gana, the P[r]a[sna]v[ā]ha[na]ka *kula*, the Majhamā (*Madhyamā*) sākhā
- 74 S 93 —Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription —1892 Bühler, *Ep Ind Vol II* p. 205, No 23, and Plate  
— *sam 90 3 [va]* .

Mixed dialect Fragment Records, after an invocation of the Arhat Mahāvira (Mahāvira), the setting up of an image of bhagavat Varddhamāna by . . . the daughter of the treasurer (hairanyaka) Dēva, at the request of the ganin Nandi (Nandin)

- 75 S. 95 —Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina panel inscription.—1889 noticed by Bühler, *Academy*, Vol XXXV p 381, 1889 Bühler, *Vienna Orient Journ* Vol III p 234, 240, No 3, 1890 Bühler, *Vienna Orient. Journ* Vol IV p 327, note 3, 1892 Bühler, *Ep Ind* Vol I p 392, No. 22, and Plate, 1901 Smith, *Arch Surv Ind* New Imp Ser. Vol XX. p. 24, and Plate XVII, 2  
—saṃ 90 5 gr 2 d 10 8

Mixed dialect. Fragment Dedication of an image by . . . the daughter of Grahadata (Grahadatta), [the wife] of Dhanahathi (Dhanahastin), at the request of Dhāmathā (?), the female pupil (śisni) of Aryya-Araba . . . (Ārya-Arhad . . .) out of the Kottiya (Kauṭṭika) gana, the Thāniya (Sthāniya) kula, the Vairā (Vajrī) sāl hā The panel besides contains the name of the ascetic (śramana) Kana or Kanha (Kṛishna) and a lady's name probably to be read Anaghaśrēshthiviṇ The first two signs of the date are uncertain

- 76 S 98 —Mathurā (Kankālī Tilā) Jaina image inscription of the time of rājan Vāsudēva —1873 Cunningham, *Arch. Surv Rep* Vol III p 35 f., No 20, and Plate XV, 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII p 267 f, 1887 Bühler, *Vienna Orient Journ* Vol I p 177 ff, No 8, 1888 correction by Bühler, *Vienna Orient Journ* Vol II p 144, 1904 Luders, *Ind Ant* Vol XXXIII p 108, No 23  
—rājña Vāsudēvasya samvatsarē 90 8 varshamāsē 4 divasē 10 1 ētasyā purvāyē

Mixed dialect Fragment Records, after an invocation of the Arhat Mahāvira (Mahāvira), the dedication by some woman, the . . of Aryya-Kshēma (Ārya-Kshēma), . . the daughter of Pravaraaka, the daughter-in law of the perfumer (gandhika) Varuṇa, . . [at the request] of the ganin Aryya-Dēvadatta (Ārya-Dēvadatta), out of the Aryy-Odēhkiya<sup>1</sup> (Ārya-Uddēhkiya) gana, the Paṇḍhāsika kula, the Pētāputrikā (Pātāputrikā?) sākhā

- 77 S 98 —Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription —1892 Bühler, *Ep Ind* Vol II p 205, No 24, and Plate.  
Sa 90 8 hē 1 d 5 asma kshunē.

Mixed dialect Fragment Mentions the Kottiya (Kauṭṭika) gana, the Uchanaga[ri] (Uchchānāgarī) [sākhā]

- 78 S. 299 —Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina stone inscription of the time of some mahārāja rājātrāja —1896 Bühler, *Academy*, Vol XLIX p 367=*Journ Roy As Soc* 1896, p 578 f =*Vienna Orient Journ* Vol X p 171 f, 1908 Banerji, *Ind Ant* Vol XXXVII p 33 ff, and Plate III  
—mahārājasya rājātrājasya svarvachchharasvatē . . . 200 90 9 hamatamāsē 2 divasē 1

Mixed dialect Fragment. Records, after an invocation of all Śīdhas (Siddhas) Ārahātas (Arhats), the setting up of an image of the Ārhat (Arhat) Mahāvira (Mahāvira) in the temple of the Ārahats (ārāhātāyatāna) and of a shrine (dēvakula) by Ujhatkā, daughter of . . [and] of Okhārikā, by the lay-sister (savāvikā-bhaginī) Okhā, . . . of . . . śirika and Śivadina (Śivadatta)

<sup>1</sup> Or Aryya Dēhkiya (Ārya-Dēhkiya)

- 79 Mathurā (Kankāli Tilā) image inscription of the time of *mahārājātīrāja* Kanishka — 1870 Rajendralala Mitra, *Journ Beng As Soc* Vol XXXIX Part I p 129, No 16, and Plate VI, 1873 Cunningham, *Arch Surv Rep.* Vol III p 31, No 5, and Plate XIII, 1904 Luders, *Ind Ant* Vol XXXIII p 149 f, No 25  
 . [ma]h[ā]rājātīr[ā]jasya Kanishkasya samvatsa[rē]  
 Mixed dialect Fragment Nothing beyond the date has been made out
- 80 Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina image inscription of the time of *dēvaputra* Huvishka — 1892 Bühler, *Ep Ind* Vol II p 206, No 25, and Plate  
 [va]putrasya Huvishkasya sa . . .  
 Mixed dialect Fragment Only the date has been preserved
- 81 Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina image inscription of the time of some *mahārāja rājātīrāja* — 1892 Bühler, *Ep Ind.* Vol II p 206, No 27, and Plate  
 — *mahārājasya rājātīrājasya* . . .  
 Mixed dialect Fragment Mentions Sē[na], pupil (*śiṣya*) of Ōhanandi (*Ōghanandin*) Compare No 45
- 82 Mathurā (Jail Mound) stone slab inscription of the time of *svāmin mahākshatrapa* Śomdāsa — 1870 Dowson, *Journ Roy As Soc* New Ser Vol V p 188 f, No 29, and Plate, 1873 Cunningham, *Arch Surv Rep* Vol III p 30 No 1, and Plate XIII, 1874 Growse, *Mathurā*, Part II p 172, 1891 correction by Bühler, *Academy*, Vol XXXIX p 374, 1891 correction by Bühler, *Vienna Orient Journ* Vol V p 177, 1904 Luders, *Ind Ant* Vol. XXXIII p 149, No 24, 1908 Luders, *Ep Ind* Vol IX p 246-248  
 Mixed dialect A tank (*pushkarani*), the western tank of the twin tanks, a reservoir (*udapāna*), a garden (*ārāma*), a pillar (*stambha*) and a stone slab (*śilāpaṭṭa*), by the treasurer (*gaṃjavara*) of *svāmin mahākshatrapa* Śomdāsa, a *brāhmana* of the Śēgrava (*Śaigra*) *gōtra*.
- 83 Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja mahākshatrapa* Ma — 1892 Bühler, *Ep Ind* Vol II p 199, No 3, and Plate  
 — *mahārāja-mahākshatrapa-Ma* . . .  
 Sanskrit (?). Fragment Only an invocation of the Arhats and the words given above are preserved The statue bearing this inscription has been cut out of the back of the panel bearing inscription No 104
- 84 Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina image inscription — 1891 Bühler, *Ep Ind* Vol I p 389, No 15, and Plate, 1904 Luders, *Ind Ant* Vol XXXIII p 154, No 32  
 . 10 7 ēta[syām] pūrvvāyām  
 Mixed dialect Fragment Mentions the Kottiya (*Kauṭṭika*) *gana*
- 85 Mathurā (Jail Mound, now Lucknow Provincial Museum) stone inscription — 1878 Growse, *Journ Beng As Soc* Vol XLVII Part I p 130, and Plate XXI, 1880 Growse, *Mathurā*<sup>2</sup>, p 108, and Plate, 1891 Bühler, *Ep Ind* Vol I p. 390, No 18, and Plate  
 — [sam] . . . . [dā] 5 ētasyam pū[rvvāyam]  
 Mixed dialect Dedication of a stone slab (*śilāpaṭṭa*) in the temple (*stāna*) of the divine lord of serpents (*bhagavat nāgēndra*) Dadhikarṇa by the sons of the actors

(*saulalakas*), the Māthuras (of *Mathurā*), who are praised as the Chāndaka brothers, chief among whom was Nandibala

86. Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jain image inscription — 1891 Buhler *Ep Ind Vol I* p 396, No 31, and Plate  
— . . . 5 *asmi kshunē*  
Mixed dialect Fragment Mentions a female pupil (*śishinī*) of Ārya-Sukara, and Ārya-Nāgadatta (*Ārya-Nāgadattā*)
- 87 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jain image inscription — 1891 Buhler, *Ep Ind Vol I* p 392 f, No 25, and Plate  
— . . . *rshamāsē 1 divasē 30 asmi kshu*  
Mixed dialect Fragment Only the words given above have been preserved
- 88 Mathurā Buddhist image inscription — 1874 Growse, *Mathurā*, Part I p 78, Part II p 175, 1877 Growse, *Ind Ant Vol VI* p 219, No 9, and Plate, 1880 Growse, *Mathurā*<sup>2</sup> p 106, and Plate  
— . . . *varshamāsē 2 divasē 6*  
Mixed dialect(?) Fragment Nothing beyond the date can be made out
- 89 Mathurā (now Indian Museum, Calcutta) Buddhist stone inscription — 1870 Rajendralala Mitra, *Journ Beng As Soc Vol XXXIX Part I* p 129, No 14, and Plate VI, 1870 Dowson, *Journ Roy As Soc New Ser Vol V* p 183, No 3, and Plate, 1904 Luders, *Ind Ant Vol XXXIII* p 150, No 26  
*Sam . . . divasē 10 asyā pūrvayē*  
Mixed dialect Fragment Dedication by the monk (*bhikkhu*) Buddhanandi (*Buddhanandin*)
- 90 Mathurā (now Mathurā Museum) rail inscription — 1870 Cunningham, *Journ Roy As Soc New Ser Vol V* p 194, No 30, and Plate  
Only the figures 100 10 8 Compare No 91
- 91 Mathurā (now Lucknow Provincial Museum) rail inscription — 1870 Cunningham, *Journ Roy As Soc New Ser Vol V* p 194, No 31, and Plate  
Only the figures 100 20 7 Compare No, 90
- 92 Mathurā (Arjunpura Mahalla Mound) pillar inscription — 1885 Cunningham, *Arch Surv Rep Vol XX* p 36 and Plate V, I  
Prakrit Gift of Āmōgharakhitā (*Amōghārakshitā*)
- 93 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jain stone inscription — 1891 Buhler, *Academy*, Vol XXXIX p. 373, 1891 Buhler, *Vienna Orient Journ Vol V* p 175 f, 1892 Buhler, *Ep Ind Vol II* p 193 f, No 1, and Plate  
Prakrit Dedication of an arch for the temple (*pāsīdōtorana*) by the lay-hearer (*sāvaka*) Utaradāsaka (*Uttaradāsaka*), son of a Vachhi (*Vātsī*) and disciple (*āmtēvāsī*) of the ascetic (*samāna*) Māharakṣita (*Māgharakṣita*)
- 94 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jain inscription on sculptured stone-slab — 1892 Buhler, *Ep Ind Vol I* p. 396, No 33, and Plate, 1901 Buhler-Smith, *Arch Surv Ind New Imp Ser Vol. XX* p 20, and Plate XIII, 1905 Fleet *Journ Roy As Soc* 1905, p 635-655, 1908 referred to by Banerji, *Ind Ant Vol XXXVII* p 49  
Mixed dialect Fragment Records, after invocation of Arāhat (*Arhāt*) Vardhamāna, the setting up of a tablet of homage (*āyāgapāṭa*) by Śimitrā (*Śivamitrā* ?), the

Košiki (*Kausiki*), [wife] of Gotiputra (*Gauptiputra*), a black serpent to the Pothayas (*Prōsthakas*) and Śakas

- 95 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina inscription on carved panel—1891 Buhler, *Ep Ind Vol I* p 397, No 35, and Plate, 1904 Luders, *Ind Ant Vol XXXIII* p 150 f, No 27

Mixed dialect Fragment Setting up of tablets of homage (*āyāgapata*) in a *bhamdi* by the goldsmith (*sōvanika*) Nāmdighōsha (*Nandighōsha*), son of Nāmdika (*Nandika*)

- 96 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—1892 Böhler, *Ep Ind Vol II* p 201, No 9, and Plate

Mixed dialect Fragment Dedication of an image by (?) Īdrapāla (*Indrapāla*), the son of a Goti (*Gaupti*), for the worship of the Arahats (*Arhats*) Perhaps this inscription is to be read from below

97. Mathurā (Kankālī Tilā, now Mathurā Museum) stone inscription—1874 mentioned by Growse, *Mathurā*, Part II p 174, 1877 Growse, *Ind Ant Vol VI* p 218, No 4, and Plate, 1904 Growse, *Mathura*,<sup>2</sup> p 109, and Plate, 1904 Luders, *Ind Ant Vol XXXIII* p 151, No 28

Prakrit Fragment Dedication by Pūsā (*Pushyā*), the wife of Puphaka (? *Pushpaka*), the son of a Mogali (*Maudgalī*)

- 98 Mathurā (Chaubārā Mound, now Mathurā Museum) Buddhist rail inscription—1877 Growse, *Ind Ant Vol VI* p 219, No 6, and Plate, 1878 Growse *Journ Berg As Soc Vol XLVII Part I* p 118, and Plate XVIII, 1880 Growse, *Mathura*,<sup>2</sup> p 117, and Plate, 1904 Luders, *Ind Ant Vol XXXIII* p 152, No 29

Mixed dialect Gift of the servant of the interior (*abhyamtarōpasthōyakā*) Kathika

- 99 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina inscription on sculptured *tōrana*—1891 Buhler, *Academy*, Vol XXXIX p 373 f, 1891 Buhler, *Vienna Orient Journ Vol V* p 176, 1892 Böhler, *Ep Ind Vol II* p 199, No 4, and Plate

Mixed dialect A temple (*pāsāda*), the gift of Dhāmaghōshā (*Dharmaghōshā*), the female disciple (*āmtēvāsini*) of *bhadata* (*bhadanta*) Jayasēna.

- 100 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina tablet inscription—1892 Buhler, *Ep Ind Vol II* p 200, No 5, and Plate, 1901 Buhler-Smith, *Arch Surv Ind New Imp Ser Vol XX* p 19, and Plate XII

Prakrit Fragment Setting up of a tablet of homage (*āyāgapata*) for the worship of the Arahats (*Arhats*) by Śivayaśā (*Śivayayas*), . . wife of the dancer (*nataka*) Phaguyaśā (*Phalguyasas*)

- 101 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina frieze inscription—1891 mentioned by Böhler, *Academy*, Vol XXXIX p 374, 1891 mentioned by Buhler, *Vienna Orient Journ Vol V* p 179, 1892 Buhler, *Ep Ind Vol II* p 200, No 6, and Plate, 1894 Buhler, *Ep Ind Vol II* p 314 ff, and Plate, 1901 Buhler-Smith, *Arch Surv Ind New Imp Ser Vol XX* p 25, and Plate XVIII

Prakrit Fragment The name of *bhagarat* Nēmēsa is preserved

- 102 Mathurā (now Mathurā Museum) Jaina inscription on sculptured slab—1885 Bhagvanlal Indragi, *Actes du sixieme Congres International des Orientalistes à Leide*, Part III p. 142 ff, and Plate, 1901 noticed by Smith *Arch Surv Ind New Imp. Ser Vol*

- XX p 61, and Plate CIII, 1904 Luders, *Ind Ant Vol XXXIII* p 152 f No 39, 1904 note (wrong) by Luders, *Zeitschr. Deutsch. Morgenl. Ges Vol LVIII* p 868  
Mixed dialect Records, after an invocation of the Ārahat (Arhat) Vaidhūmīn the setting up of a shrine (dēvalula) of the Ārahat (Arhat), an āyāgasabūḥ, a reservoir (prapā), and stone slabs (silāpata) in the Ārahat temple (Arhatāyatar) of the Nigūthas (Nigūthas) by the lay-disciple of the ascetics (śamanasāvikā), the Nāda courtesan (gānīkā) Vāsū, daughter of the Ādā courtesan (gānīkā) Lōnasāḍbhikā (Lavanāsāḍbhikā), together with some of her relatives for the worship of the Ārahatas (Arhats).
- 103 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina inscription on sculptured panel—1892 Buhler, *Ep Ind Vol II* p 200, No 8, and Plate, 1901 Bühler-Smith, *Arch Surv Ind New Imp Ser Vol XX* p 15.  
Prakrit Fragment Records, after an invocation of the Ārahat (Arhat) Mahāvīra (Mahāvīra), the gift of a tablet of homage (āyāgapata) by . . . . ., wife of . . . . . lavāda (?), the Māthuraka (inhabitant of Mathurā)
- 104 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina inscription on sculptured panel—1892 Bühler, *Ep Ind Vol II* p 201, No 10, and Plate.  
Prakrit Fragment Mentions Jīvanādā (Jivanandā) Compare No 83
- 105 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina inscription on sculptured panel—1892 Buhler, *Ep Ind Vol II* p 207, No 30, and Plate 1894 referred to by Buhler, *Ep Ind Vol II* p 311, and Plate, 1901 Bühler-Smith, *Arch Surv Ind New Imp Ser Vol XX* p 14, and Plate VII  
Mixed dialect Records, after an invocation of the Ārahamtas (Arhats), the setting up of a tablet of homage (āyāgapāta) by Sihanādika (Simhanandika), son of the vānīka Sihaka (Simhaka) and son of a Kōsiki (Kausiki), for the worship of the Ārahamtas (Arhats)
- 106 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina inscription on sculptured slab—1892 Buhler, *Ep Ind Vol II* p 207, No 31, and Plate, 1901 Bühler-Smith, *Arch Surv Ind New Imp Ser Vol XX* p 17, and Plate X  
Mixed dialect Fragment Mentions, after an invocation of the Ārahamtas (Arhats), the wife of Śivaghōshaka
- 107 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina inscription on sculptured slab—1891 Buhler, *Ep Ind Vol II* p 207, No 32, and Plate, 1901 Bühler-Smith, *Arch Surv Ind New Imp Ser Vol XX* p 18, and Plate XI  
Mixed dialect Records, after an invocation of the Ārahamtas (Arhats), the setting up of a tablet of homage (āyāgapāta) by Achalā (?), daughter of Mala . . . . . (na (?), daughter-in-law of Bhadrayaśa (Bhadrayasas) and wife of Bhadranaḍi (Bhadranaḍi), for the worship of the Ārahatas (Arhats)
- 108 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina inscription on sculptured pillar—1891 Buhler, *Ep Ind Vol I* p 390, No 17, and Plate, 1901 Bühler-Smith, *Arch Surv Ind New Imp Ser Vol XX* p 29, and Plate XXVIII, 1904 correction by Lüders, *Ind Ant Vol XXXIII* p 153 f, No 31  
Mixed dialect Records, after an invocation of the A[r\*]hamtas (Arhats), the dedication of an arch (tōraṇa) by the lay-pupil of the ascetics (śamanasārvīkā) lahasṭinī, together with some of her relatives



- 109 Mathurā (now Lucknow Provincial Museum) inscription on waistband of statue—1901  
Smith, *Arch Surv Ind New Imp Ser Vol XX*. p 56, and Plate XCIX  
Mixed dialect (?). The reading is quite uncertain.
- 110 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—  
1891 mentioned by Buhler, *Academy*, Vol XXXIX p 374, 1891 mentioned by  
Bühler, *Vienna Orient Journ Vol V* p 179, 1892 Buhler, *Ep Ind Vol II* p 207,  
No 29, and Plate  
Mixed dialect Fragment Dedication of an image of the Ārhat (*Arhat*) Pārsva  
(*Pārsva*) Mentions the preacher (*vāchaka*) Ghōṣhaka, pupil (*sis̥ha*) of Uggahmi,  
a gami (*gamin*) in the Sthāmkīya (*Sthāmkīya*) kula
- 111 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) stone inscription—1891  
Buhler, *Ep Ind Vol II* p 200, No 7, and Plate  
Sanskrit Fragment of some *prasasti*
- 112 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—  
1891 Buhler, *Ep Ind Vol I* p 389 f, No 16, and Plate  
Mixed dialect Fragment Dedication of [an image] of the Arananta (*Arhat*)  
Vadhamāna (*Vardhamāna*) by . . . the daughter of Kala, the sister (?)  
of Sinavishu, at the request of . . . . . Satī (?)
- 113 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—  
1889 noticed by Bühler, *Academy*, Vol XXXV p 381, 1889 Bühler, *Vienna  
Orient Journ Vol III* p 236, 240, No 4, 1891 Bühler, *Ep Ind Vol I* p 392,  
No 23, and Plate  
Mixed dialect Fragment Mentions the Vārana gana, the Ārya-Kaniyasika (*Ārya-  
Kaniyasika*) kula, the Od . . . . . [sākhā?]
- 114 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—  
1891 Bühler, *Ep Ind Vol I* p 393, No 26 and Plate  
Mixed dialect Dedication [of an image] by Chiri, the son of Dāsa.
- 115 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—  
1891 Bühler, *Ep Ind Vol I* p 393, No 27, and Plate, 1904 correction by Luders,  
*Ind Ant Vol XXXIII* p 35, note 10  
Mixed dialect Fragment Setting up of an image of Vādhamāna (*Vardhamāna*)  
Mentions the Thāmya (*Sthāmya*) [kula]
- 116 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—  
1891 Buhler, *Ep Ind Vol I* p 397, No 34, and Plate  
Mixed dialect Fragment Mentions, after an invocation of the Arāhamtas  
(*Arhats*) and [Si]ddhas, the Vārana gana, the Ārya-Hāṭṭiya (*Ārya-Hāṭṭiya*)  
kula, the Vajanāgarī (*Vārjanāgarī*) sākhā, the Ārya-Śrīkiya (*Ārya-Śrīkiya*)  
sambhōga
- 117 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription—  
1891 mentioned by Buhler, *Academy*, Vol XXXIX p 374, 1891 mentioned by  
Bühler, *Vienna Orient Journ Vol V* p 178 f, 1892 Bühler, *Ep Ind Vol II*  
p 206 f, No 28, and Plate  
Prakrit Fragment Records, after an invocation of bhagavat Usabha (*Rishabha*),  
some gift at the request of Sādītā, female pupil (*sisini*) of . . . . . dbuka, a

preacher (*vāyaka*) in the Vārana *gana*, Nādika (or Nādika) *kula* and . . .  
*sākhā*

- 118 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription — 1892 Bühler, *Ep Ind Vol II* p 208, No 33, and Plate  
Mixed dialect Fragment Dedication of an image of Vardhamāna by Dinā (*Da'tā*), daughter of Vajaranādya (*Vajranandin* ?), [daughter-in-law] or Vādhāsiva (*Vriddhasiva* ?), wife of . . . 1 Mentions besides Badīmaśī
- 119 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina inscription on large slab — 1892 Bühler, *Ep Ind Vol II* p 208, No 34, and Plate  
Mixed dialect Fragment Dedication of an image of [Vardha]māna by Jayā daughter of Navahastī (*Navahastin*), daughter-in-law of Grahastī, . . .  
mother of the brothers Sivasēna, Dēvasēna and Śivadēva, for the erection of Aryya-Sandhu (*Ārya-Sandhu*), pupil (*śishya*) of Aryya-Balatrāta (*Ārya-Balatrāta*), [at the request of] Aryya-Bahma . . . (*Ārya-Brahma*) the female pupil (*śisīnī*) of Aryya Balatrāta (*Ārya-Balatrāta*) out of the Uchchēnāgarī (*Uchchairnāgarī*) *s[ā\*]khā* Compare No 32
- 120 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription — 1892 Bühler, *Ep Ind Vol II* p 208, No 35, and Plate  
Mixed dialect Fragment Dedication of . . . the mother of . . .  
the . . . of Śivadatta (*Śivadatta*), at the request of . . .  
. . . out of the Śrīka (*Śrīka*) *sambhōka* (*sambhōga*)
- 121 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription — 1891 Bühler, *Ep Ind Vol I* p 389, No 14, and Plate, 1892 correction by Bühler, *Ep Ind Vol II* p 197, 1900 correction by Boyer, *Journ As Ser IX Vol XV* p 571 ff  
Mixed dialect Dedication of an image of Usa[bha] (*Rishabha*) by Gulhā, daughter of Varmā and wife of Jayadāsa, at the request of Aryya-Śāmā (*Ārya-Śyāmā*), the female pupil (*śisīnī*) of Aryya-Gādhaka (*Ārya-Gādhaka*), the pupil (*śisā*) of Aryya-Jēshthabastī (*Ārya-Jyēshthahastin*), out of the Kottiya (*Kauṭṭika*) *gana*, the Brahmadāsika *kula*, the Uchchēnāgarī (*Uchchairnāgarī*) *sākhā*, the Śrīka (or Śrīya) (*Śrīka*) *sambhōga* The inscription mentions besides Aryya-Mihila (*Ārya-Mihila*), the pupil (*śishya*) of Aryya-Jēshthabastī (*Ārya-Jyēshthahastin*), Compare Nos 20 and 122
- 122 Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription — 1892 Bühler, *Ep Ind Vol II* p 209 f, No 37, and Plate, 1901 Bühler-Smith, *Arch Surv Ind New Imp Ser Vol XX* p 47, and Plate XC, 2  
Mixed dialect Dedication of a fourfold image (*savadōbbhadrika*) by Sthirā, daughter of Varanahastī (*Varanahastin*) and of Dēvi, daughter-in-law of Jayadēva and daughter-in-law of Mōshinī (*Mōshinī*), first wife of Kutha Kasutha, at the request of the preacher (*vāchaka*) Aryya Kshēraka (*Ārya-Kshēraka*), pupil (*śishya*) of Aryya-Mihila (*Ārya-Mihila*), the pupil (*śishya*) of Aryya-Jēshthabastī (*Ārya-Jyēshthahastin*), out of the Kottiya (*Kauṭṭika*) *gana*, the Uchchēnāgarī (*Uchchairnāgarī*) *s[ā]khā*, the Brahmadāsika (*Brahmadāsika*) *kula*, the Śrīgrīha (*Srigrīha*) *sambhōka* (*sambhōga*) Compare Nos 20 and 121
- 123 Mathurā (Kankālī Tilā, now Mathurā Museum) Jaina image inscription — 1897 Rajendralala Mitra-Growse, *Ind Ant Vol VI* p 219, No 8, and Plate, 1880

Growse, *Mathurā*<sup>2</sup>, p 109, and Plate, 1892 Bühler, *Ep Ind Vol I* p. 383, note 60, 1904 Lüders, *Ind Ant Vol XXXIII* p 154, No 33

Mixed dialect Fragment Records some gift at the request of the preacher (*vāchaka*) Siha (*Simha*), the pupil (*śishya*) of Datta Compare No 29

124. Mathurā Jaina inscription —1889 Buhler, *Vienna Orient Journ Vol. III* p 233, note 3

Mixed dialect (?) Fragment Mentions the Kottiya (*Kauṭṭika*) [*gana*]

- 125 Mathurā (now Aligarh Institute) Buddhist rail-pillar inscription —1873 Cunningham, *Arch Surv Rep Vol III* p 36, No 21, and Plate XVI, 1879 Cunningham, *Stūpa of Bharhut*, p 130, and Plate LIII, 1890 Senart, *Journ As Ser VIII Vol XV* p 119 f, 1892 Senart, *Ind Ant Vol XXI* p 246, note 62

Mixed dialect Fragment Dedication of a railing (*īḍikā*) and arches (*tṛana*) at (?) the *ratanaḡṛiha* (*ratnagrīha*) by [Vādhapā]la Dhanabhūti, the son of a Vātsi, . . . of Dhanabhūti, . . . , together with his parents and the four orders (*parishā*), for the worship of all Budhes (*Buddhas*)

- 126 Mathurā (Jail Mound, now Mathurā Museum) Buddhist inscription on base of pillar —1870 Dowson, *Journ Roy As Soc New Ser Vol V*, p 187, No 23, and Plate, 1877 Growse, *Ind Ant Vol VI* p 218, No 3, and Plate, 1880 Growse, *Mathurā*<sup>2</sup>, p 154, and Plate, 1890 correction by Senart, *Journ As Ser VIII Vol XV* p 121, note, 1901 D R Bhandarkar, *Journ Bo Br Roy As Soc Vol XX* p 269, note 2, 1904 correction by Lüders, *Ind Ant Vol XXXIII* p 155

Mixed dialect. Dedication of the base of a pillar (*kumbhaka*) by the monks (*bhikṣu*) Śuriya and Buddharakṣita, the *prahanikas*, for the gift of health to all *prahanikas*

- 127 Mathurā (now Indian Museum, Calcutta) inscription on base of pillar —1870 Rajendralala Mitra, *Journ Beng As Soc Vol XXXIX Part I* p 128, No 6, and Plate V 1870 Dowson, *Journ Roy As Soc New Ser Vol V* p 186, No 13, 1904 correction by Lüders, *Ind Ant Vol XXXIII* p 154 f, No 36

Mixed dialect Fragment Dedication by [Vasu]mihira (?), son of Simha Compare No 128.

- 128 Mathurā (now Indian Museum, Calcutta) inscription on base and plinth of pillar —1870 Rajendralala Mitra, *Journ Beng As Soc Vol XXXIX Part I*, p 128, Nos 5<sup>a</sup> and 5<sup>b</sup>, and Plate V, 1870 Dowson, *Journ Roy As Soc New Ser Vol V* p 186, No 12, 1904 correction by Lüders, *Ind Ant Vol XXXIII* p 154 f, Nos 34 and 35.

Mixed dialect Fragment Dedication by . . . the son of Vasumihira and by Viśvadevaka (? or Viśvasika ?) and (?) Vasumihira (?), the son (or sons) of Simha Compare No 127

- 129 Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar —1870 Dowson, *Journ Roy As Soc New Ser Vol V* p 187, No 21 1904 Lüders, *Ind Ant Vol XXXIII* p 155, No 37

Sanskrit(?) Fragment. Dedication by some elder of the congregation (*sanghasthā-riva*), who bore the epithet of *bhadanta*

- 130 Mathurā Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ Beng As Soc Vol XXXIX Part I* p 128, No 9, and Plate V, 1870 Dowson,

- Journ Roy As Soc New Ser Vol V. p 186, No 16, 1904 Lüders, Ind Ant Vol XXXIII p 155, No 38*  
Sanskrit(?) Fragment Dedication by some elder of the congregation (*sanghasthāvira*)
- 131 Mathurā Buddhist inscription on base of pillar—1870 Rajendralala Mitra, *Journ Beng As Soc Vol XXXIX Part I p. 128, No 8, and Plate V*, 1870 Dowson, *Journ Roy As Soc New Ser Vol V p 186, No 15, 1904 Lüders, Ind Ant Vol XXXIII p 155, No 39*  
Sanskrit(?) Fragment. Dedication by some [elder] of the congregation (*sangha*—[*sthavira*])
- 132 Mathurā Buddhist inscription on base of pillar—1870 Rajendralala Mitra, *Journ Beng As Soc Vol XXXIX Part I p 130, No 19, and Plate VII*, 1904 Lüders, *Ind Ant Vol XXXIII p 155, No 40*  
Mixed dialect Fragment Dedication by the monk (*bhikṣhu*) Buddharakṣita and the monk (*bhikṣhu*) Sangha . Compare Nos 133 and 134
- 133 Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar—1870 Rajendralala Mitra, *Journ Beng As Soc Vol XXXIX Part I p 128, No 10, and Plate V*, 1870 Dowson, *Journ Roy As Soc New Ser Vol V p 187, No 17, 1904 Lüders, Ind Ant Vol XXXIII p 155*  
Mixed dialect Fragment Dedication by the monk (*bhikṣhu*) Buddharakṣita and the monk (*bhikṣhu*) . . . Compare Nos. 132 and 134
- 134 Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar—1870 Rajendralala Mitra, *Journ Beng As Soc Vol XXXIX Part I p 128, No 7, and Plate V*, 1870 Dowson, *Journ Roy As Soc New Ser Vol V p 186, No 14, 1904 Lüders, Ind Ant Vol XXXIII p 155*  
Mixed dialect Fragment Dedication of the monk (*bhikṣhu*) Buddharakṣita and (?) the Śākya monk (*Śakyabhikṣhu*) . . . Compare Nos 132 and 133
- 135 Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar—1870 Rajendralala Mitra, *Journ Beng As Soc Vol XXXIX. Part I p 128, No 4, and Plate V*, 1870 Dowson, *Journ Roy As Soc New Ser. Vol V. p 186, No 11*  
Mixed dialect Fragment. Dedication by the monk (*bhikṣhu*) Buddhaghōṣa
- 136 Mathurā (now Mathurā Museum) stūpa inscription—1870 Rajendralala Mitra, *Journ. Beng As Soc Vol XXXIX Part I p 129, No 13, and Plate V*, 1870 Dowson, *Journ Roy As Soc New Ser Vol V p 187, No 20, and Plate*  
Mixed dialect Of Naśāpriyā, daughter of Śurana
- 137 Mathurā Buddhist inscription on base of pillar.—1870 Dowson, *Journ Roy As Soc New Ser Vol. V p 187, No 22*  
Mixed dialect Fragment Contains the names (?) . dandi Sanghadēva Singhaguta (?) Dharmapriya Sanghamitra Dharmapriya. Quite uncertain.
138. Mathurā Buddhist image inscription.—1870 Dowson, *Journ Roy As Soc New Ser. Vol V. p 188, No 25, and Plate*  
Mixed dialect Records the setting up of an image of *bhagavat Śakyamuni*. The rest is uncertain.

- 139 Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar—1870 Dowson *Journ. Roy. As. Soc. New Ser. Vol. V* p. 188, No 27.  
Mixed dialect Fragment Gift of the monk (*bhikṣu*) Datta
- 140 Mathurā Buddhist inscription on large slab—1870 mentioned by Dowson, *Journ. Roy. As. Soc. New Ser. Vol. V* p. 188 No 28  
Mixed dialect (?) 'So damaged that no connected sense can be made out' Mentions the *amra* of the Kakatā is (?)
- 141 Mathurā (now Indian Museum Calcutta) Buddhist inscription on base of pillar—1870 Kāceralāla Mitra *Journ. Beng. As. Soc. Vol. XXXIX Part I* p. 130, No 20, and Plate VII 1904 correction by Lüders *Ind. Ant. Vol. XXXIII* p. 155, note 100.  
Mixed dialect Fragment Records the dedication of some *bhikṣu*. The reading of the names is quite uncertain
- 142 Mathurā (Chaubārī Mound) Buddhist stone inscription—1874 Growse, *Mathurā*, Part II p. 176 1880 Growse, *Mathurā*<sup>2</sup>, p. 115  
Mixed dialect (?) Fragment Only the word 'of the Budhas (*Buddhas*)'
- 143 Mathurā (Chaubārī Mound) Buddhist (?) stone inscription—1874 Growse, *Mathurā*, Part II p. 176, 1880 Growse, *Mathurā*<sup>2</sup>, p. 115  
Sanskrit (?) Fragment No name is preserved
- 144 Mathurā Buddhist image inscription—1877 Growse, *Ind. Ant. Vol. VI* p. 219, No 7 and Plate, 1880 Growse, *Mathurā*<sup>2</sup>, p. 126, and Plate, 1904 Lüders, *Ind. Ant. Vol. XXXIII* p. 155 f, No 41  
Sanskrit (?) Fragment Dedication of some woman for the obtainment of the condition of a Buddha by all beings
- 145 Mathurā Buddhist image inscription—1870 Dowson, *Journ. Roy. As. Soc. New Ser. Vol. V* p. 188, No 26, and Plate  
Sanskrit (?) Fragment Dedication of an image Mentions Dharmāsōka (?)  
Uncertain
- 146 Mathurā (Jail Mound) Buddhist image inscription—1878 Growse, *Journ. Beng. As. Soc. Vol. XLVII. Part I* p. 130, and Plate XXI, 1880 Growse, *Mathurā*<sup>2</sup>, p. 107, and Plate  
Sanskrit (?) Dedication by the Śākya monk (*Śākyabhikṣu*) Yaśadīna (*Yaśō-datta*)
- 147 Mathurā Buddhist image inscription—1870 Dowson, *Journ. Roy. As. Soc. New Ser. Vol. V* p. 188, No 24, and Plate, 1904 Lüders, *Ind. Ant. Vol. XXXIII* p. 156, No 42  
Sanskrit Dedication by the Śākya monk (*Śākyabhikṣu*) Saṃgharakṣita
- 148 Mathurā (now Indian Museum, Calcutta) Buddhist image inscription—1870 Rajendralāla Mitra, *Journ. Beng. As. Soc. Vol. XXXIX. Part I* p. 129, No 12, and Plate V 1870 Dowson, *Journ. Roy. As. Soc. New Ser. Vol. V* p. 187, No 19, and Plate, 1904 Lüders, *Ind. Ant. Vol. XXXIII* p. 156, No 43  
Sanskrit Dedication by the Śākya monk (*Śākyabhikṣu*) Dharmadāsa.
- 149 Mathurā Buddhist image inscription—1870 Rajendralāla Mitra, *Journ. Beng. As. Soc. Vol. XXXIX Part I* p. 128 f, No 11, and Plate V, 1870 Dowson, *Journ. Roy. As.*

- Soc New Ser Vol V. p 187, No 18, and Plate, 1904 Lüders, *Ind. Ant.* Vol. XXXIII p 156, No 44  
Sanskrit Dedication by the Śākya monk (*Śākyabhikṣhu*) *bhadanta* Brahmasōma.
- 150 Parkham (now Mathurā Museum) image inscription —1885 Cunningham, *Arch Surv. Rep* Vol XX p 41, and Plate VI  
Prakrit Made by Gōmātaka, the pupil (*atēvāsīn*) of Kumka. The inscription to the left has not been read.
151. Mahwan inscription on sculptured stone —1885 Cunningham, *Arch Surv Rep* Vol XX p 41, and Plate V, 3  
Only the figures 20 3.
152. Satdhāra Stūpa II. inscription on steatite box (No. 1).—1854 Cunningham, *Bhilsa Topes*, p 324, and Plate XXV  
Prakrit (Relics) of Sāriputa (*Śāriputra*)
153. Satdhāra Stūpa II inscription on steatite box (No 2) —1854 Cunningham, *Bhilsa Topes*, p 324, and Plate XXV  
Prakrit (Relics) of Maha-Mogalāna (*Mahā-Maudgalyāyana*).
- 154 Sōnārī Stūpa I rail inscription —1854 Cunningham, *Bhilsa Topes*, p. 313, and Plate XXIII, 8.  
Prakrit Gift of the architect (*navakam[ita]*) Dhamaguta (*Dharmagupta*), pupil (*atēvāsīn*) of Aya-Pasanaka (*Ārya-Prasannaka*)
- 155 Sōnārī Stūpa I rail inscription —1854 Cunningham, *Bhilsa Topes*, p 313, and Plate IX, 2, and XXIII, 9.  
Prakrit Gift of the monk (*bhikṣhu*) Sagharakhita (*Samgharakṣita*), pupil (*atēvāsīn*) of Aya-Pasanaka (*Ārya-Prasannaka*)
156. Sōnārī Stūpa II inscription on crystal box (No 1).—1854 Cunningham, *Bhilsa Topes*, p 121, 316, and Plate XXIV, 1905 Fleet, *Journ Roy As. Soc.* 1905, p 688 ff.  
Prakrit. (Relics) of the saint (*sapurisa*) Gotiputa (*Gauttiputra*), the Hēlavata (*Haimavata*), (namely) of Dudubhāsara (*Dundubhāsvara*), an heir of the faith (*dāyāda*)
- 157 Sōnārī Stūpa II inscription on steatite box (No 2) —1854 Cunningham, *Bhilsa Topes*, p 317, and Plate XXIV.  
Prakrit (Relics) of the saint (*sapurisa*) Majhima (*Madhyama*), the Koṭṭiputa (*Kaundīniputra*)
158. Sōnārī Stūpa II (now British Museum) inscription on steatite box (No 3).—1854 Cunningham, *Bhilsa Topes*, p 121, 317, and Plate XXIV, 1898 Rhys Davids, *Journ Roy As Soc* 1898, p. 579, Plate only, 1905 Fleet, *Journ Roy As Soc* 1905, p 681.  
Prakrit (Relics) of the saint (*sapurisa*) Kotiputa (*Kauntiputra*) Kāsapagota (*Kāsyapagōtra*), the teacher (*āchariya*) of all Hēlavatas (*Haimavatas*)
- 159 Sōnārī Stūpa II inscription on steatite box (No 4) —1854 Cunningham, *Bhilsa Topes*, p 318, and Plate XXIV.  
Prakrit (Relics) of the saint (*sapurisa*) Kōsikiputa (*Kausikiputra*)

- 160 Sōnārī Stūpa II inscription on steatite box (No 5) — 1854 Cunningham, *Bhilsa Topes*, p 318, and Plate XXIV  
Prakrit (Relics) of the saint (*sapurisa*) Ālābagīra

- 161 S 68 — Sāñchi Buddhist statue inscription of the time of *mahārāja rājātirāja dēvaputra* Shāhi Vāsashka — 1893 mentioned by Buhler, *Vienna Orient Journ* Vol VII p 293, 1894 Buhler, *Ep Ind* Vol II p 369 f, and Plate, 1903 correction by Fleet *Journ Roy As Soc* 1903, p 325 ff, 1904 note by Smith, *Early History of India*, p 238, note, 1905 note by Fleet, *Journ Roy As Soc* 1905, p 357 f, 1908 note by Luders, *Ep Ind* Vol IX p 244 f

. . . *śya rājātirājasya putrasya Shāh[ī] Vāsashkasya sam [60] 8 hē 1*  
[di 5] [ī]śasy[ām] [p]u[ī]v[āyām]

Mixed dialect Fragment Records the erection of a statue of *bhagarat* in the Dharmadēvavihāra by Madhurikā, daughter of Khara The date of the year, is quite uncertain

#### 162—568 Sāñchi Buddhist Stūpa I. Inscriptions

- 162 1837 Prinsep, *Journ Beng As Soc* Vol VI p 463, No 21, and Plate XXVII, 1854 Cunningham, *Bhilsa Topes*, p. 235, No 1, and Plate XVI, 1892 Buhler, *Ep Ind* Vol II p. 97, No 1

Prakrit Gift of Dharmasiva (*Dharmasiva*), the son of Kēlatēyaka (*Kaikatēyaka*)

- 163 1854 Cunningham, *Bhilsa Topes*, p 235, No 2, and Plate XVI, 1894 Buhler, *Ep Ind* Vol II p 370, No 124

Prakrit Gift of the nuns (*bhichhunīs*) from [Vādi]vahana.

- 164 1837 Prinsep *Journ Beng As Soc* Vol VI p 462, No 25, and Plate XXVII, 1854 Cunningham, *Bhilsa Topes*, p 235, No 3, and Plate XVI, 1894 Buhler, *Ep Ind* Vol II p 370, No 125

Prakrit Gift of Vajiguta (*Vajrigupta*)

- 165 1837 Prinsep, *Journ Beng As Soc* Vol VI p 461, No 5, and Plate XXVII, 1854 Cunningham, *Bhilsa Topes*, p 236, No 4, and Plate XVI, 1892 Buhler, *Ep Ind* Vol II p 97, No 2

Prakrit Gift of the mother of Dhamagīrika (*Dharmagīrika*) Compare No 324

- 166 1854 Cunningham, *Bhilsa Topes*, p 236, No 5, and Plate XVI, 1892 Buhler, *Ep Ind* Vol II p 97, No 3

Prakrit Gift of Vijita, son-in-law of Kēlatēyaka (*Kaikatēyaka*)

- 167 1837 Prinsep, *Journ Beng As Soc* Vol VI p 462, No 15, and Plate XXVII, 1854 Cunningham, *Bhilsa Topes*, p 236, No 6, and Plate XVI, 1892 Buhler, *Ep Ind* Vol II p 97, No 4

Prakrit Gift of the monk (*bhichhu*) Kāda (*Kānda*)

- 168 1854 Cunningham, *Bhilsa Topes*, p 236, No 7, and Plate XVI, 1894 Buhler, *Ep Ind* Vol II p 370, No 126

Prakrit Gift of the nun (*bhichhunī*) Dēvabhāgā, the Madhubanikā (inhabitant of Madhubara)

- 169 1838 Prinsep, *Journ Beng As Soc* Vol VII p 564, No 40, and Plate XXIII, 1854 Cunningham *Bhilsa Topes*, p 236, No 8, and Plate XVI, 1894 Buhler, *Ep Ind* Vol II p 370 No 127  
Prakrit Gift of the queen (*dēvi*) Vākalā (or, possibly, Vākilā), the mother of Ahimta (*Ahimitra*)
- 170 1854 Cunningham, *Bhilsa Topes*, p 236, No 9, and Plate XVI  
Prakrit Of Phagu (*Phalgu*), the Vasa . rikā Compare No 236
- 171 1854 Cunningham, *Bhilsa Topes*, p 236, No 10, and Plate XVI, 1894 Buhler, *Ep Ind* Vol II p 371, No 128  
Prakrit Gift of the monk (*bhichhu*) Nagadina (*Nagadatta*) Compare No 235
- 172 1854 Cunningham, *Bhilsa Topes*, p 237, No 11, and Plate XVI  
Prakrit Gift of the Vākilyas from Ujēni (*Ujjayini*) Compare No 237
- 173 1854 Cunningham, *Bhilsa Topes*, p 237, No 12, and Plate XVI.  
Prakrit Gift of Gopāla, the *isakama* (?), from Ujēni (*Ujjayini*)
- 174 1854 Cunningham, *Bhilsa Topes*, p 237, No 13, and Plate XVI, 1892 Buhler, *Ep Ind* Vol II p 97, No 5  
Prakrit Gift of the monk (*bhichhu*) Aya-Pasanaka (*Ārya Prasannaka*). There are three copies of this inscription.
- 175 1854 Cunningham, *Bhilsa Topes*, p 237, No 14, and Plate XVI, 1892 Buhler, *Ep Ind* Vol II p 97, No 6  
Prakrit Gift of the nun (*bhikkhuni*) Achalā from Nandinagara (*Nandinagara*) Compare No 462
- 176 1854 Cunningham, *Bhilsa Topes*, p 237, No 15, and Plate XVI, 1892 Buhler, *Ep Ind* Vol II p 97, No 7  
Prakrit Gift of the monk (*bhichhu*) Kāmbōja (*Kāmbōja*) from Nandinagara (*Nandinagara*) Compare No 472
- 177 1837 Prinsep, *Journ Beng As Soc* Vol VI p 462, No 8, and Plate XXVII, 1854 Cunningham, *Bhilsa Topes*, p 237, No 16, and Plate XVI, 1892 Buhler, *Ep Ind* Vol II p 97, No 8  
Prakrit Gift of Sōnadēvā (*Śravanadēvā*), wife of Siharakhita (*Siṃharakhita*)
- 178 1854 Cunningham, *Bhilsa Topes*, p 237, No 17, and Plate XVI, 1894 Buhler, *Ep Ind* Vol II p 371, No 129  
Prakrit Gift of Sōnadēvā (*Śravanadēvā*), Parijā and Agidēvā (*Agnidēvā*)
- 179 1837 Prinsep, *Journ Beng As Soc* Vol VI p 461, No 7, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p 237, No 18, and Plate XVI, 1894 Buhler, *Ep Ind* Vol II p 371, No 130  
Prakrit Gift of Subhagā and her sister
- 180 1854 Cunningham, *Bhilsa Topes*, p 238, No 19, and Plate XVI, 1892, Buhler, *Ep Ind* Vol II p 98, No 9  
Prakrit Gift of the monk (*bhichhu*) Dhamarakhita (*Dharmarakhita*)



181. 1854 Cunningham, *Bhilsa Topes*, p 238, No 20, and Plate XVI, 1892 Buhler, *Ep Ind Vol II* p 98, No 10  
Prakrit Gift of the labourer ( ? kamika) Atha (*Artha*)
- 182 1854 Cunningham, *Bhilsa Topes*, p 238, No 21, and Plate XVI, 1894 Buhler, *Ep Ind Vol II* p 371, No 131  
Prakrit Gift of Pusagiri (*Pushyagiri*), the Nāvagāmaka (inhabitant of *Naiagrāma*)  
The identity of Cunningham's and Bühler's inscriptions is doubtful. Compare No 277
- 183 1854 Cunningham, *Bhilsa Topes*, p 238, No 22, and Plate XVI  
Prakrit Fragment Gift of the nun (*bhichhuni*) pasakama ( ? ) Chada ( ? *Ohandā*)
- 184 1837 Prinsep, *Journ. Beng As Soc Vol VI* p 461, No 4, and Plate XXVII, 1854 Cunningham, *Bhilsa Topes*, p 238, No 23, and Plate XVI, 1892 Bühler, *Ep Ind Vol II* p 98, No 11  
Prakrit Gift of Sāmanēra (*Śrāmanēra*), the Abēyaka banker (*seṭhin* of *Āmra* ?)  
Compare No 283
- 185 1854 Cunningham, *Bhilsa Topes*, p 238, No 24 and Plate XVI, 1892 Buhler, *Ep Ind Vol II* p 98, No 12  
Prakrit Gift of the monk (*bhichhu*) Prātithāna (*Prātishthāna*), pupil (*atēāsīn*) of Hātiya
186. 1837 Prinsep *Journ Beng As Soc Vol VI* p 462, No 22, and Plate XXVII, 1854 Cunningham, *Bhilsa Topes*, p 239, No 25, and Plate XVI, 1892 Bühler, *Ep. Ind Vol. II* p 98, No 13  
Prakrit Gift of Siharakhita (*Simharakhita*), the Udubaraghariya (inhabitant of *Udumbaragriha*)
- 187 1854 Cunningham, *Bhilsa Topes*, p 239, No 26, and Plate XVI, 1894 Bühler, *Ep Ind. Vol II.* p 371, No 132, 1895 referred to by Pischel, *Nachr Gott Ges Wiss Phil Hist Kl* 1895, p 214  
Prakrit Gift of the nun (*bhichhuni*) Ōdātikā (*Avadātikā*), the Vēdisikā (inhabitant of *Vidiśā*)
- 188 1854 Cunningham, *Bhilsa Topes*, p 239, No 27, and Plate XVI, 1894 Buhler, *Ep. Ind Vol. II* p 371, No 133  
Prakrit Gift of Yasōpāla (*Yasahpāla*), the Bhadata-Kadiya (pupil of *bhadanta Kada* ?) Compare No 314
- 189 1854 Cunningham, *Bhilsa Topes*, p 239, No 28, and Plate XVI, 1894, Bühler, *Ep Ind Vol II* p 371, No 134  
Prakrit Gift of Sihagiri (*Simhagiri*) from Māhamōragi Compare No 313
- 190 1854 Cunningham, *Bhilsa Topes*, p 239, No 29, and Plate XVI, 1894 Bühler, *Ep Ind Vol II* p 371, No 135  
Prakrit Gift of Pusa (*Pushya*), the Chahatiya monk (*bhichhu* from *Chahata* ?)  
Compare No. 316
191. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 30, and Plate XVI, 1892 Bühler, *Ep Ind Vol. II* p 98, No 15

Prakrit Gift of Dhamarakṣita (*Dharmarakṣitā*), the Madhuvanikā (inhabitant of Madhuvana) Compare Nos 312 and 160

- 192 1854 Cunningham, *Bhilsa Topes* p 239 No 31, and Plate XVI  
Prakrit Gift of the monk (*bhikkhu*) Dhana (?)
- 193 1854 Cunningham, *Bhilsa Topes*, p 239 No 32, and Plate XVI, 1894 Buhler, *Ep Ind Vol II* p 371, No. 136  
Prakrit Gift of the householder (*gahapati*) Buddhila (*Buddhila*)
- 194 1854 Cunningham, *Bhilsa Topes*, p 239, No 33, and Plate XVI, 1892 Buhler, *Ep Ind Vol II* p 98 No 16  
Prakrit Gift of the monk (*bhikkhu*) Bhamduka, son of a Goti (*Goti*) Compare No. 442
- 195 1837 Prinsep, *Journ Beng As Soc Vol VI* p 462 No 10, and Plate XXVII, 1854 Cunningham, *Bhilsa Topes*, p 240, No 34, and Plate XVI, 1891 Böhler, *Vienna Orient Journ Vol V* p 231, 1892 Buhler, *Ep Ind Vol II* p 98, No 17  
Prakrit Gift of the Vejaya village (*gāma*)
196. 1854 Cunningham *Bhilsa Topes*, p 240, No 35, and Plate XVI, 1892 Buhler *Ep Ind Vol II* p 99, No 18  
Prakrit Gift of the monk (*bhikkhu*) Arāhaguta (*Arhadgupta*), the Sasādaka (inhabitant of Sāsāda)
- 197 1854 Cunningham. *Bhilsa Topes*, p 240, No 36, and Plate XVI, 1892 Buhler, *Ep Ind Vol II* p 99 No 19  
Prakrit Gift of Subhaga, the Koraghara (inhabitant of Kuraragṛha)
- 198 1854 Cunningham, *Bhilsa Topes*, p 240, No 37, and Plate XVI, 1894 Buhler, *Ep Ind Vol II* p 371, No 137  
Prakrit Gift of the mother of Āya Rahila (*Ārya-Rahila*), the Sanhinēyaka
- 199 1854 Cunningham, *Bhilsa Topes*, p 240, No 38, and Plate XVI, 1892 Buhler, *Ep Ind Vol II* p 99, No 20  
Prakrit Gift of the female lay worshipper (*upasikā*) Vudina (*Vyudirni*)
- 200 1837 Prinsep, *Journ Beng As Soc Vol VI* p 462, No 18, and Plate XXVII, 1854 Cunningham, *Bhilsa Topes*, p 241, No 39, and Plate XVI, 1888 Fleet, *Corp Inscr Ind Vol III* p 31, 1892 Buhler, *Ep Ind Vol II* p 99, No 21, and Plate  
Prakrit The measuring-staff (*pamānalakṣa*) of Bṛagavat at Kākanaya
201. 1837 Prinsep, *Journ Beng As Soc Vol VI* p 461, No 6, and Plate XXVII, 1854 Cunningham, *Bhilsa Topes*, p 241 f, No 40, and Plate XVI, 1892 Buhler, *Ep Ind Vol II* p 99, No 22  
Prakrit Gift of Vesamanadatā (*Vasravanadatā*), daughter-in-law of Patithiya (*Pratishṭhita*), householder (*gahapati*) from Tubavana (*Tumbavana*)
- 202 1837 Prinsep, *Journ Beng As Soc Vol VI* p 462, No 9 and Plate XXVII, 1854 Cunningham, *Bhilsa Topes*, p 242, No 41, and Plate XVI, 1892 Böhler, *Ep Ind Vol II* p 99, No 23  
Prakrit Gift of the householder (*gahapati*) Patithiya (*Pratishṭhita*) from Tubavana (*Tumbavana*) Compare No 449

- 203 1854 Cunningham, *Bhilsa Topes*, p 242, No 42, and Plate XVI, 1894 Buhler, *Ep Ind Vol II* p 372, No 138  
Prakrit Gift of Disārakhita (*Disārakhita*) from Navagāmaka (*Navagrāmaka*).
- 204 1854 Cunningham, *Bhilsa Topes*, p 242, No 43, and Plate XVI, 1892 Buhler, *Ep Ind Vol II* p. 99, No 24  
Prakrit Gift of Nādāyu (*Nandāyu* ?) and Nādivirōhi (*Nandivirōhin*)
- 205 1854 Cunningham, *Bhilsa Topes*, p 242, No 44, and Plate XVI, 1894 Buhler, *Ep Ind Vol II* p 372, No 139  
Prakrit Gift of Pothadēvā (*Prōshthadēvā*)
- 206 1838 Prinsep, *Journ Beng As Soc Vol VII* p 565, No 44, and Plate XXIII, 1854 Cunningham, *Bhilsa Topes*, p 242, No 45, and Plate XVI, 1894 Buhler, *Ep Ind Vol II* p 372, No 140  
Prakrit Gift of Nāgā, the wife of the Kamdadīgāmiya banker (*sethn* of *Kandadigrāma*)
- 207 1854 Cunningham, *Bhilsa Topes*, p 242, No 46, and Plate XVI, 1894 Buhler, *Ep Ind Vol II* p 372, No 141  
Prakrit Gift of Pusā (*Pushyā*), the wife of the Kamdadīgāmiya banker (*sethn* of *Kandadigrāma*)
- 208 1854 Cunningham, *Bhilsa Topes*, p 243, No 47, and Plate XVI, 1894 Buhler, *Ep Ind Vol II* p 372, No 142  
Prakrit Gift of Vadha (*Vṛiddha*) from Kamdadīgāma (*Kandadigrāma*)
- 209 1838 Prinsep, *Journ Beng As Soc Vol VII* p 564, No 30, and Plate XXIII, 1854 Cunningham, *Bhilsa Topes*, p 243, No 48, and Plate XVI, 1894 Buhler, *Ep Ind Vol II* p 372, No 143  
Prakrit Gift of the clerk (*lēkhaka*) Mulagiri (*Mūlagiri*)
- 210 1854 Cunningham, *Bhilsa Topes*, p 243, No 49, and Plate XVI, 1894 Buhler, *Ep Ind Vol II* p 372, No 144  
Prakrit Fragment From Ujēni (*Ujjayinī*) . . .
- 211 1854 Cunningham, *Bhilsa Topes*, p 243, No 50, and Plate XVI, 1894 Buhler, *Ep Ind Vol II* p 372, No 145.  
Prakrit Gift of the monk (*bhikkhu*) Yakhadina (*Yakshadatta*)
- 212 1854 Cunningham, *Bhilsa Topes*, p 243, No. 51, and Plate XVI, 1894 Buhler, *Ep Ind Vol II* p 372, No 146  
Prakrit Gift of a female lay-worshipper (*upāsikā*) from Ujēni (*Ujjayinī*)
- 213 1854 Cunningham, *Bhilsa Topes*, p 243, No 52, and Plate XVI  
Prakrit Gift of Isadāta (*Rishidatta*), the *rakasavānōdāsa* (?)
- 214 1854 Cunningham, *Bhilsa Topes*, p 243, No. 53, and Plate XVI, 1894 Buhler, *Ep Ind Vol II* p 372, No 147  
Prakrit Gift of the Nāvagāmukā female lay-worshippers (*upāsikās* from *Navagrāma*)
- 215 1854 Cunningham, *Bhilsa Topes*, p 243, No 54, and Plate XVI  
Prakrit Gift of Vahila from Isimītā (?) Compare No 418 (?)

216. 1854 Cunningham, *Bhilsa Topes*, p 243, No 55, and Plate XVI, 1894 Bühler, *Ep Ind Vol II* p 373, No 148  
Prakrit Gift of Rōhani (*Rōhāni*) from Ujēni (*Ujjayini*)
- 217 1838 Prinsep, *Journ Beng As Soc Vol VII* p 564, No. 29, and Plate XXIII, 1854 Cunningham, *Bhilsa Topes*, p 243 f., No 56, and Plate XVI, 1894 Bühler, *Ep Ind Vol II* p 373, No 149  
Prakrit Gift of Dhamagiri (*Dharmagiri*) from Ujēni (*Ujjayini*)
- 218 1854 Cunningham, *Bhilsa Topes*, p 244, No 57, and Plate XVI, 1894 Bühler, *Ep Ind Vol II* p 373, No 150  
Prakrit Gift of Sona (*Śravana*) from Ujēni (*Ujjayini*)
- 219 1838 Prinsep, *Journ Beng As Soc Vol VII* p 564, No 35, and Plate XXIII, 1854 Cunningham, *Bhilsa Topes*, p 244, No 58, and Plate XVI, 1892 Bühler, *Ep Ind Vol II* p 94, note 28, 1894 Bühler, *Ep Ind Vol II* p 373, No 151  
Prakrit Gift of Najā, the daughter-in-law of the Tāpasīyas, from Ujēni (*Ujjayini*)  
Compare No 560.
- 220 1838 Prinsep, *Journ Beng As Soc Vol VII* p 564, No 32, and Plate XXIII, 1854 Cunningham, *Bhilsa Topes*, p 244, No 59, and Plate XVI, 1892 Bühler, *Ep Ind Vol II* p 94, note 28, 1894 Bühler, *Ep Ind Vol II* p 373, No 152  
Prakrit Gift of Ismita (*Rishimitra*) of the Tāpasīyas from Ujē[ni\*] (*Ujjayini*).
- 221 1854 Cunningham, *Bhilsa Topes*, p 244, No 60, and Plate XVI, 1894 Bühler, *Ep Ind Vol II* p 373, No 153  
Prakrit Gift of Mūladatā (*Mūladattā*) from Ujēni (*Ujjayini*)
222. 1854 Cunningham, *Bhilsa Topes*, p 244, No 61, and Plate XVI, 1894 Bühler, *Ep Ind Vol II* p 373, No 154  
Prakrit Gift of Balakā from Ujēni (*Ujjayini*).
- 223 1838 Prinsep, *Journ Beng As Soc Vol VII* p 564, No 34, and Plate XXIII, 1854 Cunningham, *Bhilsa Topes*, p 244 f., No 62, and Plate XVII, 1894 Bühler, *Ep Ind Vol II* p 373, No 155  
Prakrit Gift of Vayudatā (*Vāyudattā*), wife of Opedadata (*Upēndradatta*), from Ujēni (*Ujjayini*) Compare No 407
- 224 1854 Cunningham, *Bhilsa Topes*, p. 245, No 63, and Plate XVII, 1894 Bühler, *Ep Ind Vol II* p. 373, No 156  
Prakrit Gift of Humadatā (*Himadattā*), sister of Upedadata (*Upēndradatta*), from Ujēni (*Ujjayini*).
- 225 1854 Cunningham, *Bhilsa Topes*, p. 245, No 64, and Plate XVII, 1894 Bühler, *Ep Ind Vol II* p 373, No 157.  
Prakrit Gift of Budhā (*Buddhā*), sister of Upedadata (*Upēndradatta*), from Ujēni (*Ujjayini*)
- 226 1838 Prinsep, *Journ Beng As Soc Vol VII* p 564, No. 39, and Plate XXIII, 1854 Cunningham, *Bhilsa Topes*, p 245, No 65, and Plate XVII, 1894 Bühler, *Ep Ind Vol II* p 374, No 158  
Prakrit Gift of the nun (*bhichhunī*) Kādī (*Kāndī*) from Ujēni (*Ujjayini*).

- 227 1838 Prinsep, *Journ Beng As Soc* Vol VII p 564, No 31, and Plate XXIII, 1854 Cunningham, *Bhilsa Topes*, p 245, No. 66, and Plate XVII, 1894 Buhler, *Ep Ind* Vol II p 374, No. 159  
Prakrit Gift of the mother of Chheta (*Kshētra*) from Ujēni (*Ujjayini*)
- 228 1854 Cunningham, *Bhilsa Topes*, p 245, No 67, and Plate XVII, 1892 Buhler, *Ep Ind* Vol. II p 94, note 28, 1894 Buhler, *Ep. Ind* Vol II p 374, No 160  
Prakrit Gift of Simhadatā (*Simhadattā*) of the Tāpasīyas from Ujēni (*Ujjayini*)
- 229 1838 Prinsep, *Journ Beng As Soc* Vol VII p 564, No 33, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p 245, No 68, and Plate XVII, 1894 Buhler, *Ep Ind* Vol II p 374, No 161  
Prakrit. Gift of Isika (*Rishika*) of the Saphinēyakas from Ujēni (*Ujjayini*)
- 230 1854 Cunningham, *Bhilsa Topes*, p 246, No 69, and Plate XVII, 1894 Buhler, *Ep Ind* Vol II p 374, No 162  
Prakrit Gift of Isumita (*Rishumitrā*) from Kuraghara (*Kuraragriha*)
- 231 1854 Cunningham, *Bhilsa Topes*, p 246, No 70, and Plate XVII, 1894 Buhler, *Ep. Ind* Vol II p 374, No 163.  
Prakrit. Gift of Vāsulā (or Vipulā) from Ujēni (*Ujjayini*)
- 232 1854 Cunningham, *Bhilsa Topes*, p 246, No 71, and Plate XVII, 1894 Buhler, *Ep Ind* Vol II p 374, No. 164  
Prakrit Gift of Narā from Kuraghara (*Kuraragriha*)
- 233 1854 Cunningham, *Bhilsa Topes*, p 246, No. 72, and Plate XVII, 1894 Buhler, *Ep Ind* Vol II p 374, No 165  
Prakrit Gift of Nagamitā (*Nagamitrā*) from Kuraghara (*Kuraragriha*) Compare No 426
- 234 1854 Cunningham, *Bhilsa Topes*, p 246, No. 73, and Plate XVII, 1892 Buhler, *Ep Ind* Vol II p 99 No 25  
Prakrit Gift of the Bauddha committee (*Bodhagoṭhi*) from Dhamavadhana (*Dharmavardhana*) Compare No 351.
- 235 1854 Cunningham, *Bhilsa Topes*, p 246, No 74, and Plate XVII  
Prakrit Gift of the monk (*bhichhu*) Nagadina (*Nagadatta*) Compare No 171
- 236 1854 Cunningham, *Bhilsa Topes*, p 246, No 75, and Plate XVII  
Prakrit Of Phagu (*Phalgu*), the Vasa . . rikā Compare No 170
- 237 1838 Prinsep, *Journ Beng. As Soc* Vol VII p 564, No 28, and Plate XXIII, 1854 Cunningham, *Bhilsa Topes*, p 246, No 76, and Plate XVII, 1892 Buhler, *Ep Ind* Vol II p 100, No 27  
Prakrit. Gift of the Vākiliyas from Ujēni (*Ujjayini*). Compare No 172
- 238 1854 Cunningham, *Bhilsa Topes*, p 246, No 77, and Plate XVII  
Prakrit Gift of Gōhila (*Gōbhila*) and Vīsa (*Vīśva*) from Ujēni (*Ujjayini*)
- 239 1837 Prinsep, *Journ Beng As Soc* Vol VI p 462, No 14, and Plate XXVII, 1854 Cunningham, *Bhilsa Topes*, p 246, No 78, and Plate XVII, 1892 Buhler, *Ep Ind* Vol II p 100, No 28  
Prakrit Gift of the nun (*bhichhunī*) Chirātī (*Kīrātī*)

- 210 1854 Cunningham, *Bhilsa Topes*, p 247, No 79, and Plate XVII, 1892 Bühler, *Ep. Ind* Vol II p 100, No 29  
Prakrit Gift of the monk (*bhichhu*) Sadhana
- 211 1838 Prinsep, *Journ Beng As Soc* Vol VII p 564, No 41, and Plate XXIII, 1854 Cunningham, *Bhilsa Topes*, p 247, No 80, and Plate XVII, 1892 Bühler, *Ep. Ind* Vol II p 100, No 30  
Prakrit Gift of Asvadēvā (*Asvadēvā*), mother of Bahadata (*Brahmadatta*)
- 212 1838 Prinsep, *Journ Beng As Soc* Vol VII p 564, No 38, and Plate XXIII, 1854 Cunningham, *Bhilsa Topes*, p. 247, No 81, and Plate XVII, 1892 Bühler, *Ep. Ind* Vol II p 100, No 31  
Prakrit Gift of Svātīguta (*Svātīgupta*), the Ugrēyaka (inhabitant of *Ugrā*).
- 213 1837 Prinsep, *Journ Beng As Soc* Vol VI p 462, No 13, and Plate XXVII, 1854 Cunningham, *Bhilsa Topes*, p 247, No 82, and Plate XVII, 1892 Bühler, *Ep. Ind* Vol II p 100 No 32  
Prakrit Gift of Arāhagutā (*Arhadguptā*)
- 214 1854 Cunningham, *Bhilsa Topes*, p 247, No 83, and Plate XVII, 1894 Bühler, *Ep. Ind* Vol II p 374, No 166  
Prakrit Gift of Asvadēvā (*Asvadēvā*), mother of Samika (*Samika*)
- 215 1854 Cunningham, *Bhilsa Topes*, p 248, No 84, and Plate XVII, 1892 Bühler, *Ep. Ind* Vol II p 100, No 33, 1895 referred to by Fischel, *Nachr Gott Ges. Wiss. Phil Hist Kl* 1895, p 214  
Prakrit Gift of Samgharakhitā (*Samgharakhitā*), female pupil (*atēyasini*) of Yasilā (*Yasilā*).
- 216 1837 Prinsep, *Journ Beng As Soc* Vol VI p 462, No 17, and Plate XXVII, 1854 Cunningham, *Bhilsa Topes*, p 247 f, No 85, and Plate XVII, 1894 Bühler, *Ep. Ind* Vol II p 374, No 167  
Prakrit Gift of Kaniyasi (*Kaniyasi*), the mother of the banker (*sethin*)
- 217 1838 Prinsep, *Journ Beng As Soc* Vol VII p 564, No 27, and Plate XXIII, 1854 Cunningham, *Bhilsa Topes*, p 248, No 86, and Plate XVII, 1892 Bühler, *Ep. Ind* Vol II p 100, No 34  
Prakrit Gift of Yasilā (*Yasilā*)
- 218 1838 Prinsep *Journ Beng As Soc* Vol VII. p 563, No 26 and Plate XXIII, 1854 Cunningham, *Bhilsa Topes*, p 243, No 87, and Plate XVII, 1892 Bühler, *Ep. Ind* Vol II p 100, No 35  
Prakrit Gift of the banker (*sethin*), the executor of repairs
- 219 1838 Prinsep *Journ Beng As Soc* Vol VII p 563, No 24, and Plate XXIII, 1854 Cunningham, *Bhilsa Topes*, p. 248, No 88, and Plate XVII, 1894 Bühler, *Ep. Ind* Vol II p. 375, No 168  
Prakrit Gift of Vasulā Compare No 510
- 220 1854 Cunningham, *Bhilsa Topes*, p 249, No 89, and Plate XVII, 1894 Bühler, *Ep. Ind* Vol II p 375, No 169  
Prakrit Gift of Īdadata (*Indradatta*), the Pāvīdaka (inhabitant of *Pāvīḍa*).

- 251 1854 Cunningham, *Bhilsa Topes*, p 249, No 90, and Plate XVII, 1892 Bühler *Ep Ind Vol II* p 101, No 36  
Prakrit Gift of Upadadatta (*Upēndradatta*)
- 252 1854 Cunningham, *Bhilsa Topes*, p 249, No 91, and Plate XVII  
Prakrit Gift of the daughter of Sēmākā (?) Compare No 382
- 253 1854 Cunningham, *Bhilsa Topes*, p 249, No 92, and Plate XVII, 1892 Bühler, *Ep Ind Vol II* p 101, No 37  
Prakrit Gift of the nun (*bhichhunī*) Saghadinā (*Saṃghadattā*) from Vāghumata
- 254 1838 Prinsep, *Journ Beng As Soc Vol VII* p 565, No 42, and Plate XXIII, 1854 Cunningham, *Bhilsa Topes*, p 249, No 93, and Plate XVII, 1892 Bühler, *Ep Ind Vol II* p 101, No 38, 1895 referred to by Pischel, *Nachr. Gott Ges Wiss. Phil Hist Kl* 1895 p 214  
Prakrit Gift of the nun (*bhichhunī*) Yakhī (*Yakṣhī*) from Vedisa (*Vidisā*)
- 255 1854 Cunningham, *Bhilsa Topes*, p 249, No 94, and Plate XVII, 1892 correction by Maasey, *Sanchi and its Remains*, p 103,<sup>1</sup> 1894 Bühler, *Ep Ind Vol II* p 375, No 170  
Prakrit Gift of Kuṇjara (*Kuñjara*), the brother of the banker (*sethin*)
- 256 1854 Cunningham, *Bhilsa Topes*, p 249, No 95, and Plate XVII, 1892 Bühler *Ep Ind Vol II* p 101, No 39  
Prakrit Gift of Kurari, mother of Tāpasi
- 257 1838 Prinsep, *Journ Beng As Soc Vol VII* p 565, No 45, and Plate, 1854 Cunningham, *Bhilsa Topes*, p 249, No 96, and Plate XVII 1894 Bühler *Ep Ind Vol II* p 375, No 171  
Prakrit Fragment Gift of Isidatā (*Rishadattā*), wife of Sakadina (*Sakradatta*)
- 258 1854 Cunningham, *Bhilsa Topes*, p 250, No 97, and Plate XVII, 1894 Bühler, *Ep Ind Vol II* p 375, No 172  
Prakrit Gift of Bhadaguta (*Bhadragupta*), the Sanukagāmīna (inhabitant of *Sīnukagrāma*)
- 259 1854 Cunningham *Bhilsa Topes*, p 250, No 98, and Plate XVII, 1894 Bühler, *Ep Ind Vol II* p 375, No 173  
Prakrit Gift of Sātīla (*Śāntīlā* or *Siātīlā*) from Dharakīna
- 260 1854 Cunningham, *Bhilsa Topes*, p 250, No 99, and Plate XVII, 1892 Bühler, *Ep Ind Vol II* p 101, No 40  
Prakrit Gift of Araha (*Arhat*) from Kāpāsīgāma (*Kārpāsigrāma*) There are two copies of this inscription
- 261 1854 Cunningham, *Bhilsa Topes* p 250, No 100, and Plate XVII  
Prakrit Gift of Arhadūsa (*Arhadūsa*), the Katakāñvuyaka (inhabitant of *Kaṭalāñu*)

<sup>1</sup> This work, the publication of which in 1892 was altogether an anachronism, I have referred to only in a few cases where the author has given his own transcripts or evident corrections. For the most part the readings of the inscriptions have been taken over from Cunningham's *Bhilsa Topes*, and it therefore seemed to me unnecessary to quote them here.

- 262 1854 Cunningham, *Bhilsa Topes*, p 250, No 101, and Plate XVII, 1892 Buhler, *Ep Ind Vol II* p 101, No. 41  
Prakrit Gift of Bhadaka (*Bhadra*) from Katalaūu
- 263 1854 Cunningham, *Bhilsa Topes*, p 250, No 102, and Plate XVII, 1892 Buhler, *Ep Ind Vol II* p 101, No 42  
Prakrit Gift of Apathaka (*Apārthaka*)
- 264 1854 Cunningham, *Bhilsa Topes*, p 250, No 103, and Plate XVII, 1892 Bühler, *Ep Ind Vol II* p 101, No 43  
Prakrit Gift of Ajitiguta (*Aditigupta* or *Ajitigupta*), the Bhṛḡavadhanaka (inhabitant of *Bhṛḡavardhana*)
- 265 1854 Cunningham, *Bhilsa Topes*, p. 250, No 104, and Plate XVII, 1892 Bühler, *Ep Ind Vol II* p 101, No 44  
Prakrit Gift of Arabadina (*Arhaddatta*) in Mōrasihikata (*Mayūrasamhikata*)
- 266 1854 Cunningham, *Bhilsa Topes*, p 250, No 105, and Plate XVII, 1892 Buhler, *Ep Ind Vol II* p 101, No. 45  
Prakrit. Gift of Dhamarakhitā (*Dharmarakhitā*), mother of Sivanadī (*Śivanandī*), from Bhogavadhana (*Bhṛḡavaradhana*). There are two copies of this inscription.
- 267 1854 Cunningham, *Bhilsa Topes*, p 251, No 106 and Plate XVII, 1894 Bühler, *Ep Ind Vol II* p 375, No 174  
Prakrit Gift of Saghā (*Saṅghā*)
- 268 1854 Cunningham, *Bhilsa Topes*, p 251, No 107, and Plate XVII, 1892 Bühler, *Ep Ind Vol II* p 102, No 46  
Prakrit Gift of Navagamaka-Samikā (*Svāmikā*, inhabitant of *Navagrāma*) from Ujjenhāra (the district of *Ujjayini*).
- 269 1854 Cunningham, *Bhilsa Topes*, p 251, No 108, and Plate XVII, 1892 Bühler, *Ep Ind Vol II* p 102, No 47  
Prakrit. Gift of the merchant (*vāṇija*) Siriguta (*Śrīgupta*)
- 270 1854 Cunningham, *Bhilsa Topes*, p 251, No 109, and Plate XVII, 1892 Bühler, *Ep Ind Vol II* p 102, No 48  
Prakrit Gift of Māghmā (*Madhyamā*), wife of Subāhita Compare No 544
- 271 1854 Cunningham, *Bhilsa Topes*, p 251, No 110, and Plate XVII, 1892 Cunningham-Maisey, *Sancti and its Remains*, p 95, 1892 Bühler, *Ep Ind Vol II* p 102, No 49  
Prakrit Gift of the royal scribe (*rājahikāra*) Subāhita, son of a Gotī (*Gauptī*)
- 272 1854 Cunningham, *Bhilsa Topes*, p 251, No 111, and Plate XVII, 1892 Bühler, *Ep Ind Vol II* p 102, No 50, and Plate, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges Vol L* p 585  
Prakrit Fragment [Gift] of the female lay-worshipper (*upāsikā*) Nāgā from Tiridapada Compare No 446
- 273 1854 Cunningham, *Bhilsa Topes*, p 251, No 112, and Plate XVII, 1892 Bühler, *Ep Ind Vol II* p 102, No 51  
Prakrit Gift of the Barulamisa committee (*gotrī*) from Vedusā (*Vidusā*)



- 274 1854 Cunningham, *Bhilsa Topes*, p 252, No 113, and Plate XVII, 1892 Bühler, *Ep Ind Vol II* p 102, No 52  
Prakrit. Gift of the nun (*bhichhuni*) Dhamarakhita (*Dharmarakshitā*) in Kāchupatha.
- 275 1854 Cunningham *Bhilsa Topes*, p 252, No 114, and Plate XVII, 1892 Buhler, *Ep Ind Vol II* p 102, No 53  
Prakrit Gift of the monk (*bhichhu*) Dhamarakhita (*Dharmarakshitā*), the Kāchupatha (inhabitant of Kāchupatha).
- 276 1854 Cunningham, *Bhilsa Topes*, p 252, No. 115. and Plate XVII; 1892 Buhler, *Ep Ind Vol II* p 103, No 54, 1895 referred to by Pischel, *Nachr. Gott. Ges Wiss. Phil Hist Kl* 1895, p 214  
Prakrit Gift of the monk (*bhichhu*) Samdhāna
- 277 1854 Cunningham, *Bhilsa Topes*, p 252, No. 116, and Plate XVII, 1892 Buhler, *Ep Ind Vol II* p 103, No. 55  
Prakrit. Gift of Pusagiri (*Pushyagiri*), the Nāvagūmaka (inhabitant of *Natagūma*). Compare No 182
- 278 1854 Cunningham, *Bhilsa Topes*, p 252, No 117, and Plate XVII 1892 Buhler, *Ep. Ind Vol II* p 103, No 56  
Prakrit Gift of Bhichhuka (*Bhikshuka*), the Pādāniya (inhabitant of *Pādāna*).
- 279 1854 Cunningham, *Bhilsa Topes*, p 252, No. 118, and Plate XVII, 1894 Bühler, *Ep Ind Vol II* p 375, No 175  
Prakrit Fragment. Gift of Kāchā . . . from Vāghumata. The identity of Cunningham's and Buhler's inscriptions is not absolutely certain.
- 280 1854 Cunningham, *Bhilsa Topes*, p 252, Nos 119-121, and Plates IX and XVII, 1894 Bühler, *Ep Ind Vol II* p 375, No. 176, 1895 referred to by Pischel, *Nachr. Gott. Ges Wiss. Phil Hist Kl* 1895, p 212.  
Prakrit Three (rāls), the gift of Samika (*Stāmsika*), the musician (*vanika*), and of his son Siripāla (*Śīpāla*) Compare No 532
- 281 1854 Cunningham, *Bhilsa Topes*, p 253, No 122, and Plate XVII, 1894 Bühler, *Ep Ind Vol II* p 376, No 177.  
Prakrit. Gift of *bhādanta* (*bhadanta*) Rājuka.
- 282 1854 Cunningham, *Bhilsa Topes*, p 253, No 123, and Plate XVII, 1894 Bühler, *Ep Ind Vol II* p 376, No 178  
Prakrit Gift of the monk (*bhichhu*) Visākha (*Viśākha*)
283. 1837 Prinsep *Journ Beng As Soc Vol VI* p 461, No 11, and Plate XXVII, 1854 Cunningham, *Bhilsa Topes*, p 253, No 124, and Plate XVIII, 1892 Bühler, *Ep Ind Vol II* p 103 No 57  
Prakrit Gift of Sāmanēra (*Śrāmanēra*), the Abeyaka banker (*seṭhin* of *Amra* ?) Compare No 184
- 284 1837 Prinsep *Journ Beng As Soc Vol VI* p 462, No 12, and Plate XXVII, 1854 Cunningham, *Bhilsa Topes*, p 253, No 125, and Plate XVIII, 1892 Buhler, *Ep Ind Vol II* p 103, No 58  
Prakrit Gift of the monk (*bhichhu*) Nandiguta (*Nandigupta*)

285. 1854 Cunningham, *Bhilsa Topes*, p 253, No 126, and Plate XVIII.  
Prakrit Fragment. Gift of Nada . . from Podakada
- 286 1854 Cunningham, *Bhilsa Topes*, p 253, No 127, and Plate XVIII, 1892 Bühler,  
*Ep Ind Vol II* p 103, No 59.  
Prakrit Fragment Gift of [the mother of] Arabadina (*Arhaddatta*) from  
Aṣṭapāna
- 287 1854 Cunningham, *Bhilsa Topes*, p 253, No. 128, and Plate XVIII, 1892 Bühler,  
*Ep Ind Vol II* p 103, No. 60, 1894 correction by Bühler, *Ep. Ind. Vol II.* p. 405,  
note 24  
Prakrit Gift of Kujara (*Kuñjara*) from Tambalamada
- 288 1854 Cunningham, *Bhilsa Topes*, p. 253, No 129, and Plate XVIII, 1892 Bühler,  
*Ep Ind Vol II* p 103, No 61  
Prakrit Gift of the monk (*bhichhu*) Dhamaguta (*Dharmagupta*) from [Ma]dhuvana.
- 289 1854 Cunningham, *Bhilsa Topes*, p 253, No 130, and Plate XVIII, 1894 Bühler,  
*Ep Ind Vol II* p 376, No 179  
Prakrit Fragment Gift of Namda from Kurara
- 290 1854 Cunningham, *Bhilsa Topes*, p 253, No 131, and Plates IX and XVIII, 1892  
Bühler, *Ep Ind Vol II* p 103, No 62  
Prakrit Gift of the monk (*bhichhu*) Mahāgiri
- 291 1854 Cunningham, *Bhilsa Topes*, p 254, No 132, and Plate XVIII; 1894 Bühler,  
*Ep Ind Vol II* p 376, No 180  
Prakrit. Gift of the nun (*bhichhuni*) Isidatā (*Rishidattā*) from Madhuvana.
- 292 1854 Cunningham, *Bhilsa Topes*, p 254, No 133, and Plates IX and XVIII, 1894  
Bühler, *Ep Ind Vol II* p 376, No 181  
Prakrit Gift of the nun (*bhichhuni*) Isidatā (*Rishidattā*), the Kurari (inhabitant  
of Kurara)
- 293 1854 Cunningham, *Bhilsa Topes*, p 254, No 134, and Plate XVIII, 1894 Bühler,  
*Ep Ind Vol II* p 376, No 182  
Prakrit Gift of Dhamapala (*Dharmapāla*), the Kothukapadiya (inhabitant of  
*Kothukapada*)
- 294 1854 Cunningham, *Bhilsa Topes*, p 254, No 135, and Plate XVIII, 1892 Bühler,  
*Ep Ind Vol II* p 103 f, No 63  
Prakrit Gift of the monk (*bhichhu*) Upasīha (*Upasidhya*), brother of Phaguna  
(*Phālguna*).
- 295 1854 Cunningham, *Bhilsa Topes*, p 254, No 136, and Plate XVIII, 1892 Bühler, *Ep*  
*Ind Vol II* p 104, No 64  
Prakrit Gift of Isirakṣita (*Rishurakṣita*) from Bhōgavadhana (*Bhōgavardhana*)
- 296 1854 Cunningham, *Bhilsa Topes*, p 254, No 137, and Plate XVIII, 1894 Bühler,  
*Ep Ind Vol II* p 389, No 309.  
Prakrit Fragment [Gift] of Dhañkā (*Dhanyakā*) from Bhōgavadhana  
(*Bhōgavardhana*).

- 297 1854 Cunningham, *Bhilsa Topes* p 254, No 138, and Plate XVIII  
Prakrit Gift of Vimala, the Kurariya (inhabitant of *Kurara*).
- 298 1854 Cunningham, *Bhilsa Topes*, p 254, No 139, and Plate XVIII, 1892 Bühler, *Ep Ind Vol II* p 104, No 65  
Prakrit. Gift of the monk (*bhichhu*) Samudata (*Svīmadatta*). Compare No 535
- 299 1854 Cunningham, *Bhilsa Topes*, p 254, Nos 140 and 141, and Plate XVIII, 1892 Bühler, *Ep Ind Vol II* p 104, No 66  
Prakrit. Fragment [Gift] of the monk (*bhichhu*) Dēvagiri, who knows the five *nīkāyas* (*pachanēhayaika*), and his pupil (*atēvasin*)
- 300 1854 Cunningham, *Bhilsa Topes*, p 254, No 142, and Plate XVIII 1892 Bühler, *Ep Ind Vol II* p 104, No 67.  
Prakrit Gift of the monk (*bhichhu*) Pusaka (*Pushyaka*)
- 301 1854 Cunningham, *Bhilsa Topes*, p 254, No 143, and Plate XVIII, 1892 Bühler, *Ep Ind Vol II* p 104, No 68  
Prakrit Gift of the monks (*bhichhu*) Chuda (*Kshudra*) and Dhamarakhita (*Dharmarakshita*)
- 302 1854 Cunningham, *Bhilsa Topes*, p 254, No 144, and Plate XVIII, 1892 Bühler, *Ep Ind Vol II* p 104, No 69  
Prakrit Gift of Agisunā (*Agnisarmā*) in Ujēni (*Ujjayini*)
- 303 1854 Cunningham, *Bhilsa Topes*, p 255, No 145, and Plate XVIII, 1892 Bühler, *Ep Ind Vol II* p 104, No 70  
Prakrit Gift of the monk (*bhichhu*) Prātithāna (*Prātishthāna*), the pupil (*amitēvasin*) of Aya-Tisaka (*Ārya-Tishyaka*).
- 304 1854 Cunningham, *Bhilsa Topes*, p 255, No 146, and Plate XVIII, 1892 Bühler, *Ep Ind Vol II* p 104, No 71  
Prakrit Gift of the monk (*bhichhu*) Budharakhita (*Buddharakshita*), the Ējāvata (inhabitant of *Ējāvatī*)
- 305 1854 Cunningham, *Bhilsa Topes*, p 255, No 147, and Plate XVIII 1894 Bühler *Ep Ind. Vol II* p 376, No 183  
Prakrit. Gift of the nun (*bhichhuni*) Isidinā (*Īśīdattā*), the Namdināgārīkā (inhabitant of *Nandinagara*)
- 306 1854 Cunningham, *Bhilsa Topes*, p 255, No 148, and Plate XVIII, 1892 Bühler, *Ep Ind Vol II* p 105, No 72  
Prakrit Gift of the mother of Asāda (*Ashādha*) from Arāpāna
- 307 1854 Cunningham, *Bhilsa Topes*, p 255, No 149, and Plate XVIII, 1892 Bühler, *Ep Ind Vol II* p 105, No 73, 1895 referred to by Pischel, *Nachr. Gott Ges Wiss Phil. Hist Kl* 1895, p 214  
Prakrit. Gift of Mitā (*Mitrā*), daughter-in-law of the Tāpasīyas from Ujēni (*Ujjayini*)
- 308 1854 Cunningham, *Bhilsa Topes*, p 255, No 150 f., and Plate XVIII, 1892 Bühler, *Ep Ind Vol II* p 105 No 74  
Prakrit. Gift of the saint (*sapurisa*) Bharadiya, the *yugapajula* (?)

- 309 1854 Cunningham, *Bhilsa Topes*, p 256, No 151, and Plate XVIII, 1894 Bühler  
*Ep Ind Vol II* p 376, No 184  
 Prakrit Gift of the monk (*bhichhu*) Aya-Dhanaka (*Ārya-Dhanaka*)
- 310 1854 Cunningham *Bhilsa Topes* p 256, No 152, and Plate XVIII, 1894 Bühler, *Ep Ind Vol II* p 381 No 258 The identity of Cunningham's and Bühler's inscriptions is not absolutely certain  
 Prakrit Gift of the monk (*bhichhu*) Jonhaka (*Jyōtsnaka*) Compare No 311.
- 311 1854 Cunningham, *Bhilsa Topes* p 256, No 153, and Plate XVIII 1892 Bühler  
*Ep Ind Vol II* p 105 No 75  
 Prakrit Gift of the monk (*bhichhu*) Jonhaka (*Jyōtsnaka*) Compare No 310
- 312 1854 Cunningham *Bhilsa Topes*, p 256, No 154 and Plate XVIII, 1892 Bühler.  
*Ep Ind Vol II* p 105, No 76  
 Prakrit Gift of Dharmarakhatī (*Dharmarakhatī*), the Madhuvanākā (inhabitant of *Madhuvana*) Compare Nos 191 and 160
- 313 1854 Cunningham, *Bhilsa Topes* p 256, No 155 and Plate XVIII 1892 Bühler,  
*Ep Ind Vol II* p 105 No 77  
 Prakrit Gift of Sihagiri (*Simhagiri*) from Māhamōragi Compare No 189
- 314 1854 Cunningham, *Bhilsa Topes*, p 256 No 156 and Plate XVIII  
 Prakrit Gift of Yasōpāla (*Yasahpāla*) from Bhasikadā (?) Compare No 188
- 315 1854 Cunningham *Bhilsa Topes* p 256 No 157 and Plate XVIII 1894 Bühler,  
*Ep Ind Vol II* p 376, No 185  
 Prakrit Gift of Dhanagiri
- 316 1854 Cunningham *Bhilsa Topes* p 256 No 158, and Plate XVIII  
 Prakrit Gift of Pusa (*Pushya*), the Chahatiya monk (*bhichhu* from *Chahata*)  
 Compare No 190
- 317 1854 Cunningham, *Bhilsa Topes* p 257, No 159, and Plate XVIII 1894 Bühler  
*Ep Ind Vol II* p 376 No 186  
 Prakrit Gift of the nun (*bhichhunī*) Balikā the Madalāchhikatikā (inhabitant of *Mandalāchhikata*)
- 318 1854 Cunningham, *Bhilsa Topes*, p 257, No 160, and Plate XVIII, 1892 Bühler  
*Ep Ind Vol II* p 105, No 78.  
 Prakrit Gift of the nun (*bhichhunī*) Dhamasiri (*Dharmasiri*), the Madalāchhikatikā (inhabitant of *Mandalāchhikata*)
- 319 1854 Cunningham, *Bhilsa Topes* p 257, No 161 and Plate XVIII, 1892 Bühler,  
*Ep Ind Vol II* p 105, No 79  
 Prakrit Gift of Arisina (*Arishannā*), who is versed in the *sūtrāntas* (*sūtāntikā*), the Madalāchhikatikā (inhabitant of *Mandalāchhikata*) Compare No 352
- 320 1854 Cunningham, *Bhilsa Topes* p 257, No 162, and Plate XVIII, 1892 Bühler,  
*Ep Ind Vol II* p 106, No 81  
 Prakrit Gift of the merchant (*vāṇija*) Saghadēva (*Saṃghadēva*), the Vērchakata (inhabitant of *Vīrōhakaṭa*)

- 321 1854 Cunningham, *Bhilsa Topes*, p 257, No 163, and Plate XVIII, 1894 Buhler, *Ep Ind* Vol II p 377 No 187  
Prakrit Gift of Samghula the Bhadikiya (pupil of Bhadrā)
- 322 1854 Cunningham, *Bhilsa Topes*, p 257 No 164 and Plate XVIII, 1894 Buhler, *Ep Ind* Vol II p 377, No 188  
Prakrit Fragment Gift of the monk (bhī ) Arāhatapālita (*Arhatpālita*)
- 323 1854 Cunningham, *Bhilsa Topes*, p 258, No 165, and Plate XVIII, 1894 Buhler, *Ep Ind* Vol II p 377, No 189  
Prakrit Gift of Arāhaka (*Arhaka*), the Paripānaka (inhabitant of *Paripāna* ?)
- 324 1854 Cunningham, *Bhilsa Topes*, p 258, No 166, and Plate XVIII, 1894 Buhler, *Ep Ind* Vol II p 377, No 190  
Prakrit Gift of the mother of Dhamagirikā (*Dharmagirikā*) Compare No 165
- 325 1854 Cunningham, *Bhilsa Topes*, p 258, No 167, and Plate XVIII, 1892 Buhler, *Ep Ind* Vol II p 106, No 82  
Prakrit Gift of Odi, the Nandināgarikā (inhabitant of *Nandinagara*)
- 326 1854 Cunningham, *Bhilsa Topes*, p 258, No 168, and Plate XVIII, 1894 Buhler, *Ep Ind* Vol II p 377, No 191  
Prakrit Fragment Gift of Siddhatha (*Siddhārtha*)
- 327 1854 Cunningham, *Bhilsa Topes*, p 258, No 169, and Plate XVIII, 1894 Buhler, *Ep Ind* Vol II p 377, No 192  
Prakrit Gift of the nun (*bhichhuni*) Isidāsī (*Rishidāsī*), the Nandināgarikā (inhabitant of *Nandinagara*) Compare No 402
- 328 1854 Cunningham, *Bhilsa Topes* p 258, No 170, and Plate XVIII, 1894 Buhler, *Ep Ind*, Vol II p 377, No 193  
Prakrit Gift of the nun (*bhichhuni*) Dupasahā (*Dushprasahā* ?) from Nandināgarā
- 329 1854 Cunningham, *Bhilsa Topes* p 258, No 171, and Plate XVIII, 1894 Buhler, *Ep Ind* Vol II p 377, No 194  
Prakrit Gift of the nun (*bhichhuni*) Yakhadāsī (*Yakshadāsī*)
- 330 1837 Prinsep, *Journ Beng As Soc* Vol VI p 463, and Plate XXV 1854 Cunningham, *Bhilsa Topes*, p 258, No 172, and Plate XVIII, 1894 Buhler, *Ep Ind* Vol II p 377, No 195  
Prakrit Gift of Datta (*Datta*) Kalavada
- 331 1854 Cunningham, *Bhilsa Topes* p 258, No 173, and Plate XVIII (No 174), 1894 Buhler, *Ep. Ind* Vol II p 378, No 196  
Prakrit Gift of the weaver (*soṭika*) Damaka, father of Kūsula There are perhaps two copies of this inscription
- 332 1854 Cunningham, *Bhilsa Topes*, p 258, No 174, and Plate XVIII (No 173)  
Prakrit Gift of Dhamadata (*Dharmadatta*)
333. 1854 Cunningham, *Bhilsa Topes*, p 259, No 175, and Plate XVIII  
Prakrit Gift of the nun (*bhichhuni*) Arāhadāsī (*Arhaddāsī*)

- 334 1854 Cunningham, *Bhilsa Topes*, p 259, No 176, and Plate XVIII  
Prakrit. Gift of Sāmīdarā (? *Svāmīdattā* ?).
- 335 1854 Cunningham, *Bhilsa Topes*, p. 262, No 178, and Plate XIX  
Prakrit Gift of the monk (*bhikkhu*) Dhamagiri (*Dharmagiri*)
- 336 1837 Prinsep, *Journ Beng As Soc Vol VI* p 462, No. 16, and Plate XXVII, 1854  
Cunningham, *Bhilsa Topes*, p 262, No 179, and Plate XIX, 1894 Bühler, *Ep. Ind*  
Vol II p 378, No 197  
Prakrit Gift of Isipālita (*Rishipālita*) and of Sāmāna (*Śramana*).
337. 1837 Prinsep, *Journ Beng As Soc Vol. VI* p 462, No 20, and Plate XXVII, 1854  
Cunningham, *Bhilsa Topes*, p 262, No 180, and Plate XIX, 1892 Buhler, *Ep Ind*  
Vol II p 106, No 83  
Prakrit Gift of the monk (*bhikkhu*) Arāhadina (*Arhaddatta*), the Pokharēyaka  
(inhabitant of *Pushkara*)
- 338 1838 Prinsep, *Journ. Beng As Soc. Vol VII* p 565, No 47, and Plate XXIII, 1854  
Cunningham, *Bhilsa Topes*, p 263, No 181, and Plate XIX, 1892 Buhler, *Ep*  
*Ind Vol II* p 106, No 84  
Prakrit Gift of a pillar (*thabha*) by all the relatives of *bhadata* (*bhadanta*) Nāgila
- 339 1837 Prinsep, *Journ Beng As Soc Vol VI* p 461, No 3, and Plate XXVII, 1854  
Cunningham, *Bhilsa Topes*, p 263, No 182, and Plate XIX, 1868 Fergusson-  
Cunningham, *Tree and Serpent Worship*, p 115, and Plate XXV, 3, 1892 Buhler,  
*Ep Ind Vol II* p 106, No 85  
Prakrit Gift of a pillar (*thabha*) by Nāgapiya (*Nāgapriya*), the Kōlara (native of  
*Kurara*), banker (*seṭhin*) at Aohhāvada Compare No 343
- 340 1854 Cunningham, *Bhilsa Topes*, p 263, No 183, and Plate XIX, 1892 Maisey,  
*Sānchi and its Remains*, p. 97, with facsimile, 1893 mentioned by Bühler, *Vienna*  
*Orient Journ Vol VII* p 292; 1894 Buhler, *Ep Ind Vol II* p 396, No 377,  
and Plate  
Prakrit Fragment Imprecation against him who takes away or causes to be taken  
away an arch (*tōraṇa*) or rail (*vēdāhā*) from this Kākānā[va], or causes it to be  
transferred to another temple of the teacher (*āchariyakula*)
- 341 1854 Cunningham, *Bhilsa Topes*, p 263 f, No 184, and Plate XIX, 1892 Buhler,  
*Ep Ind Vol II* p 106, No 86  
Prakrit Gift of the nun (*bhikkhuni*) Budhapālītā (*Buddhapālītā*)
- 342 1854 Cunningham, *Bhilsa Topes*, p 264, No 185, and Plate XIX, 1892 Buhler, *Ep*  
*Ind Vol II* p 106, No 87  
Prakrit. Gift of the monk (*bhikkhu*) Pothaka (*Prōshṭhaka*)
- 343 1854 Cunningham, *Bhilsa Topes*, p 264, No 186, and Plate XIX, 1894 Bühler, *Ep*  
*Ind Vol II* p 378, No 198  
Prakrit. Gift of the monk (*bhikkhu*) Vira
- 344 1854 Cunningham, *Bhilsa Topes*, p 264, Nos 187 and 188, and Plate XIX, 1894  
Buhler, *Ep. Ind Vol II* p 378, No 199  
Prakrit Gift of the nun (*bhikkhuni*) Yakhī (*Yakṣī*), the Vālvahanikā (inhabitant  
of *Vālvahana*)

- 345 1854 Cunningham, *Bhilsa Topes*, p 264, No 189, and Plates XII and XIX, 1868 noticed by Fergusson, *Tree and Serpent Worship*, p. 125, and Plate XXX, 1, 1882 Hoernle, *Ind Ant.* Vol. XI. p 80, note 24, 1894 Bühler, *Ep Ind* Vol II. p 378, No 200  
Prakrit Records that the carving (*rupakamma*) was done by the Vedisaka workers in ivory (*daṁtakāras* of *Vidisa*)
- 346 1854 Cunningham, *Bhilsa Topes*, p 264 f., No 190, and Plate XIX, 1882 Bhagvanlal Indrap, *Arch Surv South Ind.* No III. p 56, 1892 Cunningham-Maisey, *Sanchi and its Remains*, p 95, 1892 correction by Bühler, *Ep Ind* Vol II p. 88  
Prakrit Gift of Ānamda, the son of Vāsithi (*Vāsishīhi*), the foreman of the artisans (*āvēsanin*) of *rājan* Sūri-Sūtakapī
347. 1838 Prinsep, *Journ Beng As Soc* Vol VII p 563, No. 23, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p 266, No 191, and Plate XIX.  
Prakrit Gift of Balamita (*Balamitra*), the pupil (*atēvāsin*) of Aya-Chuda (*Ārya-Kshudra*), the preacher of the Law (*dhamakathika*). Compare No 349
- 348 1854 Cunningham, *Bhilsa Topes*, p 267, No 192, and Plate XIX, 1894 Bühler, *Ep Ind* Vol II, p 378, No 201  
Prakrit Gift of Nāgap[ī\*]ya (*Nāgapriya*), the Kurar[ī\*]ya (native of *Kurara*) banker (*sethin*) at Achhāvada, and of his son Saṁgha Compare No 339
- 349 1838 Prinsep, *Journ Beng As Soc* Vol VII p 563, No 22, and Plate XXIII, 1854 Cunningham, *Bhilsa Topes*, p. 267, No 193, and Plate XIX, 1892 Bühler, *Ep Ind* Vol II p 106, No 88  
Prakrit Gift of a pillar (*thabha*) by Balamitrā, pupil (*atēvāsin*) of Aya-Chuda (*Ārya-Kshudra*) Compare No 347
- 350 1854 Cunningham, *Bhilsa Topes*, p 267, Nos 194-196, and Plate XIX, 1893 mentioned by Bühler, *Vienna Orient Journ* Vol VII p 292, 1894 Bühler, *Ep Ind* Vol II p 396, No 378, and Plate; 1896 corrections by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 586  
Prakrit Fragment Gift of a pillar (*thabha*) and imprecation against him who takes away or causes to be taken away the stonework (*sēlakama*) from this Kākanāva, or causes it to be transferred to another temple of the teacher (*āchariyakula*)
- 351 1892 Bühler, *Ep Ind* Vol II p 100, No 26  
Prakrit. Gift of the Bauddha committee (*Bodhagoṭhi*) from Dhamavadhanana (*Dharmavardhana*) Compare No 234
- 352 1892 Bühler, *Ep Ind* Vol II p 106, No 80, 1895 referred to by Pischel, *Nachr Gött Ges Wiss Phil Hist Kl* 1895, p 214  
Prakrit Gift of Avisinā (*Avishannā*), who is versed in the *sūtrāntas* (*sutāntikini*), the Madalachhikatikā (inhabitant of *Mandalākhikaṭa*) Compare No. 319
- 353 1892 Bühler, *Ep Ind* Vol II p 107, No 89  
Prakrit Gift of Dēvaka from Arapāna
- 354 1892 Bühler, *Ep Ind* Vol II p 107, No 90  
Prakrit Gift of Aruhadina (*Arhaddatta*), the Ramōrajahikaḍi[ka] (? inhabitant of *Ramōrajahikaḍa* ?).

- 355 1892 Bühler, *Ep Ind* Vol II p 107, No 91  
Prakrit Gift of the merchant (*vaṇija*) Isiguta (*Rishagupta*) from Asvavati (*Āsvavati*)
- 356 1892 Buhler, *Ep. Ind* Vol II p 107, No 92  
Prakrit Gift of the monk (*bhikkhu*) Isika (*Rishika*)
- 357 1891 Buhler, *Vienna Orient Journ* Vol V p 231, 1892 Buhler, *Ep Ind* Vol II p 107, No 93  
Prakrit Gift of Isika (*Rishika*), the Rōhānpadiya (inhabitant of *Rōhānpada*)
- 358 1892 Buhler, *Ep Ind* Vol II p 107, No 94  
Prakrit Gift of Isirakhita (*Rishirakhita*) Compare No 404
- 359 1892 Bühler, *Ep Ind* Vol-II p 107, No 95  
Prakrit Gift of Mūlā (*Mūlā*), wife of Visvadēva (*Visvadēva*), from Ujāni (*Ujjayini*)
- 360 1892 Buhler, *Ep Ind* Vol II p 107, No 96.  
Prakrit Gift of Sachamita (*Satyamitra*), the Udumbaraghariya (inhabitant of *Udumbaragriha*)
- 361 1892 Buhler, *Ep Ind* Vol II p 107, No 97  
Prakrit Gift of the monk (*bhikkhu*) Aya-Patuda (*Ārya-Patuda*), the Katakāṇṇyaka (inhabitant of *Kaṭakaṇṇu*)
- 362 1892 Bühler, *Ep Ind* Vol II p 108, No 98  
Prakrit Gift of Samvalita from Kurāra,
- 363 1892 Bühler, *Ep Ind* Vol II p 108, No 99  
Prakrit Gift of the banker (*seṭhin*) Siba (*Simha*), the Kōraghara (inhabitant of *Kuraghara*)
- 364 1892 Buhler, *Ep Ind* Vol II p 108, No 100  
Prakrit Gift of the nun (*bhikkhuni*) Girigutā (*Giriguptā*)
- 365 1892 Buhler, *Ep Ind* Vol II p 108, No 101  
Prakrit Gift of the nun (*bhikkhuni*) Jitamitā (*Jitamitrā*), the Vadivahanikā (inhabitant of *Vadivahana*)
- 366 1892 Bühler, *Ep Ind* Vol II p 108, No 102  
Prakrit Gift of Dhamatā (*Dharmadattā*), the Puṇṇavadhanīyā (inhabitant of *Puṇṇavardhana*)
- 367 1892 Bühler, *Ep Ind* Vol II p 108, No 103  
Prakrit Gift of the monk (*bhikkhu*) Dhamadata (*Dharmadatta*), the Āya-Bhadukīya (pupil of *Ārya-Bhauka*)
- 368 1892 Bühler, *Ep Ind* Vol II p 108, No 104  
Prakrit Gift of Piyadhamā (*Prīyadharmī*) and Bōdhi, the Kōragharī nuns (*bhikkhunis* from *Kuragrīha*)
- 369 1892 Buhler, *Ep Ind* Vol II p 108, No 105  
Prakrit Gift of the nun (*bhikkhuni*) Pasā (*Pushyā*), the Nadinagarikā (inhabitant of *Nandinagara*).



370. 1892 Buhler, *Ep Ind* Vol II p 108, No 106  
Prakrit Gift of Himagiri from Pokhara (*Pushkhara*)
371. 1892 Buhler, *Ep Ind* Vol II p 108, No 107, 1894 correction by Buhler, *Ep Ind* Vol II p 407, note 27  
Prakrit Gift of Dhammasiva (*Dharmasiva*), the Pōravijhaka (inhabitant of *Pōravijha*)
372. 1892 Buhler, *Ep Ind* Vol II p 109, No 108  
Prakrit Gift of the mother of Namdigin from Bēdakara
373. 1892 Buhler, *Ep Ind* Vol II p 109, No 109  
Prakrit Fragment Gift of Mahi[da] (*Mahēndia*), the Bhōgavādhanaka (inhabitant of *Bhōgavardhana*)
374. 1892 Buhler, *Ep Ind* Vol II p 109, No 110  
Prakrit Gift of the nun (*bhichhuni*) Budharakhitā (*Buddharakhitā*), the Madhuvanikā (inhabitant of *Madhuvana*)
375. 1892 Buhler, *Ep Ind* Vol II p 109, No 111  
Prakrit Gift of Dēvabhaga from Mahisati (*Māhishmatī*)
376. 1892 Buhler, *Ep Ind* Vol II p 109, No 112  
Prakrit Gift of the monk (*bhichhu*) Yakula (*Yakshula*), pupil (*śīṣya*) of Aya-Dēvagiri (*Ārya-Dēvagiri*)
377. 1892 Buhler, *Ep Ind* Vol II p 109, No 113  
Prakrit Gift of Nigadī, the Rōhanipadiya (inhabitant of *Rōhinipada*)
378. 1892 Buhler, *Ep Ind* Vol II p 109, No 114  
Prakrit Gift of Bulika, the Rōhanipadiya (inhabitant of *Rōhinipada*)
379. 1892 Buhler, *Ep Ind* Vol II p 109, No 115  
Prakrit Gift of the banker (*sethin*) Nāgadatta (*Nāgadatta*) the Rōhanipadiya (inhabitant of *Rōhinipada*)
380. 1892 Buhler, *Ep Ind* Vol II p 110, No 116  
Prakrit Gift of the monk (*bhichhu*) Chhadika (*Chhardika*) from Vādivabana
381. 1892 Buhler, *Ep Ind* Vol II p 110, No 117, 1894 correction by Buhler, *Ep Ind* Vol II p 405, note 25  
Prakrit Gift of Nāgadattā (*Nāgadattā*), wife of the cavalierist (*asavāraka*) Pusarakhita (*Pushyarakshita*), the Vedisaka (inhabitant of *Vidisā*)
382. 1892 Buhler, *Ep Ind* Vol II p 110, No 118  
Prakrit Gift of Samikā (*Svīmikā*) and her daughter Compare No 252
383. 1892 Buhler, *Ep Ind* Vol II p 110, No 119  
Prakrit Gift of the nun (*bhichhuni*) Sīridinī (*Śridattā*), the Nādināgarikā (inhabitant of *Nandinagara*) Compare No 536
384. 1892 Buhler, *Ep Ind* Vol II p 110, No 120, 1894 correction by Buhler, *Ep Ind* Vol II p 405, note 26  
Prakrit Gift of Sōyasa (*Sauyrsasa*) [or Sēyasa (*Śēyas*)], the Bhādanakatiya (inhabitant of *Bhādanakata*)

- 385 1892 Buhler, *Ep Ind* Vol II p 110, No 121  
Prakrit Gift of the female lay-worshipper (*upasikā*) Rāvā, the Ujēnikā (inhabitant of *Ujjayini*)
- 386 1892 Buhler, *Ep Ind* Vol II p 110, No 122  
Prakrit Fragment Gift of the monk (*bhichhu*) , the Aya-Bhamdukiya (pupil of *Ārya-Bhanduka*)
- 387 1892 Buhler, *Ep Ind* Vol. II p 110, No 123  
Prakrit Fragment No name can be made out
- 388 1894 Bühler, *Ep Ind* Vol II p 378, No 202  
Prakrit Gift of the mother of Chūṭi (Kīrāṭi) from Achhāvāta There are perhaps two copies of this inscription
- 389 1894 Bühler, *Ep Ind* Vol II p 378, No 203  
Prakrit Gift of Ajarānī (*Ajarānī*)
- 390 1894 Buhler, *Ep Ind* Vol II p 378, No 204  
Prakrit Gift of the monk (*bhichhu*) Gagandata (*Gangādatta*), the Athakanagara (inhabitant of *Athakanagara*)
- 391 1894 Buhler, *Ep Ind* Vol II p 379, No 205  
Prakrit Fragment Gift of Apa . . yaha ( ? )
- 392 1880 Cunningham, *Arch Surv Rep* Vol X p 59, No 18, 1894 Buhler, *Ep Ind* Vol II p 379, No 206  
Prakrit Gift of Apākānī
- 393 1894 Buhler, *Ep Ind* Vol II p 379, No 207  
Prakrit Gift of the monk (*bhichhu*) Aya-Kana (*Ārya-Kana*), the Aya-Bhamdukiya (pupil of *Ārya-Bhanduka*)
- 394 1894 Bühler, *Ep Ind* Vol II p 379, No 208  
Prakrit Gift of the monk (*bhichhu*) Aya Jēta (*Ārya-Jayanta*)
- 395 1894 Buhler, *Ep Ind* Vol II p 379, No 209  
Prakrit Gift of the monk (*bhichhu*) Khēmaka (*Kshēmaka*), the companion (*sādhivihārin*) of Aya-Phaguna (*Ārya-Phālguna*).
- 396 1894 Buhler, *Ep Ind* Vol II p 379, No 210  
Prakrit Fragment Gift of Asāda (*Ashādha*) from Arapana
- 397 1894 Bühler, *Ep Ind* Vol II p 379, No 211  
Prakrit Fragment Gift of somebody from Arapana
- 398 1835 Prinsep, *Journ Beng As Soc* Vol VII p 564, No 36, and Plate XXIII, 1894 Buhler, *Ep Ind* Vol II p 379, No 212  
Prakrit Gift of Sihā (*Simhā*), the Arapānī (inhabitant of *Arapāna*)
- 399 1894 Buhler, *Ep Ind* Vol. II p 379, No 213  
Prakrit Gift of Asaguta (*Asvagupta*)
- 400 1894 Bühler, *Ep Ind* Vol II, p 379, No 214

Prakrit Gift of the nun (*bhīchhunī*) Asabhā (*Rīshabhā*), the Ujēnikā (inhabitant of *Ujjayinī*)

401. 1894 Buhler, *Ep Ind* Vol II p 379, No 215

Prakrit. Fragment Gift of the village (*gāma*) of Asvavatī (*Asvavatī*).

402. 1894 Buhler, *Ep Ind* Vol II p 380, No 216

Prakrit Gift of the nun (*bhīchhunī*) Isidasi (*Rīshidāsī*), the Nādināgarikā (inhabitant of *Nandinagara*) Compare No 327

403 1880 Cunningham, *Arch Surv Rep* Vol X p. 58, No 12, 1894 Buhler, *Ep Ind* Vol II p 380, No 217

Prakrit Gift of Isnadana (*Rīshunandana*), the Puñnavadhaniya (inhabitant of *Punyavardhana*).

404 1894 Buhler, *Ep Ind* Vol II p 380, No 218

Prakrit Gift of Isirakhita (*Rīshirakhita*) Compare No 358

405 1894 Buhler, *Ep Ind* Vol II p 380, No 219

Prakrit Gift of Asvarakhitā (*Asvarakhitā*) in Ujēni (*Ujjayinī*)

406 1894 Buhler, *Ep Ind* Vol. II p 380, No 220

Prakrit Gift of the female lay-worshipper (*upasikā*) Srikā (*Śrīkā*) from Ujēni (*Ujjayinī*)

407 1894 Buhler, *Ep Ind* Vol II p 380, No 221

Prakrit Gift of Vāyudatā (*Vāyudattā*), wife of Opedadata (*Upēndradatta*), from Ujēni (*Ujjayinī*) Compare No 223

408 1894 Buhler, *Ep Ind* Vol II p 380, No 222.

Prakrit Gift of Bumu, son of Kalura, from Ujēni (*Ujjayinī*)

409 1894 Buhler, *Ep Ind* Vol II. p 380, No 223.

Prakrit Fragment Gift of Dhamadatā (*Dharmadattā*) . of the Tāpasīyas from Ujēni (*Ujjayinī*)

410. 1894 Buhler, *Ep Ind* Vol II p 380, No 224

Prakrit Gift of the mother of the nun (*bhīchhunī*) Dhamayasā (*Dharmayasā*) from Ujēni (*Ujjayinī*)

411. 1894 Buhler, *Ep Ind* Vol II p 381, No 225

Prakrit Gift of the mother of Balikā from Ujēni (*Ujjayinī*)

412 1894 Buhler, *Ep Ind* Vol II p 381, No 226

Prakrit Fragment Gift of the nun (*bhīchhu[nī]*) Mitā (*Mitrā*) in Ujēni (*Ujjayinī*)

413 1894 Buhler, *Ep Ind* Vol II p 381, No 227

Prakrit Gift of Vasulā from Ujēni (*Ujjayinī*)

414 1894 Buhler, *Ep Ind* Vol II p 381, No 228

Prakrit Gift of Samghadata (*Samghadattā*) from Ujēni (*Ujjayinī*)

415 1894 Buhler, *Ep Ind* Vol. II p 381, No 229

Prakrit Gift of Sulēsa from Ujēni (*Ujjayinī*)

- 416 1894 Bühler, *Ep Ind* Vol II p 381, No 230, and Plate  
Prakrit. Gift of the surveyor (*rajula*) Utara (*Uttura*)
- 417 1894 Bühler, *Ep Ind* Vol II p 381, No 231  
Prakrit. Fragment Gift of the female lay-worshippers (*upāsikās*) from Ējāvati
- 418 1894 Bühler, *Ep Ind* Vol II p 381, No 232  
Prakrit. Gift of Vāhila from Ējāvati. Compare No 215 (?)
- 419 1894 Bühler, *Ep Ind* Vol II p 381, No 233.  
Prakrit Gift of Īdadēva (*Indradēva*), the Katakāñyaka (inhabitant of *Katakāñu*)
- 420 1894 Bühler, *Ep. Ind* Vol II p 381, No 234  
Prakrit Gift of Araha (*Arhat*) from Katakāñu.
- 421 1894 Bühler, *Ep Ind* Vol II p 381, No 235  
Prakrit Fragment Gift of some person from Katakāñu
- 422 1894 Bühler, *Ep. Ind* Vol II p 382, No 236  
Prakrit. Fragment Mentions the banker (*sethin*) from Kamdadigāma (*Kandaḍigrama*)
- 423 1894 Bühler, *Ep Ind* Vol II, p 382, No 237  
Prakrit. Gift of Dēvabhāgū, wife of the Kamdadigāmiya banker (*sethin* of *Kandaḍigrama*).
- 424 1894 Bühler, *Ep Ind* Vol II p 382, No 238  
Prakrit. Gift of the monk (*bhikkhu*) Kāna
425. 1894 Bühler, *Ep Ind* Vol II p 382, No 239  
Prakrit Gift of Ghōsaka (*Ghōshaka*) from Kuraghara (*Kuraragriha*)
426. 1894 Bühler, *Ep Ind* Vol II p 382, No 240  
Prakrit Gift of Nagamitā (*Nagamitrā*) from Kuraghara (*Kuraragriha*) Compare No 233
- 427 1880 Cunningham, *Arch Surv Rep* Vol X p 58, No 3, 1894 Bühler, *Ep. Ind* Vol II p 382, No 241  
Prakrit. Fragment Gift of the nun (*[bhi]khunī*) Sātisiri (*Sāntisrī* or *Svātisrī*), the Kuraghari (inhabitant of *Kuraragriha*)
- 428 1894 Bühler, *Ep Ind* Vol II p 382, No 242  
Prakrit Gift of Arahaguta (*Arhadgupta*) from Kurara Compare No 429
- 429 1894 Bühler, *Ep Ind* Vol II p 382, No 243  
Prakrit Gift of Arahaguta (*Arhadgupta*) from Kurara Compare No 428
- 430 1894 Bühler, *Ep Ind* Vol II p 382, No 244  
Prakrit Gift of the nun (*bhikkhunī*) Achhāvati (*Rikshāvati*) in Kurarā
- 431 1894 Bühler, *Ep Ind* Vol II p 383, No 245  
Prakrit Gift of Nāgādīnā (*Nāgadattā*) in Kurarā
- 432 1894 Bühler, *Ep Ind* Vol II p 383, No 246  
Prakrit Gift of Dhamaka (*Dharmaka*) in Kurarā.

- 433 1894 Buhler, *Ep Ind* Vol II p 383, No 217  
Prakrit Fragment Contains the name Kurārā (*Kurārā*)
434. 1894 Buhler, *Ep Ind* Vol II p 383, No 248  
Prakrit Gift of the nun (*bhikkhūnī*) Saghārahita (*Samgharahita*) in Kurārā
- 435 1894 Buhler, *Ep Ind* Vol II p 383, No 249  
Prakrit Fragment Gift of Arāhaguvā (*Arhadguptā*), the Kurārī (inhabitant of *Kurārā*)
- 436 1894 Buhler, *Ep Ind* Vol. II p 383, No 250  
Prakrit Gift of Arāhadinā (*Arhaddattā*), the Kurārī (inhabitant of *Kurārā*).
- 437 1894 Buhler, *Ep Ind* Vol II p 383, No 251  
Prakrit Fragment [Gift] of Saghā , the Kurārīya (inhabitant of *Kurārā*)
- 438 1880 Cunningham, *Arch Surv Rep.* Vol X p 58, No 6, 1894 Buhler, *Ep Ind* Vol II p 383, No 252  
Prakrit Gift of the nun (*bhikkh[u\*]n[i\*]*) Gadā
- 439 1894 Buhler, *Ep Ind* Vol II p 383, No 253  
Prakrit Gift of the nun (*bhikkh[u\*]nī*) Gadā, the Vedāsikā (inhabitant of *Vedāsā*)
- 440 1894 Buhler *Ep Ind* Vol II p 383, No 254  
Prakrit Fragment Gift of . li, wife of Girika
- 441 1894 Buhler, *Ep Ind* Vol II p 383, No 255  
Prakrit Fragment. [Gift] of Isinikā (*Rishikā*), the Gōtamī (*Gautamī*)
- 442 1894 Buhler, *Ep Ind* Vol II p 384, No 256, and Plate  
Prakrit Gift of the monk (*bhikkhu*) Bhāduka (*Bhanduka*), the son of a Gotī (*Gaupī*)  
Compare No. 194
- 443 1894 Buhler, *Ep Ind* Vol II p 384, No 257, and Plate  
Prakrit. Gift of Jitamitā (*Jitamitrā*)
- 444 1894 Buhler, *Ep Ind* Vol II p 384, No 259  
Prakrit Gift of Samgharakhita (*Samgharahita*) from Tākāpāda
- 445 1894 Buhler, *Ep Ind* Vol II p 384, No 260.  
Prakrit Gift of the ascetic (*tāpasa*) Gōnamdaka
- 446 1894 Buhler, *Ep Ind* Vol II p 384, No 261  
Prakrit Gift of the female lay-worshipper (*upāsikā*) Nāgā from Tūdapada Compare No 272
- 447 1894 Buhler, *Ep Ind* Vol II p 384 No 262  
Prakrit Gift of Tīsa (*Tishya*)
- 448 1894 Buhler, *Ep Ind* Vol II p 384, No 263  
Prakrit Gift of Tuda (*Tunda*), the Phujākapallīya (? inhabitant of *Phujākapallī*)
- 449 1894 Buhler *Ep Ind* Vol II p 384 No 264  
Prakrit Gift of the householder (*gahapati*) Patithiya (*Pratisthita*) from Tumbavāna  
Compare No 202

450. 1894 Bühler, *Ep. Ind* Vol II p 384, No 265  
Prakrit Gift of Dhañā (*Dhanyā*), wife of the brother of the householder (*gahapati*) Patibhya (*Pratishhita*) from Tumbavana.
451. 1894 Bühler, *Ep Ind* Vol II p 385, No 266  
Prakrit Gift of the elder (*thēra*) Aya-Nāga (*Ārya-Nāga*), the Ujēnka monk (*bhichhu* from *Ujjayini*)
452. 1894 Bühler, *Ep Ind* Vol II p 385, No 267.  
Prakrit Gift of the nun (*bhichhuni*) Datā (*Dattā*), the Ma[dalachh]ikatikā (inhabitant of *Maṇḍalākshika*)
453. 1894 Bühler, *Ep Ind* Vol II p 385, No 268  
Prakrit. Gift of the monk (*bhichhu*) Dēvarakhita (*Dēvarakhita*), the Mōrajahakatiya (inhabitant of *Mōrajahaka*)
454. 1894 Bühler, *Ep Ind* Vol II p 385, No 269  
Prakrit. Gift of the monks (*bhichhu*) Dhanagiri and Chadipiya (*Chandipriya*).
455. 1894 Bühler, *Ep Ind* Vol II p 385, No. 270  
Prakrit Gift of Dhamaka (*Dhamaka*), the Vejaake (inhabitant of *Veja*)
456. 1880 Cunningham, *Arch Surv Rep* Vol X p 58, No 1, 1894 Bühler, *Ep. Ind* Vol II p 385, No 271  
Prakrit. Gift of Dhamagiri (*Dhamagiri*) and Dhamasēna (*Dhamasēna*).
457. 1894 Bühler, *Ep Ind* Vol II p 385, No 272  
Prakrit Gift of Dhamadinā (*Dhamadattā*).
458. 1894 Bühler, *Ep Ind* Vol II p 385, No 273  
Prakrit Gift of Dhamapāla (*Dhamapāla*) [and] of Mahipāla (*Mahipāla*)
459. 1894 Bühler, *Ep Ind* Vol II p 385, No 274  
Prakrit Fragment Gift of Dhamarakhita (*Dhamarakhita*), the . . .  
rakaraka
460. 1894 Bühler, *Ep Ind* Vol II p 385, No 275  
Prakrit Gift of Dhamarakhitā (*Dhamarakhitā*), the Madhuvanikā (inhabitant of *Madhuvana*) Compare Nos 191 and 312
461. 1880 Cunningham, *Arch Surv Rep* Vol X p 58, No 7, 1894 Bühler, *Ep Ind* Vol II p 386, No 276  
Prakrit Fragment Gift of the family of Dhamu[tara] (*Dharmottara*)
462. 1880 Cunningham, *Arch Surv Rep* Vol X p 58, No 10, 1894 Bühler, *Ep Ind* Vol II p 386, No 277  
Prakrit Gift of the nun (*bhichhuni*) Achalā from Nadinagara (*Nandinagara*). Compare No 175
463. 1880 Cunningham, *Arch Surv Rep* Vol X p 58, No 13, 1894 Bühler, *Ep Ind* Vol II p 386, No 278  
Prakrit. Gift of Amagā (?) from Nadinagara

- 464 1880 Cunningham, *Arch Surv Rep* Vol. X p 58, No. 14, 1894 Bühler, *Ep. Ind* Vol II. p 386, No 279  
Prakrit Gift of Utaradattā (*Uttaradattā*) from Namdinagara
- 465 1894 Bühler, *Ep Ind* Vol II p 386, No 280  
Prakrit Gift of Utaramitā (*Uttaramitrā*) from Namdinagara
- 466 1894 Bühler, *Ep Ind* Vol II p. 386, No 281  
Prakrit Gift of the lay-worshipper (*upāśāla*) Yamada[ta\*](*Yamadatta*) from Namdinagara
- 467 1880 Cunningham, *Arch Surv Rep* Vol X p 58, No 11, 1894 Bühler, *Ep Ind*. Vol II p 386, No 282  
Prakrit Gift of Rōhanadēvā (*Rōhinidēvā*) from Nadinagara (*Nandinagara*).
- 468 1894 Bühler, *Ep Ind* Vol II p 386, No 283  
Prakrit Gift of the nun (*bhikhunī*) Namdutarā (*Nandōttarā*), the Vēdisikā (inhabitant of *Vīdisā*)
- 469 1894 Bühler, *Ep Ind* Vol II p 386, No 284  
Prakrit Gift of Nāgadatta (*Nāgadatta*) and Sagharakhita (*Samgharakshita*), the Kōragharas (inhabitants of *Kuraragriha*).
- 470 1894 Bühler, *Ep Ind* Vol II p 387, No 285  
Prakrit Gift of the banker (*seṭhin*) Nāgila
- 471 1894 Bühler, *Ep Ind* Vol II p 387, No 286  
Prakrit Gift of the nun (*bhikhunī*) Nāti, the Kōraghari (inhabitant of *Kuraragriha*).
- 472 1880 Cunningham, *Arch Surv Rep* Vol X p. 58, No 8, 1894 Bühler, *Ep Ind* Vol. II p 387, No 287  
Prakrit Gift of the monk (*bhichhu*) Kābōja (*Kāmbōja*) from Nādinagara (*Nandinagara*) Compare No 176
- 473 1837 Prinsep, *Journ. Beng As Soc* Vol VI p 462, No 23, and Plate XXVII, 1894 Buhler, *Ep Ind* Vol II. p 387, No 288, and Plate, 1896 note by Franke, *Zeitschr Deutsch Morgenl. Ges* Vol L p 585 f  
Prakrit Fragment Gift of the monk (*bhichhu*) Pamthaka (*Pānthaka*) . . . .  
[and] of the monk (*bhichhu*) Būdhapālita (*Buddhapālita*).
- 474 1894 Buhler, *Ep Ind* Vol II p 387, No 289  
Prakrit Gift of Pātithāna (*Prātishphāna*)
- 475 1880 Cunningham, *Arch Surv Rep* Vol X. p. 58, No 2, 1894 Bühler, *Ep Ind*. Vol II p 387, No 290  
Prakrit Gift of the sons of Disāgiri (*Dwāgiri*) from Paravida
476. 1894 Bühler, *Ep Ind* Vol II p 387, No 291  
Prakrit Gift of Pusaka (*Pushyaka*).
- 477 1894 Bühler, *Ep Ind* Vol II p 387, No 292  
Prakrit Gift of Pusadata (*Pushyadatta*), the Navagamakiya (inhabitant of *Nava-grāma*)

- 478 1894 Buhler, *Ep Ind* Vol II p 387, No 293  
Prakrit Gift of the nun (*bhikkhunī*) Supathāmā (*Suprasthāmā* ?), the Pēmutikā (inhabitant of *Pēmuta*)
- 479 1894 Bühler, *Ep Ind* Vol II p 387, No 294  
Prakrit Gift of Isidatā (*Rishidattā*), the wife of Lēva, from Pokhara (*Pushkara*)
- 480 1894 Buhler, *Ep Ind* Vol II p 388, No 295  
Prakrit Fragment Gift of Isidatā (*Rishidattā*) from Pokhara (*Pushkara*)
- 481 1894 Buhler, *Ep Ind* Vol II p 388, No 296  
Prakrit Fragment Gift of Tudā (*Tundā*) and Tuda (*Tunda*) from Pokhara (*Pushkara*)
- 482 1894 Bühler, *Ep Ind* Vol II p 388, No 297  
Prakrit Gift of Samgha[ra\*]khu[ta\*] (*Samgharakshita*) from Pokhara (*Pushkara*)
- 483 1894 Bühler, *Ep Ind* Vol II p 388, No 298  
Prakrit Gift of Isidina (*Rishidatta*), the Pōdaviṇhaka (inhabitant of *Pōḍaviṇha*)
- 484 1894 Bühler, *Ep Ind* Vol II p 388, No 299  
Prakrit Fragment. [Gift] of the monk (*bhikkhu*) Badhaka (*Baddhaka*), the Kōḍiyulaka (inhabitant of *Kōḍiyula*)
- 485 1894 Buhler, *Ep Ind* Vol II p 388, No 300  
Prakrit Gift of Baladatā (*Baladattā*), the Chudaphalagiriṇyā (inhabitant of *Kshudrāphalagiri*)
- 486 1894 Bühler, *Ep Ind* Vol II p 388, No 301, and Plate  
Prakrit Gift of the father of Bōhumula
- 487 1894 Bühler, *Ep Ind* Vol II p 388, No 302  
Prakrit Gift of Budharakhita (*Buddharakshita*)
- 488 1894 Bühler, *Ep Ind* Vol II p 388, No 303  
Prakrit Gift of the monk (*bhikkhu*) Budharakhita (*Buddharakshita*), the Aya-Bhamdukiya (pupil of *Ārya-Bhanduka*).
- 489 1894 Bühler, *Ep Ind* Vol II p 388, No 304  
Prakrit Gift of the nun (*bhikkhunī*) Budharakhātā (*Buddharakshitā*)
- 490 1894 Buhler, *Ep Ind* Vol II p 389, No 305  
Prakrit Gift of Bōdhi
- 491 1894 Bühler, *Ep Ind* Vol II p 389, No 306  
Prakrit Gift of the monk (*bhikkhu*) Bhadika, the Kuraghar[īya] (inhabitant of *Kuraragṛha*)
- 492 1894 Buhler, *Ep Ind* Vol II p 389, No 307  
Prakrit Fragment Gift of the monk ([*bhi*]khu) Bhad[ika], the Kōraghara (inhabitant of *Kuraragṛha*)
- 493 1894 Buhler, *Ep Ind* Vol II p 389, No 308  
Prakrit Gift of the wife of Bhadu (*Bhandu*)



- 494 1894 Buhler, *Ep Ind Vol II* p 389, No 310  
Prakrit Gift of Nādinī (*Nandinī*) from Machhavata (*Matsyavarta*).
- 495 1894 Bühler, *Ep Ind Vol II* p 389, No 311  
Prakrit Gift of the carpenter (*vaḍakm*) Manōrama
- 496 1894 Buhler, *Ep Ind Vol II* p. 389, No 312  
Prakrit. Of Mahānāma (*Mahānāman*)
- 497 1894 Buhler, *Ep Ind Vol II* p 389, No 313.  
Prakrit Gift of Arhadata (*Arhaddattā*) from Māh[1]sati (*Māhishmatī*)
- 498 1894 Bühler, *Ep. Ind Vol II.* p 389, No 314  
Prakrit Fragment. Gift of Jī . . . from Māhisati (*Māhishmatī*)
- 499 1894 Bühler, *Ep Ind Vol II* p 390, No 315.  
Prakrit Gift of the nun (*bhikkhunī*) Mitasuri (*Mitraśrī*), the Kōrari (inhabitant of *Kurara*)
500. 1894 Buhler, *Ep Ind Vol II* p 390, No 316  
Prakrit Gift of the nun (*bhikkhunī*) Yakhi (*Yakshi*) from Vedisa (*Vidīsā*)
- 501 1894 Bühler, *Ep Ind Vol II* p 390, No 317  
Prakrit Gift of Ratni from Māhisati (*Māhishmatī*)
- 502 1894 Bühler, *Ep Ind Vol II* p 390, No 318  
Prakrit. Gift of Rēbula, the Namdinagāraka (inhabitant of *Nandinagara*).
- 503 1894 Bühler, *Ep Ind Vol II* p 390, No 319  
Prakrit. Gift of Rēvatimitā (*Rēvatīmitrā*), wife of Balaka
- 504 1894 Bühler, *Ep Ind Vol II* p 390, No 320  
Prakrit Gift of the nun (*bhikkhunī*) Vajini (*Vajrinī*).
- 505 1894 Bühler, *Ep Ind Vol II* p 390, Nos 321 and 322  
Prakrit Gift of Varadata (*Varadatta*) and gift of his sister Varasēnā
- 506 1894 Bühler, *Ep Ind Vol II* p 390, No 323  
Prakrit Gift of Isalā (*Rishūlā*), wife of Varadata (*Varadatta*)
- 507 1894 Buhler, *Ep Ind Vol II* p 391, No 324  
Prakrit Gift of Rōhā, wife of Varadata (*Varadatta*)
- 508 1894 Bühler, *Ep Ind Vol II* p 391, No 325  
Prakrit. Gift of Varuna
- 509 1894 Bühler, *Ep Ind Vol II* p 391, No 326  
Prakrit Gift of the nun (*bhikkhunī*) Vasumitā (*Vasumitrā*), the Ujēnikā (inhabitant of *Ujjayini*)
- 510 1898 Prinsep, *Journ Beng As Soc Vol VII* p 563, No 25, and Plate XXIII,  
1894 Bühler, *Ep Ind Vol II* p 391, No 327  
Prakrit Gift of Vasulā, Compare No 249

511. 1894 Buhler, *Ep Ind* Vol II p 391, No 328  
Prakrit Gift of Odaka (*Ādraka*) from Vādivahana
- 512 1894 Buhler, *Ep Ind* Vol II p 391, No 329  
Prakrit Gift of the nun (*bhichhunī*) Vāsavā from Namdinagara
- 513 1880 Cunningham, *Arch Surv Rep* Vol X p 58, No 5, 1894 Buhler, *Ep Ind* Vol II p 391, No 330  
Prakrit Gift of Bhutarakhita (*Bhūtarakhita*) from Vitarināhā
- 514 1880 Cunningham, *Arch Surv Rep* Vol X p 58, No 4, 1894 Buhler, *Ep Ind* Vol II p 391, No 331  
Prakrit Gift of Mahurakhita (*Mahurakhita*) from Vitarinahi
- 515 1894 Buhler, *Ep Ind* Vol II p 391, No 332  
Prakrit Gift of the nun (*bhichhunī*) Vipulā from Kāpāsugāma (*Kārpāsigrāma*)
- 516 1894 Buhler, *Ep Ind* Vol II p 392, No 333  
Prakrit Gift of the house-wife (*gharini*) Sijhā (*Śaikshā*) from Virōbhakata
- 517 1894 Buhler, *Ep Ind* Vol II p 392, No 334  
Prakrit Gift of Visākhakhita (*Visākhakhita*)
- 518 1894 Buhler, *Ep Ind* Vol II p 392, No 335  
Prakrit Gift of the monk (*bhichhu*) Visakha akhita (*Visākhakhita*)
- 519 1894 Buhler, *Ep Ind* Vol II p 392, No 336  
Prakrit Gift of Virasēnā.
- 520 1894 Buhler, *Ep Ind* Vol II p 392, No 337  
Prakrit Gift of the nun (*bhichhunī*) Virā, the Tobavanikā (inhabitant of Tumbavana)
- 521 1894 Buhler, *Ep Ind* Vol II p 392, No 338  
Prakrit Gift of Arahatarakhita (*Arhadarakshita*) from Vedisa (*Vidisā*)
- 522 1894 Buhler, *Ep Ind* Vol II p 392, No 339.  
Prakrit Gift of Data (*Datta*) Kalavada from Ved[ī\*]sa (*Vidisā*) Compare No 523
- 523 1894 Buhler, *Ep Ind* Vol II p 392, No 340  
Prakrit Gift of Data (*Datta*) Kalavada from Vedisa (*Vidisā*). Compare No. 522
- 524 1894 Buhler, *Ep Ind* Vol II p 392, No 341  
Prakrit Gift of the nun (*bhichhunī*) Mōhikā from Vedisa (*Vidisā*).
- 525 1894 Buhler, *Ep Ind* Vol II p 392, No 342  
Prakrit Gift of Sakarakhita (*Śakarakhita*).
- 526 1894 Buhler, *Ep Ind* Vol II p 392, No 343  
Prakrit Gift of the nun (*bhichhunī*) Samgharakhitā (*Samgharakshita*), the Kōramikā (inhabitant of Kurama ?)
- 527 1894 Buhler, *Ep Ind* Vol II p 393, No 344  
Prakrit Fragment Of Samghā.

528. 1894 Buhler, *Ep Ind* Vol II p 393, No 345  
Prakrit Gift of Samghā, mother of Dasaka.
- 529 1894 Buhler, *Ep Ind* Vol II p 393, No 346  
Prakrit Gift of Sataguta (*Śaktigupta* or *Svātigupta*).
- 530 1894 Buhler, *Ep Ind* Vol. II p 393, No 347  
Prakrit Gift of the monk (*bhichhu*) Samana (*Śramana*), pupil (*atēvasin*) of Ay-Utara (*Ārya-Uttara*).
- 531 1894 Bühler, *Ep Ind* Vol II p 393, No 348  
Prakrit Gift of Samika (*Svāmika*), pupil (*atēvasin*) of Aya-Naga (*Ārya-Nāga*)
- 532 1894 Buhler, *Ep Ind* Vol II p 393, No 349  
Prakrit Gift of the musician (? *vanika*) Samika (*Stāmika*) and his son Sihadēva (*Simhadēva*). Compare No 280
- 533 1894 Buhler, *Ep Ind* Vol II p 393, No 350  
Prakrit Gift of the nun (*bhikhunī*) Samikā (*Svāmikā*)
- 534 1894 Bühler, *Ep Ind* Vol II p 393, No 351  
Prakrit Gift of the nun (*bhichhunī*) Sāmikā (*Svāmikā*)
- 535 1894 Buhler, *Ep Ind* Vol II p 393, No 352  
Prakrit Gift of the monk (*bhichhu*) [Sā<sup>\*</sup>]madata (*Stāmidatta*) Compare No 298.
- 536 1894 Buhler, *Ep Ind* Vol II. p 393, No 353.  
Prakrit Gift of the nun (*bhichhunī*) Sīridinā (*Śridattā*), the Nādināgarikā (inhabitant of *Nandinagara*) Compare No. 383
- 537 1894 Bühler, *Ep Ind* Vol II p 394, No 354  
Prakrit Fragment [Gift] of Sribhāga (*Śribhāga*)
- 538 1894 Bühler, *Ep Ind* Vol II p 394, No 355  
Prakrit Gift of the nun (*bhichhunī*) Sīrimitā (*Śrimitrā*), the Nādināgarikā (inhabitant of *Nandinagara*)
- 539 1894 Bühler, *Ep Ind* Vol II p 394, No 356  
Prakrit Gift of the nun (*bhichhunī*) Sīrī (*Śrī*,
- 540 1894 Bühler, *Ep Ind* Vol II p 394, No 357.  
Prakrit. Of Sivatī.
- 541 1894 Buhler, *Ep Ind* Vol II p 394, No 358, and Plate  
Prakrit Of Sihā (*Simhā*).
- 542 1894 Bühler, *Ep Ind* Vol II p 394, No 359.  
Prakrit Gift of the nuns (*bhichhunī*) Sihā (*Simhā*) and Dēvadatā (*Dēvadattā*) from Kuraghara (*Kuragrāha*)
- 543 1894 Bühler, *Ep Ind* Vol II p 394, No 360  
Prakrit Gift of Sihā (*Simhā*), Samātikā (*Samāptikā* ?), Vajmukā (*Vajrinukā*)
- 544 1894 Bühler, *Ep Ind* Vol II p 394, No 361  
Prakrit Fragment [Gift] of the wife of Subāhita. Compare No 270

- 545 1894 Bühler, *Ep Ind* Vol. II. p 394, No 362  
Prakrit Gift of Suriyā (*Sūryā*) and (?) Budhadēvā (*Buddhadēvā*), the Pēmatākā (inhabitant of Pēmata)
- 546 1894 Bühler, *Ep Ind* Vol II p 395, No 363  
Prakrit Gift of the nun (*bhikkhuni*) Suriyā (*Sūryā*)
547. 1894 Bühler, *Ep Ind* Vol II p 395, No 364  
Prakrit Gift of Yōna (*Yavana*), the Sētapathiya (inhabitant of *Svētapatha*)
- 548 1894 Bühler, *Ep Ind* Vol II p 395, No 365  
Prakrit Gift of Hālā, the Dakkhināji (*Dākhinātyā* ?)
- 549 1894 Bühler, *Ep Ind* Vol II p 395, No 366  
Prakrit. Fragment. Of the family of Ajitiguta (*Aditigupta* or *Ajitigupta*)
- 550 1894 Bühler, *Ep Ind* Vol II p 395, No 367  
Prakrit Fragment Of Asvadē[vā] (*Asvadēvā*) from Sakakachha.
- 551 1894 Bühler, *Ep Ind* Vol II p 395, No 368  
Prakrit Fragment Of Lāva
552. 1894 Bühler, *Ep Ind* Vol II p 395, No 369  
Prakrit Fragment Gift of . . . the Kurara (inhabitant of *Kurara*)
- 553 1894 Bühler, *Ep Ind* Vol II p 395, No 370  
Prakrit Fragment Gift of Nāgila
- 554 1894 Buhler, *Ep Ind* Vol II p 395, No 371  
Prakrit Fragment Only the name Ūjāvatī can be made out
- 555 1894 Bühler, *Ep Ind* Vol II. p 395, No 372  
Prakrit Fragment No name is preserved.
- 556 1894 Buhler, *Ep Ind* Vol II p 395, No 373  
Prakrit. Fragment. Only Kuthupadaka (inhabitant of *Kuthupada* ?) can be read
- 557 1894 Buhler, *Ep Ind* Vol. II p 395, No 374.  
Prakrit Fragment Gift of the nun (*bhikkhuni*) Samghapālītā
- 558 1894 Bühler, *Ep Ind* Vol II p 396, No 375  
Prakrit Fragment Gift of Subhagā, Pusā (*Pushyā*), Nāgadatta (*Nāgadatta*), Sagharakhita (*Samgharakshita*), the Kōragharakas (inhabitants of *Kuragarasha*).
- 559 1894 Bühler, *Ep Ind* Vol II p 396, No 376  
Prakrit Fragment Mentions Utarā (*Uttarā*)
- 560 1838 Prinsep, *Journ Beng As Soc* Vol VII p 564, No 37, and Plate XXIII  
Prakrit Gift of Najā, the daughter-in-law of the Tāpasīyas, from Ujēni (*Ujjayini*)  
Compare No 219
- 561 1838 Prinsep, *Journ Beng As Soc* Vol VII p 565, No 43, and Plate XXIII.  
Prakrit Fragment Gift of the nun (*bhikkhuni*) . . . danā

- 562 1880 Cunningham, *Arch Surv Rep* Vol. X p 58, No 9  
Prakrit. Gift of Dataka (? *Dattaka*), the Nandinagara (inhabitant of *Nandinagara*).
563. 1880 Cunningham, *Arch Surv Rep* Vol X p 59, No 15.  
Prakrit Fragment Gift of some nun ([*bhi*]chhu[*ni*]), the Nandanagarikā (inhabitant of *Nandinagara*)
- 564 1880 Cunningham, *Arch Surv Rep* Vol X p 59, No 16.  
Prakrit. Gift of Balaguta (*Balagupta*).
- 565 1880 Cunningham, *Arch Surv Rep* Vol X p 59, No 17.  
Prakrit Gift of Ha . . (?) from Nandinagara (*Nandinagara*).
- 566 1880 Cunningham, *Arch Surv Rep* Vol. X p. 59, No. 19  
Prakrit. Fragment Gift of Pandu . . . . (?)
- 567 1880 Cunningham, *Arch Surv Rep* Vol X p 59, No 20  
Prakrit. Gift of Isipiyata (?) from Nandinagara (*Nandinagara*).
568. 1880 Cunningham, *Arch Surv Rep* Vol. X p 59, No. 21  
Prakrit. Gift of the nun (*bhichhuni*) Ritali (?).

#### 569—653 Sāñchi Buddhist Stūpa II. Inscriptions

- 569 1854 Cunningham, *Bhilsa Topes*, p 280, No 1, and Plate XXI, 1894 Bühler, *Ep. Ind* Vol II p 396, No. 22  
Prakrit Gift of Nāgula, pupil (*amtēvāsīn*) of Aya (*Ārya*).
- 570 1854 Cunningham, *Bhilsa Topes*, p 280, No 2, and Plate XXI, 1894 Bühler, *Ep Ind* Vol II p 396, No 23  
Prakrit Fragment Gift of Ku . . . , pupil (*sejha*) of Dhamarakhita (*Dharmarakshita*).
- 571 1854 Cunningham, *Bhilsa Topes*, p 280, No 3, and Plate XXI, 1892 Maisey, *Sāñchi and its Remains*, p 102, 1892 Bühler, *Ep Ind*. Vol II p 140, No. 1, and Plate.  
Prakrit Gift of the village (*gāma*) of Pādukulikā (*Pāṇḍukulikā*)
- 572 1854 Cunningham, *Bhilsa Topes*, p 280, No 4, and Plate XXI, 1892 Bühler, *Ep Ind* Vol II p 111, No 2  
Prakrit Gift of Budhila (*Buddhila*), the Bhōgavardhanaka (inhabitant of *Bhōgavardhana*).
573. 1854 Cunningham, *Bhilsa Topes*, p 280, No. 5, and Plate XXI, 1892 Bühler, *Ep Ind* Vol II p 111, No 3, 1896 note by Franke *Zeitschr Deutsch Morgenl Ges* Vol L p 586  
Prakrit Gift of Dhamadōvā (*Dharmadēvā*), pupil (*amtēvāsīnī*) of Mitasari (*Mitrasari*)
- 574 1854 Cunningham, *Bhilsa Topes*, p 280, No 6, and Plate XXI, 1892 Bühler, *Ep Ind* Vol II p 111, No 4  
Prakrit Gift of the monk (*bhikkhu*) Isila (*Rishila*).
- 575 1854 Cunningham, *Bhilsa Topes*, p 281, No 7, and Plate XXI, 1894 Bühler, *Ep Ind* Vol II p 397, No 24  
Prakrit. Gift of the monk (*bhikkhu*) Saṅghamita (*Samghamitra*)

- 576 1854 Cunningham, *Bhilsa Topes*, p 281, No 8, and Plate XXI, 1892 Maasey, *Sānchi and its Remains*, p 102, 1894 Buhler, *Ep Ind Vol II* p 397, No 25  
Prakrit Gift of the banker (*seṭhin*) Budhapālita (*Buddhapālita*), the Padukulkiya (inhabitant of *Pāndukulikā*).
- 577 1854 Cunningham, *Bhilsa Topes*, p 281, No. 9, and Plate XXI  
Prakrit Fragment No name can be made out
- 578 1854 Cunningham, *Bhilsa Topes*, p 281, No 10, and Plate  
Prakrit. Gift of Budharakhita (*Buddharakhita*), the Anammitaka (?)
- 579 1854 Cunningham, *Bhilsa Topes*, p 281, No 11, and Plate XXI, 1892 Buhler, *Ep Ind Vol II* p 111, No 5  
Prakrit Gift of the monk (*bhikkhu*) Vījha (*Vindhya*).
- 580 1854 Cunningham, *Bhilsa Topes*, p 281, No 12, and Plate XXI, 1892 Buhler, *Ep Ind Vol II* p 111, No. 6  
Prakrit Gift of the monk (*bhikkhu*) Yakhila (*Yakshila*)
581. 1854 Cunningham, *Bhilsa Topes*, p 281, No 13, and Plate XXI, 1892 Buhler, *Ep Ind Vol II* p 111, No 7  
Prakrit Gift of Nāgapriya (*Nāgapriya*), the banker (*seṭhin*) of Achhāvada
- 582 1854 Cunningham, *Bhilsa Topes*, p 281, No 14, and Plate XXI, 1892 Buhler, *Ep Ind Vol II* p 111, No 8, 1894 correction by Buhler, *Ep Ind Vol II* p 404, note 23  
Prakrit Gift of the nun (*bhikkhuni*) Sapaki (*Sarpakī*), the Kōrari (inhabitant of *Kurara*).
- 583 1854 Cunningham, *Bhilsa Topes*, p 281, No 15, and Plate XXI, 1894 Buhler, *Ep Ind Vol II* p 397, No 26  
Prakrit Gift of the nun (*bhikkhuni*) Valā, the Kōrari (inhabitant of *Kurara*)
- 584 1854 Cunningham, *Bhilsa Topes*, p 281, No 16, and Plate XXI. 1892 Buhler, *Ep Ind Vol II* p 111, No 9  
Prakrit. Gift of the nun (*bhikkhuni*) Dhamasēnā (*Dharmasēnā*), the Kōrari (inhabitant of *Kurara*)
- 585 1854 Cunningham, *Bhilsa Topes*, p 282, No 17, and Plate XXI, 1892 Buhler, *Ep Ind Vol II* p 111, No 10  
Prakrit A pillar (*thabha*), the gift of Nāgapālita
- 586 1854 Cunningham, *Bhilsa Topes*, p 282, No 18, and Plate XXI  
Prakrit Gift of the nun (*bhikkhuni*) Phagulā (*Phalgulā*)
- 587 1854 Cunningham, *Bhilsa Topes*, p 282, No 19, and Plate XXI, 1894 Buhler, *Ep Ind Vol II* p 397, No 27  
Prakrit Gift of Balaka, pupil (*atēvāsīn*) of Aya (*Ārya*) Arahaguta (*Ārhadgupta*), the Sāsādala (inhabitant of *Sāsāda*)
- 588 1854 Cunningham, *Bhilsa Topes*, p 282, No 20, and Plate XXI  
Prakrit Gift of the nun (*bhikkhuni*) Yamarakhitā (*Yamarakhitā*)

- 589 1854 Cunningham, *Bhilsa Topes*, p 282, No. 21, and Plate XXI, 1894 Bühler, *Ep Ind Vol II* p 397, No 28  
Prakrit A pillar (*thabha*), the gift of Mula (*Mulā*), the female pupil (*atēvāsini*) of Gadā
- 590 1854 Cunningham, *Bhilsa Topes*, p 282, No 22, and Plate XXI, 1894 Bühler, *Ep Ind Vol II* p 397, No 29  
Prakrit Fragment. Gift of the nun (*bhichhuni*) Isidāsī (*Rishidāsi*), the . . .  
kadikā (inhabitant of . . . *kada*), mother of Saghārakhutā (*Samgharakshutā*)
- 591 1854 Cunningham, *Bhilsa Topes*, p 282, No 23, and Plate XXI, 1894 Bühler, *Ep Ind Vol II* p 397, No 30  
Prakrit Gift of Aya (*Ārya*) Budharakhutā (*Buddharakshutā*), the Pokhareyaka (inhabitant of *Pushhara*)
- 592 1854 Cunningham, *Bhilsa Topes*, p 282 f, No 24, and Plates XXI and XXXI, 1868 Fergusson, *Trees and Serpent Worship*, Plate XLII, 1 (Plate only), 1894 correction by Bühler, *Ep Ind Vol II* p 407, 408.  
Prakrit. , Gift of Vinhikā (*Vrishnikā*), the Vādyavahanikā (inhabitant of *Vādyavahana*)
- 593 1854 Cunningham, *Bhilsa Topes*, p 283, No 25, and Plate XXI, 1892 Bühler, *Ep Ind Vol II* p 111, No 11  
Prakrit A pillar (*thabha*), the gift of the nun (*bhichhuni*) Odi Compare No. 611
- 594 1854 Cunningham, *Bhilsa Topes*, p 283, No 26, and Plate XXI, 1894 Bühler, *Ep Ind Vol II* p 397, No 31  
Prakrit Gift of Tikisa (?) from Sidakada
- 595 1854 Cunningham, *Bhilsa Topes*, p 283, No 27, and Plate XXI, 1894 Bühler, *Ep Ind Vol II* p 397, No 32  
Prakrit Fragment Gift of . . . , the Sidakādi (inhabitant of *Sidakāda*)
- 596 1854 Cunningham, *Bhilsa Topes*, p 283, No 28, and Plate XXI, 1894 Bühler, *Ep Ind Vol II* p 398, No 34  
Prakrit Gift of Golā, the S[\*]dakadiyā (inhabitant of *Sidakada*)
- 597 1854 Cunningham, *Bhilsa Topes*, p 283, No 29, and Plate XXI, 1894 Bühler, *Ep Ind Vol II* p 398, No 33, 1895 referred to by Pischel, *Nachr Gott Ges Wiss Phil Hist Kl* 1895, p 214  
Prakrit Gift of Budhapālūtā (*Buddhapālūtā*), the Sidakadiyā (inhabitant of *Sidakaḍa*)
- 598 1854 Cunningham, *Bhilsa Topes*, p 283, No 30, and Plate XXI, 1892 Bühler, *Ep Ind Vol II* p 112, No 12  
Prakrit Gift of Saghāmītā (*Samghamitra*), the Sōnaraka (inhabitant of *Sōnara*)
- 599 1854 Cunningham, *Bhilsa Topes*, p 283, No 31, and Plate XXI, 1894 Bühler, *Ep Ind Vol II* p 398, No 35  
Prakrit Gift of Budhagutā (*Buddhaguptā*), the Sēdakadi (inhabitant of *Sidakada*)

- 600 1854 Cunningham, *Bhilsa Topes*, p. 283, No 32, and Plate XXI, 1892 Buhler, *Ep Ind Vol II* p 112, No 13  
Prakrit. Gift of Agila (*Agnīla*), the Adhapōrika (inhabitant of *Ardhapura*).
- 601 1854 Cunningham, *Bhilsa Topes*, p 283, No 33, and Plate XXI; 1892 Buhler, *Ep. Ind Vol-II* p 112, No 14  
Prakrit Gift of the monk (*bhichhu*) Yasōgiri (*Yasōgiri*).
- 602 1854 Cunningham, *Bhilsa Topes*, p. 283 f, No 34, and Plate XXI, 1894 Buhler, *Ep Ind Vol II* p 398, No 36  
Prakrit Gift of the monk (*bhichhu*) Arāhaka (*Arhat*), the preacher (*bhānaka*)
- 603 1854 Cunningham, *Bhilsa Topes*, p 284, No 35, and Plate XXI, 1894 Buhler, *Ep. Ind Vol II* p 398, No 37.  
Prakrit Gift of Bahula
- 604 1854 Cunningham, *Bhilsa Topes*, p 284, No. 36, and Plate XXI, 1892 Buhler, *Ep. Ind Vol. II* p 112, No 15  
Prakrit [Gift] of Gadā, the Nādināgarikā (inhabitant of *Nandinagara*).
- 605 1854 Cunningham, *Bhilsa Topes*, p 284, No 37, and Plate XXI.  
Prakrit. Fragment Gift of Idāgi . . . (*Indrāgni* . . . ).
606. 1854 Cunningham, *Bhilsa Topes*, p 284, No 38, and Plate XXI, 1892 Buhler, *Ep Ind Vol II* p 112, No 16  
Prakrit Gift of the monk (*bhichhu*) Āya-Nāduka (*Ārya-Nāduka*)
- 607 1854 Cunningham, *Bhilsa Topes*, p 284, No 39, and Plate XXI, 1894 Buhler, *Ep Ind Vol II* p 398, No 38  
Prakrit Gift of the monk (*bhichhu*) Nāgarakhita (*Nāgarakhita*), the Pokhareyaka (inhabitant of *Pushkara*)
608. 1854 Cunningham, *Bhilsa Topes*, p 284, No 40, and Plate XXI, 1894 Buhler, *Ep. Ind Vol II* p 398, No 39  
Prakrit Gift of the monk (*bhichhu*) Sagharakhita (*Samgharakshita*), the Kōrara (inhabitant of *Kurara*)
- 609 1854 Cunningham, *Bhilsa Topes*, p 284, No 41, and Plate XXI, 1894 Buhler, *Ep Ind Vol II* p 401, No 66  
Prakrit Gift of Rōhanika, the Udubaraghariya (inhabitant of *Udumbaragriha*)
- 610 1854 Cunningham, *Bhilsa Topes*, p 284, No 42, and Plate XXI.  
Prakrit Fragment Gift of . . . . the Udubaraghariya (inhabitant of *Udumbaragriha*)
- 611 1854 Cunningham, *Bhilsa Topes*, p 284, No 43, and Plate XXI, 1894 Buhler, *Ep Ind Vol II* p 398, No 40  
Prakrit A pillar (*thabha*), the gift of the nun (*bhikkhuni*) Odi Compare No 593.
- 612 1892 Buhler, *Ep Ind Vol II* p 112, No 17  
Prakrit Gift of Passarakhita (*Pushyarakshita*), pupil (*atēvāsin*) of Āya (*Ārya*)



613. 1892 Bühler, *Ep. Ind* Vol II p 112, No. 18  
Prakrit Gift of Sihā (*Simhā*)
614. 1892 Buhler, *Ep Ind* Vol II. p 112, No 19  
Prakrit Gift of the monk (*bhikkhu*) Sumana (*Sumanas*).
615. 1892 Bühler, *Ep Ind*. Vol II p 112, No 20  
Prakrit. Gift of Dhamaguta (*Dharmagupta*) and Pasinī (*Pushyini*).
616. 1892 Buhler, *Ep Ind* Vol II p 112, No. 21.  
Prakrit Gift of Visākha (*Viśākha*), the Pādā[ni]ya (inhabitant of *Pādāna*)
617. 1894 Bühler, *Ep Ind*. Vol. II p 398, No 41.  
Prakrit. Gift of Aya (*Ārya*), the Pokhareyaka (inhabitant of *Pushkara*)
618. 1894 Buhler, *Ep Ind*. Vol II p 398, No 42  
Prakrit Gift of the nun (*bhikkhunī*) Asadēvā (*Āśvadēvā*)
619. 1894 Buhler, *Ep Ind* Vol II p. 399, No. 43  
Prakrit Gift of Āvāsika from Ājanāva.
620. 1894 Buhler, *Ep. Ind*. Vol. II p 399, No 44  
Prakrit Gift of the nun (*bhikkhunī*) Iśdatā (*Rishidattā*)
621. 1894 Buhler, *Ep Ind* Vol II p 399, No. 45.  
Prakrit. Gift of the lay-worshipper (*upasaka*) Īdadata (*Indradatta*)
622. 1894 Bühler, *Ep. Ind* Vol II p 399, No 46  
Prakrit Gift of the monk (*bhikkhu*) Gamdhāra.
623. 1894 Buhler, *Ep Ind* Vol II p 399, No 47  
Prakrit. Gift of the nun (*bhikkhunī*) Gōtamī (*Gautamī*)
624. 1894 Buhler, *Ep Ind* Vol II p 399, No 48  
Prakrit. Gift of the nun (*bhikkhunī*) Chiratī (*Kīratī*)
625. 1894 Bühler, *Ep Ind* Vol II p 399, No 49  
Prakrit Gift of the village (*gāma*) of Chumvamōragiri(?)
626. 1894 Buhler, *Ep Ind*. Vol II p 399, No 50.  
Prakrit Gift of the Mōrayahikatiya (inhabitant of *Mōrayahikaṭa*)
627. 1894 Bühler, *Ep Ind* Vol II p 399, No 51  
Prakrit. Gift of the female lay-worshipper (*upasikā*) Dhamarasī (*Dharmasī*)
628. 1894 Bühler, *Ep. Ind* Vol II p 400, No 52  
Prakrit. Gift of the monk (*bhikkhu*) Dhamaśēna (*Dharmasēna*)
629. 1894 Bühler, *Ep. Ind* Vol II p 400, No 53  
Prakrit Gift of the nun (*bhikkhu[ni\*]*) Asad[ē\*]vā (*Āśvadēvā*) from Nadinagara  
(*Nandinagara*)

630. 1894 Bühler, *Ep Ind Vol II* p 400, No 54  
Prakrit Gift of the nun (*bhikkhuni*) [Is]imitā (*Rishimitrā*) from Nandinagara (*Nandinagara*)
631. 1894 Bühler, *Ep Ind Vol II*, p 400, No 55  
Prakrit Gift of the monk (*bhikkhu*) Namduka (*Nānduka*)
- 632 1894 Bühler, *Ep Ind Vol II* p 400, No 56  
Prakrit Gift of the monk (*bhikkhu*) Pala (*Pāla*)
- 633 1894 Bühler, *Ep Ind Vol II* p 400, No 57  
Prakrit Gift of the monk (*bhikkhu*) Badhaka (*Baddhaka*), the Kurara (inhabitant of *Kurara*)
- 634 1894 Bühler, *Ep Ind Vol II* p 400, No 58.  
Prakrit Gift of Budhaguta (*Buddhagupta*), the Udubaiaghariya (inhabitant of *Udumbaragriha*)
- 635 1894 Bühler, *Ep Ind Vol. II* p 400, No 59.  
Prakrit Gift of Budharakhitaka (*Buddharakshitaka*), who is versed in the *sūtrānta* (*sūtānta*), the Arapānaka (inhabitant of *Arapāna*).
- 636 1894 Bühler, *Ep Ind Vol II* p 401, No 60  
Prakrit. Fragment Only the name Budharakhita (*Buddharakshita*) is legible
- 637 1894 Bühler, *Ep Ind Vol II* p 401, No 61  
Prakrit. Gift of the nun (*bhikkhuni*) Budharakhitā (*Buddharakshitā*)
- 638 1894 Bühler, *Ep Ind Vol II* p 401, No 62.  
Prakrit Gift of the monk (*bhikkhu*) Budharakhita (*Buddharakshita*)
- 639 1894 Bühler, *Ep Ind Vol II* p 401, No 63  
Prakrit. Fragment. Only the name Bōdhi is legible
- 640 1894 Bühler, *Ep Ind Vol II* p 401, No 64  
Prakrit. Gift of the monk (*bhikkhu*) Bharanabhūti
- 641 1894 Bühler, *Ep Ind. Vol II* p 401, No 65  
Prakrit Gift of Bhikkhunikā (*Bhikkhunikā*).
- 642 1894 Bühler, *Ep Ind Vol. II* p 401, No 67  
Prakrit Gift of the monk (*bhikkhu*) Vipula
- 643 1894 Bühler, *Ep Ind Vol II* p 401, No 68  
Prakrit Gift of Visaka (*Viśvaka*), the Rōhapipadiya (inhabitant of *Rōhimpada*)
- 644 1894 Bühler, *Ep Ind Vol II* p 401, No 69.  
Prakrit Gift of the Sāphineyikā, the mother of Saghā (*Saṃghā*)
- 645 1894 Bühler, *Ep Ind Vol. II* p. 402, No 70  
Prakrit Gift of the nun (*bhikkhuni*) Sōnasiri (*Śravanasri*).

- 646 1894 Buhler, *Ep Ind* Vol II p 402, No 71  
Prakrit Fragment Gift of some woman who is called a Sagireyikā (inhabitant of *Sagiri*)
- 647 1894 Bühler, *Ep Ind* Vol II p 402, No 72  
Prakrit Fragment Gift of Kodu, mother of the monk (*bhikkhu*) . . . na
- 648 1894 Bühler, *Ep Ind* Vol II, p 402, No. 73  
Prakrit Fragment Gift of [Dha]marakhutā (*Dharmarakṣitā*), female pupil (*atēvāsini*) of Kōramikā
- 649 1894 Bühler, *Ep Ind* Vol II p 402, No 74  
Prakrit Fragment Gift of the monk (*bhikkhu*) . . . na.
- 650 1894 Buhler, *Ep Ind* Vol II p 402, No 75  
Prakrit. Fragment Gift of some nun (*[bhi]chhunī*).
- 651 1894 Bühler, *Ep. Ind* Vol II p 402, No 76  
Prakrit Fragment Gift of some nun (*bhikkhunī*), a Kōrari (inhabitant of *Kurara*)
- 652 1894 Buhler, *Ep Ind* Vol II p 402, No 77.  
Prakrit Fragment Gift of some monk (*bhikkhu*)
- 653 1894 Buhler, *Ep Ind* Vol II p 402, No 78  
Prakrit. Fragment Gift of Dhavadēvā (*Dharmadēvā* ?)
- 654 Sāñchi Stūpa II relic-box inscription—1854 Cunningham, *Bhilsa Topes*, p 286, and Plate XX  
Prakrit (Relics) of all teachers (*vināyakas*), beginning with Ara° (? *Arhat*) Kāsapagota (*Kāśyapagōtra*) and Ara° (? *Arhat*) Vāchhi-Suvijayata (*Vātsi-Suvijayat* ?), the teacher (*vināyaka*).
- 655 Sāñchi Stūpa II inscription on steatite box (No 1), outside lid—1854 Cunningham, *Bhilsa Topes*, pp 119, 287, and Plate XX, 1905 mentioned by Fleet, *Journ Roy As Soc*. 1905, p 685  
Prakrit (Relics) of the saint (*sapurisa*) Kāsapagota (*Kāśyapagōtra*), the teacher (*ācariya*) of all the Hēmaṇḍas (*Haimavatas*)
- 656 Sāñchi Stūpa II inscription on steatite box (No 1), inside lid—1854 Cunningham, *Bhilsa Topes*, pp 119, 287, and Plate XX, 1905 mentioned by Fleet, *Journ Roy As Soc* 1905, p 685  
Prakrit (Relics) of the saint (*sapurisa*) Maḥhima (*Madhyama*)
- 657 Sāñchi Stūpa II inscription on steatite box (No 1), bottom.—1854 Cunningham, *Bhilsa Topes*, pp 120, 287, and Plate XX, 1905 mentioned by Fleet, *Journ Roy. As Soc* 1905, p 685  
Prakrit. (Relics) of the saint (*sapurisa*) Hāntiputa (*Hāntīputra*)
- 658 Sāñchi Stūpa II inscription on steatite box (No 2), outer circle—1854 Cunningham, *Bhilsa Topes*, p 288, and Plate XX

Prakrit (Relics) of the saint (*sapurisa*) Vachhi (*Vātsi* ?) Suvijayata (*Suvijayat*), the pupil (*atēvāsīn*) of Gota (*Gaupta*)

- 659 Sāñchi Stūpa II inscription on steatite box (No 2), inner circle.—1854 Cunningham, *Bhilsa Topes*, p 288, and Plate XX

Prakrit Gift of the Pābhāsasāhas of Kākanava

- 660 Sāñchi Stūpa II inscription on steatite box (No 3), outside lid —1854 Cunningham, *Bhilsa Topes*, p 288, and Plate XX

Prakrit (Relics) of the saint (*sapurisa*) Mahavanāya (Relics) of the saint (*sapurisa*) Āpagira

- 661 Sāñchi Stūpa II inscription on steatite box (No. 3), inside lid —1854 Cunningham, *Bhilsa Topes*, p 288, and Plate XX

Prakrit. (Relics) of the saint (*sapurisa*) Kodiniputa (*Kaundiniputra*).

- 662 Sāñchi Stūpa II inscription on steatite box (No 4), outside lid —1854 Cunningham, *Bhilsa Topes*, p 288, and Plate XX

Prakrit. (Relics) of the saint (*sapurisa*) Kōsikiputa (*Kausikīputra*).

- 663 Sāñchi Stūpa II inscription on steatite box (No 4), inside lid —1854 Cunningham, *Bhilsa Topes*, p 289, and Plate XX

Prakrit (Relics) of the saint (*sapurisa*) Gotiputa (*Gautiputra*)

- 664 Sāñchi Stūpa II inscription on steatite box (No 4), bottom —1854 Cunningham, *Bhilsa Topes*, p 289, and Plate XX

Prakrit (Relics) of the saint (*sapurisa*) Mogaliputa (*Maudgaliputra*)

- 665 Sāñchi Stūpa III relic-box (No 1) inscription —1854 Cunningham, *Bhilsa Topes*, p 297, and Plate XXII

Prakrit (Relics) of Sāriputa (*Śāriputra*)

- 666 Sāñchi Stūpa III relic-box (No 2) inscription —1854 Cunningham, *Bhilsa Topes*, p 297, and Plate XXII

Prakrit (Relics) of Mahā-Mogalāna (*Mahā-Maudgalyāyana*).

- 667 Sāñchi Stūpa III inscription on steatite box (No 1).—1854 Cunningham, *Bhilsa Topes*, p 299, and Plate XXII

Only the letter *sā*, which stands for *Sāriputasa*, i e (relics) of Sāriputa (*Śāriputra*)

- 668 Sāñchi Stūpa III inscription on steatite box (No 2) —1854 Cunningham, *Bhilsa Topes*, p 299, and Plate XXII

Only the letter *ma*, which stands for *Mahā-Mogalānasa*, i e relics of Mahā-Mogalāna (*Mahā-Maudgalyāyana*)

- 669 Year 14 — Bēsnagar Vaishnava column inscription of the time of *rājan* Kāsiputa Bhāgabhadra —1909 Marshall-Bloch, *Journ Roy As Soc* 1909, p 1053 ff, No A, and Plate I 1909 Fleet, *Journ Roy As Soc* 1909, p 1087 ff, 1909 note by Barnett, *Journ Roy As Soc* 1909, p. 1093 f, 1909 Bloch, *Zeitschr Deutsch Morgenl Ges* Vol LXIII p 587 ff, 1910, note by Fleet, *Journ Roy As Soc* 1910, p 141 f, 1910 Bhandarkar, *Journ Bo Br Roy As Soc* Vol XXIII p 104 ff —*vasēna chatudasēna rājēna vadhamānasa*.

Prakrit Erection of a *garudadhvaja* of Vā[sandē]va, the god of gods, by the *bhāgavata* (votary of *Bhagavat*), Hēhodōra (*Hēhodōros*), the son of Diya (*Diōn*), the Takhasilūka (native of *Takshastlā*), a Yōna (*Yavana*) ambassador (*dūta*), who came from *mahārāja* Amtalikita (*Antalkidas*) to *rājan* Kāsiputa (*Kāsiputra*) Bhāgabhadra, the saviour (*tiātāra*), who was prospering in the fourteenth year of his reign

- 670 Bēsagar column inscription—1909 Marshall-Bloch, *Journ Roy. As Soc.* 1909, p 1053 ff, No B, and Plate I, 1909 Barnett, *Journ Roy As Soc* 1909, p 1093 f, 1909 Bloch, *Zeitschr Deutsch Morgenl Ges* Vol LXIII p 587 ff  
Prakrit A verse on the three steps to immortality
671. Bēsagar Buddhist coping stone inscription—1880 Cunningham, *Arch. Surv Rep* Vol X p 38, and Plate XIII  
Prakrit. Gift of the monk (*bhikkhu*) Patamīna and the monk (*bhikkhu*) Kumuda
672. Bēsagar Buddhist pillar inscription—1880 Cunningham, *Arch Surv Rep* Vol X p 39, and Plate XIII  
Prakrit. Fragment (Gift) of [A]jamita (*Ajamitra*).
- 673 Bēsagar Buddhist rail inscription.—1880 Cunningham, *Arch Surv. Rep.* Vol. X p 39, and Plate XIII  
Prakrit Gift of the monk (*bhikkhu*) Dhamagiri (*Dharmagiri*)
674. Bēsagar Buddhist rail inscription.—1880 Cunningham, *Arch. Surv. Rep* Vol X. p 39, and Plate XIII.  
Prakrit Gift of the nun (*pavajitā*) Nandikā (*Nandīlā*).
- 675 Bēsagar Buddhist rail inscription—1880 Cunningham, *Arch Surv. Rep* Vol X p 39, and Plate XIII  
Only the figures 30 3
- 676 Bhōjpur Stūpa IV earthen bowl inscription.—1854 Cunningham, *Bhilsa Topes*, p 333, and Plate XXVI  
Only the letter *mu*<sup>o</sup>
677. Bhōjpur Stūpa VII inscription on earthen jar (No. 1)—1854 Cunningham, *Bhilsa Topes*, p 335 f, and Plate XXVII, 4  
Prakrit Patitō (?)
- 678 Bhōjpur Stūpa VII inscription on earthen jar (No 2)—1854 Cunningham, *Bhilsa Topes*, p 336, and Plate XXVII, 5  
Prakrit (Relics) of Upahitaka
- 679 Andher Stūpa I rail inscription—1854 Cunningham, *Bhilsa Topes*, p 344, and Plate XXVIII, 3  
Prakrit Gift of the mother of Dharmasiva (*Dharmasiva*)
- 680 Andher Stūpa II earthen jar inscription—1854 Cunningham, *Bhilsa Topes*, p 346, and Plate XXIX, 6  
Prakrit (Relics) of the saint (*sapurisa*) Vāchhīputa (*Vātsīputra*), pupil (*atēvāsīn*), of Gotīputa (*Gauṭīputra*)
- 681 Andher Stūpa II inscription on steatite box (No 1)—1854 Cunningham, *Bhilsa Topes*, p 347, and Plate XXIX, 7, 1888 Fleet, *Corp Inscr Ind* Vol III p 31  
Prakrit (Relics) of the saint (*sapurisa*) Gotīputa (*Gauṭīputra*) of the Kōḍiṇa (*Kaundīnya*) gōtra (*gota*), who illumined (? *pabhāsana*) Kākanāva
682. Andher Stūpa II inscription on steatite vase (No 2)—1854 Cunningham, *Bhilsa Topes*, p 347, and Plate XXIX, 8 and 9, 1906 Fleet, *Journ Roy As Soc* 1906, p 155  
Prakrit (Relics) of the saint (*sapurisa*) Mogalīputa (*Maudgalīputra*), the pupil (*atēvāsīn*) of Gotīputa (*Gauṭīputra*)

- 683 Andher Stūpa III inscription on steatite casket, outside —1854 Cunningham, *Bhilsa Topes*, p 349, and Plate XXX  
Prakrit (Relics) of the saint (*sapurisa*) Hāritīputa (*Hāritīputra*)
- 684 Andher Stūpa III inscription on steatite casket, inside —1854 Cunningham, *Bhilsa Topes*, p. 349, and Plate XXX.  
Prakrit Gift of Asadēva (*Asvadēva*)
- 685 Pākna-Bihār Buddhist stone-slab inscription —1880 Cunningham, *Arch Suri Rep.* Vol XI p 32 f, and Plate XII, 11  
Sanskrit Fragment Mentions a *mahārāja dēvaputra*, the figure 30 (?), Hastika the son of Hastika, and Bōdhisatva (*Bōdhisattva*) *dēvaputaka*
- 686 Khairigarh (now Lucknow Provincial Museum) horse image inscription —1893 Smith, *Journ Roy As Soc* 1893, p 98, and Plate  
Prakrit Fragment Gift of . . . ddagutta ([*Samu*]dragupta ?)
- 687 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1879 Cunningham-Rajendralala Mitra-Buhler, *Stūpa of Bharhut*, p 128 f, No 1, and Plates XII and LIII, 1880 Rajendralala Mitra, *Proceed Beng As Soc* 1880, p 58 ff, 1885 Hultzsch, *Ind Ant* Vol XIV p 138 f, and Plate, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 60, No 1, 1892 Hultzsch, *Ind Ant* Vol. XXI p 227, No 1  
Prakrit Erection of gateway (*tōrana*) and stone-work (*silāhammantu*) by Dhana-bhūti Vāchhīputa (the son of a *Vātsi*), the son of Āgaraja (*Angāradyut*) Gotiputa (the son of a *Gaupti*), the grandson of *rājan* Visadēva (*Viśvadēva*) Gāgīputa (the son of a *Gārgi*), during the reign of the Sugas (*Śungas*)
- 688 Bharaut (now Batanmāra) Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, p 128, No 2, and Plate LIII  
Prakrit Fragment Records the erection of a gateway (*tōrana*) during the reign of the S[ū]gas (*Śungas*) Of the names only that of Āgaraja (*Angāradyut*) is preserved
- 689 Bharaut (now Batanmāra) Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, p 128, No 3, and Plate LIII  
Prakrit Fragment Records the erection of a gateway (*tōrana*)
- 690 Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription —1879 Cunningham, *Stūpa of Bharhut*, p 130, No 1, and Plates XII and LIII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XL p 60, No 2, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 227, No 2  
Prakrit Gift of Aya-Nāgadēva (*Ārya-Nāgadēva*)
- 691 Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription —1874 Cunningham *Proceed Beng As Soc* 1874, p 111, 1879 Cunningham, *Stūpa of Bharhut*, p 79, 130, No 2, and Plates XLVIII and LIII, 1881 Hoernle, *Ind Ant* Vol X p 119 f., No 5, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 60, No 3, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 227, No 3.  
Prakrit The Maghādēviya *jataka* (*jātaka* which treats of *Makhādēva*). See *Jāt* No 9

- 692 Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription—1879 Cunningham, *Stûpa of Bharhut*, p 97, 130, No 3, and Plates XLVIII and LIII; 1881 Hoernle, *Ind Ant* Vol. X p 120, No 6, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl. Ges* Vol XL p. 60, No 4, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI p 227, No 4  
Prakrit Dighatapasi (*Dīrghatapacvin*) instructs his pupils
- 693 Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription—1879 Cunningham, *Stûpa of Bharhut*, p 94, 130, No 4, and Plates XLVIII and LIII, 1881 Hoernle, *Ind. Ant* Vol X p. 120, No 7, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl. Ges.* Vol XL p 61, No 5, and Plate, 1892 Hultzsch, *Ind Ant.* Vol XXI p 227, No 5  
Prakrit The *chātīya* (*chastya*) on Aboda (*Arbuda*)
694. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription—1879 Cunningham, *Stûpa of Bharhut*, p 77, 130, No. 5, and Plates XLVII and LIII, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl. Ges.* Vol XL p. 61, No 6, and Plate, 1892 Hultzsch, *Ind Ant.* Vol XXI p 227, No 6  
Prakrit The *jataka* (*jātaka*) (entitled) ‘the mad Sujata (*Sujāta*)’ See *Jāt.* No 352
- 695 Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription—1874 Cunningham, *Proceed Beng As. Soc.* 1874, p 115, 1879 Cunningham, *Stûpa of Bharhut*, p 77, 130, No 6, and Plates XLVII and LIII, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl. Ges* Vol XL p 61, No. 7, and Plate, 1892 Hultzsch, *Ind Ant.* Vol XXI p 227, No 7, 1897 *Jātaka transl under Cowell*, Vol III. (Plate only)  
Prakrit The cat *jatara*(*ja*) (*jātaka*), (or) the cock *jataka* (*jātaka*) See *Jāt* No 383
- 696 Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription—1879 Cunningham, *Stûpa of Bharhut*, p 94, 130, No 7, and Plates XLVII and LIII, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl. Ges* Vol XL p 61, No 8, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 227, No 8  
Prakrit The walk (*chakama*) Dadamkama (*Dandanishhrama* ?)
- 697 Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription—1879 Cunningham, *Stûpa of Bharhut*, p 96, 130, No 8, and Plates XLVII and LIII, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl. Ges.* Vol XL p 61, No 9, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 228, No 9  
Prakrit The woman Asadā (*Aśādhā*) who has observed the jackals on the cemetery
- 698 Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription—1874 Cunningham, *Proceed Beng As Soc.* 1874, p 115, 1879 Cunningham, *Stûpa of Bharhut*, p 75, 131, No 9, and Plates XLIII and LIII, 1881 Hoernle, *Ind Ant.* Vol X p 118, note 2, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl. Ges* Vol XL p 61, No 10, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 228, No 10  
Prakrit The *jataka* (*jātaka*) (called) the *riśya* deer See *Jāt* No 12
699. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription—1879 Cunningham, *Stûpa of Bharhut*, p 94, 131, No 10, and Plates XLIII and LIII, 1881 Hoernle, *Ind Ant.* Vol X. p 118 f, No 1, 1886 Hultzsch, *Zeitschr. Deutsch*

*Morgenl Ges* Vol XL p 61, No. 11, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 228, No 11

Prakrit. The Migasamadaka (*Mṛigasamādaka* ?) *chētaya* (*chaitya*).

- 700 Bharaut Buddhist coping-stone inscription—1874 Cunningham, *Proceed Beng As Soc* 1874, p 111, 1879 Cunningham, *Stūpa of Bharhut*, p. 69, 131, No 11, and Plates XXVII and LIII, 1892 Hultzsch, *Ind Ant* Vol XXI p. 239, No. 158

Prakrit The swan *jataka* (*jātaka*). See *Jāt* No. 32.

- 701 Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed Beng As Soc* 1874, p 111, 1879 Cunningham, *Stūpa of Bharhut*, p 69 f, 131, No 12, and Plates XXVII and LIII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 61, No 12, and Plate, 1890 Warren, *Two Bas-Reliefs of the Stupa of Bharhut*, pp 8 ff, 1892 Hultzsch *Ind Ant* Vol. XXI. p 228, No 12

Prakrit The Kimnara *jataka* See *Jāt* No 504.

- 702 Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription—1874 Cunningham, *Proceed Beng As Soc* 1874, p 112, 1879 Cunningham, *Stūpa of Bharhut*, p 93 f, 131, No 13, and Plate LIII, 1886 Hultzsch, *Zeitschr Deutsch. Morgenl Ges* Vol XL p. 61, No. 13, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 228, No 13

Prakrit The assembly of the ascetics (*jaṭila*)

- 703 Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed Beng As Soc* 1874, p 115, 1879 Cunningham, *Stūpa of Bharhut*, p. 75, 131, No 14, and Plates XLVI and LIII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol. XL p 61, No 14, and Plate, 1890 Warren, *Two Bas-Reliefs of the Stupa of Bharhut*, pp 14 ff; 1892 Hultzsch, *Ind. Ant* Vol XXI. p 228, No. 14

Prakrit The otter *jataka* (*jātaka*) See *Jāt*. No 400

- 704 Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed Beng As Soc* 1874, p 115, 1879 Cunningham, *Stūpa of Bharhut*, p 76, 131, No. 15, and Plates XLVI and LIII, 1881 Hoernle, *Ind Ant*. Vol X p 119, No 4, 1886 Hultzsch, *Zeitschr Deutsch. Morgenl. Ges.* Vol. XL p 62, No 15, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 228, No 15

Prakrit The student *jataka* See *Jāt* No 174

- 705 Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription—1879 Cunningham, *Stūpa of Bharhut*, p 131, No 16, and Plate LIII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 62, No 16, 1892 Hultzsch, *Ind. Ant*. Vol XXI p 228, No 16

Prakrit Gift of the town (*ṇigama*) of Karahakata

- 706 Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription—1874 Cunningham, *Proceed Beng As Soc* 1874, p 112, 1879 Cunningham, *Stūpa of Bharhut*, p 79, 131, No 17, and Plates XLVIII and LIII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 62, No 17, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p. 228, No 17

Prakrit The *jataka* (*jātaka*) which treats of the stealing of the lotus-fibres See *Jāt*. No 488.



707. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p 98, 131, No 18, and Plates XLVIII and LIII, 1881 Hoernle, *Ind Ant* Vol. X p 120 f, No 8, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol XL p 62, No 18, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 228, No 18.

Prakrit Veduka milks *katha* (?) on Mount Nadoda

- 708 Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription —1879 Cunningham, *Stūpa of Bharhut*, p 98, 131, No. 19, and Plates XLVIII and LIII, 1881 Hoernle, *Ind Ant* Vol X p 121, No 9, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol. XL p 62, No 19, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI p 228, No. 19

Prakrit. The Jambū on Mount Naḍoda.

709. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription —1874 Cunningham, *Proceed Beng As Soc* 1874, p. 113, 1874 Beal, *Academy*, Vol VI p 612, 1879 Cunningham, *Stūpa of Bharhut*, p 95, 131, No 20, and Plates XLIV and LIII, 1881 Hoernle, *Ind Ant* Vol X p 119, No 2, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 62, No 20, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 228, No 20

Prakrit The arrow-maker King (*rājan*) Janaka Queen (*dēvi*) Sivalā (*Śivalā*)  
See *Jāt.* No 539.

710. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription—1874 Beal, *Academy*, Vol VI p 612 (comp Fergusson, *ibid*, p 637, note), 1879 Cunningham, *Stūpa of Bharhut*, p 94 f, 131, No 21, and Plates XLV and LIII, 1881 Hoernle, *Ind Ant* Vol X p 119, No 3, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl. Ges* Vol XL p 63, No 21, and Plate, 1892 Hultzsch, *Ind Ant.* Vol XXI p 229, No 21

Prakrit The Chitupāda (*Chittōtpāda* or *Chitrōtpāda* ?) rock

- 711 Bharaut Buddhist coping-stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p 131, No. 22, and Plate LIII

Prakrit. Fragment Dṛṣṭa gives Mount Na[ḍoda] (?) Compare No 901.

712. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, p 132, No 1, and Plates XII and LIII, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol. XL p 63, No 22, and Plate; 1892 Hultzsch, *Ind Ant* Vol XXI p 229, No 22.

Prakrit Gift of the first pillar (*thabha*) by Chāpadāvē, wife of Rēvatamita (*Rēvatimītra*) from Vedisa (*Vidīśā*)

- 713 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, p 132, No 2, and Plate LIII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 63, No 23, and Plate, 1892 Hultzsch, *Ind Ant* Vol. XXI p 229, No 23

Prakrit Gift of the *bhadamta* Aya-Bhutarakhita (*Ārya-Bhūtarakhita*), the Khujatūdukiya (inhabitant of *Kubjātinduka*)

714. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, p 132, No 3, and Plates XXIX and LIII, 1886 Hultzsch,

*Zeitschr Deutsch Morgenl Ges* Vol XL. p. 63, No. 24, and Plate; 1892 Hultzsch, *Ind Ant* Vol XXI p. 229, No 24

Prakrit The Śāla, the bōdhi of the holy (*bhagavat*) Vesabhu (*Vīśvabhū*).

715. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription—1879 Cunningham, *Stūpa of Bharhut*, p 132, No 4, and Plate LIII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL. p 63, No 25, and Plate, 1892 Hultzsch, *Ind Ant*. Vol XXI p 229, No 25.

Prakrit. A pillar (*thabha*), the gift of Aya-Gōrakhita (*Ārya-Gōrakhita*)

716. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p 132, No. 5, and Plates XXIII and LIII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 63, No 26 (first part), and Plate, 1892 Hultzsch, *Ind Ant* Vol. XXI p 229, No 26 (first part)

Prakrit A pillar (*thambha*), the gift of Aya-Pamthaka (*Ārya-Pānthaka*).

- 717 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription—1874 Cunningham, *Proceed Beng As Soc* 1874, p 111, 1879 Cunningham, *Stūpa of Bharhut*, p 22, 132, No 6, and Plates XXIII and LIII, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol XL p. 63, No. 26 (second part), and Plate, 1892 Hultzsch, *Ind Ant* Vol. XXI p 229, No. 26 (second part).

Prakrit. The goddess Chulakōkā (*Kshudrakōkā*).

718. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription—1879 Cunningham, *Stūpa of Bharhut*, p 132, No 7, and Plate LIII, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol XL. p. 63, No 27, and Plate, 1892 Hultzsch, *Ind Ant*. Vol XXI p 229, No 27

Prakrit Gift of the nun (*bhikkhuni*) Badhikā (*Baddhikā*), daughter of Mahamūkhi (*Mahāmukha*), the Dabhmikā (inhabitant of *Darbhina* ?)

- 719 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p 132, No 8, and Plate LIII; 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges*. Vol XL p 63, No. 28, and Plate, 1892 Hultzsch, *Ind Ant* Vol. XXI p 229, No 28

Prakrit Gift of Nāgasēnā, the Kodiyāni, from Pātaliputa (*Pāṭaliputra*)

- 720 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription—1879 Cunningham, *Stūpa of Bharhut*, p 132, No 9, and Plate LIII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol. XL p 64, No. 29, and Plate, 1892 Hultzsch, *Ind. Ant*. Vol XXI p 229, No 29

Prakrit Gift of the nun (*bhikkhuni*) Samanā (*Śramanā*), the Chudathilikā (inhabitant of *Chudathila*)

- 721 Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p 132, No 10, and Plate LIII

Prakrit A pillar (*thabha*), (the gift) of Anamda (*Ānanda*), son of Isurakhita (*Rishirakshita*), in Bahadagojatanatana (?)

722. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription—1874 Cunningham, *Proceed Beng As Soc* 1874, p 115, 1879 Cunningham, *Stūpa of Bharhut*, p 114, 132, No 11, and Plates XXIX and LIII, 1886 Hultzsch, *Zeitschr Deutsch*

*Morgenl. Ges* Vol. XL p 64, No 30, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 229, No 30

Prakrit The *bōdhi* of the holy (*bhagavat*) Kōnāgamena (*Kōnāgamana*).

- 723 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 133, No 12, and Plate LIII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 64, No 31, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 229, No 31.

Prakrit Gift of the nun (*bhikkhuni*) Dīganagā (*Dinnāgā*), the Bhōjakatakā (inhabitant of *Bhōjakata*)

- 724 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1874 Cunningham, *Proceed Beng As Soc* 1874, p 115, 1879 Cunningham, *Stūpa of Bharhut*, p 52, 133, No 13, and Plates XXV and LIII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 64, No 32, 1892 Hultzsch, *Ind Ant* Vol XXI p 230, No 32, 1895 *Jātaka transl under Cowell*, Vol II (Plate only).

Prakrit The elephant *jātaka*. See *Jāt.* No 267

- 725 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 133, No 14, and Plate LIII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 64, No 33, and Plate; 1892 Hultzsch, *Ind Ant* Vol XXI p 230, No 33

Prakrit Gift of the householder (*gahapati*) Budhu (*Buddhi*) from Bibikānadikata (*Bimbikānandikata*).

- 726 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 20, 133, No 15, and Plate LIII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 64, No 34, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 230, No 34

Prakrit. The *yakha* (*yaksha*) Supāvasa (*Supāvrisha* ?)

727. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 133, No 16, and Plate LIII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 64, No 35, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 230, No 35

Prakrit A pillar (*thabha*), the gift of Dhamaguta (*Dharmagupta*)

- 728 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 133, No 17, and Plate LIII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 64, No 36, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 230, No 36

Prakrit Gift of the trooper (*asavārīka*) Suladha (*Sulabdhā*) from Bibikānadikata (*Bimbikānandikata*).

- 729 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 133, No 18, and Plates XXV and LIII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 64, No 37 (first part), and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 230, No 37 (first part)

Prakrit A pillar (*thambha*), the gift of Pusa (*Pushya*).

- 730 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1874 Cunningham, *Proceed Beng As Soc* 1874, p 111, 1879 Cunningham, *Stūpa of Bharhut*, p 51 f, 133, No 19, and Plates XXV and LIII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 64 No 37 (second part), and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI. p 230, No 37 (second part)  
Prakrit The antelope *jātaka* See *Jāt* No 482
- 731 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1874 Cunningham, *Proceed Beng As Soc* 1874, p 115, 1874 Childers, *Academy*, Vol VI p 586, 612, 1875 note by Childers-deZoysa, *Academy*, Vol VII p 454 f, 1879 Cunningham, *Stūpa of Bharhut*, p 84, 133, No 20, and Plates XXVIII, LIII and LVII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 64, No 38, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 230, No 38, 1898 correction by Bloch, *Journ Beng As Soc* Vol LXVII Part I p 285  
Prakrit. Anādhapēdika (*Anāthapīndika*) gives Jētavana, having bought it by a layer of crores
- 732 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1874 Cunningham, *Proceed Beng As Soc* 1874, p 116, 1879 Cunningham, *Stūpa of Bharhut*, p 85, 133, No. 21, and Plate XXVIII, LIII and LVII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges*. Vol XL p 65, No 39, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 230, No 39, 1898 note by Bloch, *Journ Beng As Soc* Vol LXVII Part I p 285 f.  
Prakrit The Kōsambakutī (*Kausāmbakuṭī*)
- 733 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed Beng As Soc* 1874, p 116, 1879 Cunningham, *Stūpa of Bharhut*, p 85, 133, No 22, and Plates XXVIII, LIII and LVII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 65, No 40, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 230, No 40, 1898 note by Bloch, *Journ Beng As Soc* Vol LXVII Part I. p 286  
Prakrit The Gamdhakutī
- 734 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 133, No 23, and Plates XXI and LIII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 65, No 41, and Plate; 1892 Hultzsch, *Ind Ant* Vol XXI p 230, No 41  
Prakrit Gift of Dhamarakhita (*Dharmarakṣita*)
- 735 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1874 Cunningham, *Proceed Bengal As Soc* 1874, p 111, 1879 Cunningham, *Stūpa of Bharhut*, p 26, 133, No 24, and Plates XXI and LIII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 65, No 42, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 230, No 42  
Prakrit The king of serpents (*nāgarājan*) Chakavāka (*Chakravāka*)
- 736 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1874 Cunningham, *Proceed Beng As Soc* 1874, p 111, 1879 Cunningham, *Stūpa of Bharhut*, p 20, 134, No. 25, and Plate LIII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 65, No 43, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI. p 230, No 43  
Prakrit The *yakha* (*yaksha*) Virudaka (*Virūdhaka*)

- 737 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1874 Cunningham, *Proceed. Beng As Soc* 1874, p 111, 1879 Cunningham, *Stūpa of Bharhut*, p 20, 134, No 26, and Plates XXI and LIII, 1886 Hultzsch, *Zeitschr Deutsch. Morgenl Ges.* Vol XL p 65, No 44, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 230, No 44  
Prakrit. The *yakha* (*yaksha*) Gamgita
- 738 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 134, No 27, and Plates XIV and LIV, 1881 Hoernle, *Ind Ant* Vol X p 259, No 17, and Plate, 1886 Hultzsch, *Zeitschr Deutsch. Morgenl Ges.* Vol. XL p 65, No 45, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 230, No 45  
Prakrit Gift of Aya-Isidina (*Ārya-Rishidatta*), the preacher (*bhānaka*)
- 739 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription. — 1874 Cunningham, *Proceed Beng As Soc* 1874, p 115, 1879 Cunningham, *Stūpa of Bharhut*, p 45, 115, 120, 127, 134, No. 28, and Plates XIII and LIV, 1881 Hoernle, *Ind Ant* Vol X p 255 f, No 11, and Plate, 1886 Hultzsch, *Zeitschr Deutsch. Morgenl Ges.* Vol XL p 65, No 46, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI. p 231, No 46, 1892 Cunningham, *Mahābodhi*, Plate III (Plate only)  
Prakrit The *bōdha* (*bōdhi*) of the holy (*bhagavat*) Sakamuni (*Śākyamuni*)
- 740 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 134, No 29, and Plates XIII, XIV and LIV, 1881 Hoernle, *Ind Ant* Vol X p 256 f, No 12<sup>a</sup>, and Plate, 1886 Hultzsch, *Zeitschr Deutsch. Morgenl Ges.* Vol XL p 65, No 47, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 231, No 47, 1892 Cunningham, *Mahābodhi*, Plate III (Plate only)  
Prakrit In the eastern quarter the Sudhāvāsa (*Śuddhāvāsa*) gods.
- 741 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 134, No 30, and Plates XIII, XIV and LIV, 1881 Hoernle, *Ind Ant* Vol X p 256 f, No 12<sup>b</sup>, and Plate, 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl Ges.* Vol. XL p 65, No 48, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 231, No 48, 1892 Cunningham, *Mahābodhi*, Plate III (Plate only)  
Prakrit In the northern quarter three covered heads (?)
- 742 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 134, No 31, and Plates XV and LIV, 1881 Hoernle, *Ind Ant* Vol. X p 257, No 13, and Plate, 1886 Hultzsch, *Zeitschr Deutsch. Morgenl Ges.* Vol XL p 65, No 49, and Plate, 1892 Hultzsch, *Ind Ant* Vol. XXI p 231, No 49  
Prakrit In the southern quarter six thousand Kāmāvacharas
- 743 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 29, 134, No 32, and Plates XV and LIV, 1881 Hoernle, *Ind Ant* Vol X p 257 f, No 14, and Plate, 1886 Hultzsch, *Zeitschr Deutsch. Morgenl Ges.* Vol XL, p 66, No 50, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI. p 231, No. 50  
Prakrit The music of the gods, which gladdens (?) by acting (?)

- 744 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1874 Cunningham, *Proceed Beng As Soc* 1874, p 115, 1879 Cunningham, *Stūpa of Bharhut*, p 29, 134, No 33, and Plates XV and LIV, 1881 Hoernle, *Ind Ant Vol X* p 258, No 15<sup>a</sup>, and Plate, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges Vol XL* p 66, No 51, and Plate, 1892 Hultzsch, *Ind Ant Vol XXI* p 231, No 51.

Prakrit The *achharā* (*apsaras*) Mīsakō(kē)sī (*Mīśrakēśī*)

- 745 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1874 Cunningham, *Proceed Beng As Soc* 1874, p 115, 1879 Cunningham, *Stūpa of Bharhut*, p. 29, 134, No 34, and Plates XV and LIV, 1881 Hoernle, *Ind Ant Vol X* p 258, No 15<sup>d</sup>, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges Vol XL* p. 66, No 52, 1892 Hultzsch, *Ind Ant Vol. XXI* p 231, No 52

Prakrit The *achharā* (*apsaras*) Sabhadā (*Subhadrā*)

- 746 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1874 Cunningham, *Proceed Beng As Soc* 1874, p 115, 1879 Cunningham, *Stūpa of Bharhut*, p 29, 134, No 35, and Plates XV and LIV, 1881 Hoernle, *Ind Ant Vol X* p 258, No, 15<sup>c</sup>, and Plate, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges Vol XL* p 66, No 53, 1892 Hultzsch, *Ind Ant Vol XXI* p 231, No 53

Prakrit The *achharā* (*apsaras*) Padumāvati (*Padmāvatī*).

747. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1874 Cunningham, *Proceed Beng As Soc* 1874, p 115, 1879 Cunningham, *Stūpa of Bharhut*, p 29, 134, No 36, and Plates XV and LIV, 1881 Hoernle, *Ind Ant Vol X* p 258, No 15<sup>b</sup>, and Plate 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges Vol XL* p 66, No 54, 1892 Hultzsch, *Ind Ant. Vol XXI* p 231, No 54

Prakrit The *achharā* (*apsaras*) Alambusā (*Alambushā*).

- 748 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stūpa of Bharhut*, p 134, No 37, and Plates XIV and LIV, 1881 Hoernle, *Ind Ant Vol X* p 259, No 18, and Plate, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges Vol XL* p 66, No 55, and Plate, 1892 Hultzsch, *Ind Ant Vol XXI* p 231, No 55

Prakrit. Kamdariki (*Kandariki*)

- 749 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 134, No 38, and Plates XV and LIV; 1882 Hoernle, *Ind Ant Vol XI* p 26 f, No 21, 1882 Beal, *Ind Ant Vol XI* p 146, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges Vol XL* p. 66, No-56, and Plate, 1892 Hultzsch, *Ind. Ant Vol XXI* p 231, No 56

Prakrit The *vyādhara* (*vidyādhara*) Vijapī (*Vidyāvīn*)

- 750 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1874 Cunningham, *Proceed Beng As Soc* 1874, p 115, 1879 Cunningham, *Stūpa of Bharhut*, p 11, 90, 110, 134, No 39, and Plates XIII and LIV, 1881 Hoernle, *Ind Ant Vol X* p 255, No 10<sup>a</sup>, and Plate, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges Vol XL* p 66, No 57, and Plate, 1892 Hultzsch, *Ind. Ant Vol XXI* p 232, No 57

Prakrit The wheel of the Law (*dhamachakā*) of Bhagavāt

- 751 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1874 Cunningham, *Proceed Beng As Soc* 1874, p 115, 1879 Cunningham, *Stūpa of Bharhut*, p 90, 111, 134, No 40, and Plates XIII and LIV, 1881 Hoernle, *Ind Ant Vol X* p 255, No 10<sup>b</sup>, and Plate, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges Vol XL* p 66, No 58, and Plate, 1892 Hultzsch, *Ind Ant Vol XXI* p 232, No 58

Prakrit King (*rājan*) Pasēnaṇi (*Prasēnaṇi*), the Kōsala

- 752 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1874 Cunningham, *Proceed Beng As Soc* 1874, p 111, 1879 Cunningham, *Stūpa of Bharhut*, p 134, No 41, and Plates XIV, XV, XXX and LIV, 1881 Hoernle, *Ind Ant Vol X* p 258 f, No 16<sup>b</sup>, and Plate, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges Vol XL* p 67, No 59 and Plate, 1892 Hultzsch, *Ind Ant Vol XXI* p 232, No 59

Prakrit The king of serpents (*nāgarājan*) Ērapata (*Ārāvata*)

- 753 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1874 Cunningham, *Proceed Beng As Soc* 1874, p 115, 1874 Childers, *Academy*, Vol VI p 586, 1874 note by Beal, *Academy*, Vol VI p 612, 1874 note by Fergusson, *Academy* Vol VI p 637, 1875 note by Childers-de Zoysa, *Academy*, Vol VII p 351, 1879 Cunningham, *Stūpa of Bharhut*, p 11, 27, 135, No 42, and Plates XIV and LIV, 1881 Hoernle, *Ind Ant Vol X* p 258, No. 16<sup>a</sup>, and Plate, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges Vol XL* p. 67, No 60, and Plate, 1892 Hultzsch, *Ind Ant Vol XXI* p 232, No 60

Prakrit The king of serpents (*nāgarājan*) Ērapata (*Ārāvata*) worships Bhagavat

- 754 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stūpa of Bharhut*, p 115, 135, No 43, and Plates XV, XXX and LIV, 1882 Hoernle, *Ind Ant Vol XI* p 26, No 20, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges Vol XL* p 67, No 61, and Plate, 1892 Hultzsch, *Ind Ant Vol XXI* p 232, No 61.

Prakrit The (banyan tree) Bahuhathika (*Bahuhastika*)

- 755 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 45, 115, 135, No 44 and Plates XV, XXX and LIV, 1882 Hoernle, *Ind Ant Vol XI* p 25 f, No 19<sup>a</sup>, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges Vol XL* p 67, No 62, and Plate, 1892 Hultzsch, *Ind Ant Vol XXI* p 232, No 62

Prakrit The banyan tree Bahuhathika (*Bahuhastika*) on Nadoda

- 756 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p. 135, No 45, and Plates XV, XXX and LIV, 1882 Hoernle, *Ind Ant Vol XI* p 25 f, No 19<sup>b</sup>, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges Vol XL* p 67, No 63, and Plate, 1892 Hultzsch, *Ind Ant Vol XXI* p 232, No 63

Prakrit Susupāla (*Śśupāla*), the Kodāya (*Kōḍya* ?) The gardener (*arāmaka*) Veduka

- 757 Bharaut Buddhist pillar inscription.— 1879 Cunningham, *Stūpa of Bharhut*, p 135, No 46, and Plate LIV

Prakrit Fragment. Contains the name of Yasika (*Yasika*)

- 758 Bharaut Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 135, No 47, and Plate LIV  
Prakrit A pillar (*thabha*), the gift of Sōnā (*Śravanā*).
- 759 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 135, No 48, and Plate LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 67, No 64 (first part), and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 232, No 64 (first part)  
Prakrit A pillar (*thabha*), the gift of Saghāmīta (*Samghamitra*), the Chēkulana (inhabitant of *Ohikulana*)
- 760 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed Beng As Soc* 1874, p 115, 1879 Cunningham, *Stūpa of Bharhut*, p 45, 114, 135, No 49, and Plates XXX and LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 67, No 64 (second part), and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 232, No 64 (second part)  
Prakrit The bōdhi of the holy (*bhagavat*) Kasapa (*Kāsyapa*)
- 761 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 135, No 50, and Plate LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 67, No 65, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 232, No 65  
Prakrit Gift of the nun (*bhikkhunī*) Nāgā
- 762 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 135, No 51, and Plate LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 67, No 66, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 232, No 66  
Prakrit A pillar (*thabha*), the gift of *bhūdamta* Valakā, the preacher (*bhanaka*).
- 763 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 135, No 52, and Plate LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 67, No 67, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 232, No 67  
Prakrit A pillar (*thabha*), the gift of Aya-Bhūta (*Ārya-Bhūta*) from Karahakata
- 764 Bharaut Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 135, No 53, and Plate LIV, 1886 mentioned by Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 59, 1892 mentioned by Hultzsch, *Ind Ant* Vol XXI p 225  
Prakrit Gift of the nun (*bhikkhunī*) Dhamarakhitā (*Dharmarakshitā*), the Vēnūvagāmyā (inhabitant of *Vēnukagrāma* ?), the Kōsabeyekā (native of *Kausāmbī*)
- 765 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 83, 135 f, No 54, and Plates XXVIII and LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 68, No 68, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 233, No 68  
Prakrit The walk (*chakama*) Tikōtka (*Trikōṭika*)
- 766 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 136, No 55, and Plates XXXII and LIV, 1886 Hultzsch,



- Zeitschr Deutsch Morgenl. Ges.* Vol. XL p 68, No. 69, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 233, No 69  
 Prakrit A pillar (*thabha*), the gift of *bhadata* (*bhadanta*) Mahula
- 767 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 136, No 56, and Plate LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 68, No 70, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 233, No 70  
 Prakrit A pillar (*thabha*), the gift of Samika (*Śyāmaka*) from Karahakata
- 768 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 136, No 57, and Plate LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 68, No 71, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 233, No 71  
 Prakrit A pillar (*thabha*), the gift of *bhadata* (*bhadanta*) Samaka (*Śyāmaka*)
- 769 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1874 Cunningham, *Proceed Beng As Soc* 1874, p 111, 1879 Cunningham, *Stūpa of Bharhut*, p 53, 136, No 58, and Plates XXV and LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 68, No 72, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 233, No 72  
 Prakrit The *jātaka* which treats of the market towns See *Jāt* No 546
- 770 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed Beng As Soc* 1874, p 111, 1879 Cunningham, *Stūpa of Bharhut*, p 20, 22, 136, No 59, and Plates XXIII and LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 68, No 73, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 233, No 73  
 Prakrit The goddess *Srimā* (*Śrīmātī*).
- 771 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1874 Cunningham, *Proceed Beng As Soc* 1874, p 111, 1874 correction by Childers, *Academy*, Vol VI p 586, 1879 Cunningham, *Stūpa of Bharhut*, p 20, 136, No 60, and Plates XXII and LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 68, No 74, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 233, No 74  
 Prakrit The *yakha* (*yaksha*) *Suchilōma* (*Sūchilōman*)
- 772 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stūpa of Bharhut*, p 136, No 61, and Plates XXII and LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 68, No 75, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 233, No 75  
 Prakrit Fragment A pillar (*thabha*), the gift of some nun (*bhikkhuni*)
- 773 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 136, No 62, and Plates XVI and LIV, 1882 Hoernle, *Ind Ant* Vol XL p 29, No 24, 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl Ges* Vol XL p 68, No 76, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 233, No 76  
 Prakrit Gift of *bhadata* (*bhadanta*) *Aya-Iśpālita* (*Ārya-Rishipālita*), the preacher (*bhānaka*), the overseer of works (*navakamika*)

- 774 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1874 Cunningham, *Proceed Beng As Soc* 1874, p 112, 1879 Cunningham, *Stūpa of Bharhut*, p 90, 136, No 63, and Plates XVI and LIV, 1882 Hoernle, *Ind Ant* Vol XI p 27, No 22, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 68, No 77, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 233, No 77  
Prakrit Ajātasata (*Ajātasatru*) worships Bhagavat
- 775 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1874 Cunningham, *Proceed Beng As Soc* 1874, p 112, 1875 correction by Childers-deZoysa, *Academy*, Vol VII p 454, 1879 Cunningham *Stūpa of Bharhut*, p 109, 136 f., No 64, and Plates XVI and LIV, 1882 Hoernle, *Ind Ant* Vol XI p 29 ff., No 25<sup>a</sup>, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 68, No 78, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 233, No 78  
Prakrit. The hall of the gods Sudhammā (*Sudharmā*) The festival of the hair-lock of Bhagavat.
- 776 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1874 Cunningham, *Proceed Beng As Soc* 1874, p 113, 1879 Cunningham, *Stūpa of Bharhut*, p 109, 137, No 65, and Plates XVI and LIV, 1882 Hoernle, *Ind Ant* Vol XI p 29 ff No 25<sup>b</sup>, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 69, No 79, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 233, No 79  
Prakrit The palace (*pāsāda*) Vējayamta (*Vajayanta*)
- 777 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, p 113, 137, No 66, and Plates XVI and LIV, 1882 Hoernle, *Ind Ant* Vol XI p 27 ff, No 23, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 69, No 80, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 233, No 80  
Prakrit The angel (*dēvāputa*) Arāhaguta (*Arhadgupta*) having descended announces the conception of Bhagavat to the great assembly
- 778 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, p 137, No 67, and Plate LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 69, No 81 (first part), and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 234, No 81 (first part)  
Prakrit Pillars (*thabhas*), the gift of the nun (*bhikkhunī*) Nāgilā from Mōragiri (*Mayūragiri*)
- 779 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1874 Cunningham, *Proceed Beng As Soc* 1874, p 115, 1879 Cunningham, *Stūpa of Bharhut*, p 46, 113, 137, No 68, and Plates XXIX and LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 69, No 81 (second part), and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 234, No 81 (second part)  
Prakrit The bōdhi of holy (*bhagavat*) Vipasi (*Vipaśyin*)
- 780 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, p 137, No 69, and Plate LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 69, No 82, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 234, No 82  
Prakrit The gift of Phagudēva (*Phalgudēva*) from Vedisa (*Vedisa*)

- 781 Bharaut Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, p 137, No 70, and Plate LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 59 f, 1892 Hultzsch, *Ind Ant* Vol XXI p 232, note 43  
Prakrit The *dhenachhaka* (?) at the foot of [Na]doda Compare No 791
- 782 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, p 137, No 71, and Plate LIV, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol XL p. 69, No. 83, and Plate, 1892 Hultzsch, *Ind Ant*. Vol XXI p 234, No 83  
Prakrit The gift of the donors (?) (*dāyaka*s) from Purikā .
- 783 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1874 Cunningham, *Proceed Beng As Soc* 1874, p 115, 1879 Cunningham, *Stūpa of Bharhut*, p 46, 114, 137, No 72, and Plates XXIX and LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 69, No 84, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 234, No 84  
Prakrit The *bōdhi* of holy (*bhagavat*) Kakusadha (*Kakutsamdhā*)
- 784 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, p 137, No 73, and Plate LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 70, No 85 (first part), and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p. 234, No 85 (first part)  
Prakrit The gift of Anurādhā from Vedisa (*Vīḍisā*)
- 785 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1874 Cunningham, *Proceed Beng As Soc* 1874, p 115, 1879 Cunningham, *Stūpa of Bharhut*, p 61 ff, 137, No 74, and Plates XXVI and LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 70, No 85 (second part), and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 234, No 85 (second part)  
Prakrit The *jātaka* which treats of (the elephant) with the six tusks See *Jāt* No 514
- 786 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed Beng As Soc* 1874, p 112, 1879 Cunningham, *Stūpa of Bharhut*, p 79 ff, 137, No 75, and Plates XVIII and LIV, 1882 Hoernle, *Ind Ant*. Vol XI p 31 f, No 26, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 70, No 86, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 234, No 86  
Prakrit The Vitura-Punakiya *jātaka* (*jātaka* which treats of *Vīdura* and *Pūrnaka*) See *Jāt* No 545
- 787 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, Plate XIX (Plate only), 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 76, No 154 1892 Hultzsch, *Ind Ant* Vol XXI p 239, No 154  
Prakrit Fragment Gift of . . . mka.
- 788 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1879 Cunningham, *Stupa of Bharhut*, p 137, No 76, and Plates XIX and LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges*. Vol XL p 70, No 87, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 234, No 87  
Prakrit The young Brahman (*mānavaka*) Bramhadēva (*Brahmadēva*)

- 789 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, p 137, No 77, and Plates XXIII and LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol. XL p 70, No 88, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 234, No 88  
Prakrit A pillar (*thabha*), the gift of *bhadata* (*bhadanta*) Kanaka, the preacher (*bhanaka*), the *Ohikulaniya* (inhabitant of *Ohikulana*)
- 790 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1874 Cunningham, *Proceed Beng As Soc* 1874, p 111, 1879 Cunningham, *Stūpa of Bharhut*, p 20, 137, No 78, and Plates XXIII and LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 70, No 89, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 234, No 89  
Prakrit The *yakhinī* (*yakshi*) *Sudasanā* (*Sudarśanā*).
- 791 Bharaut Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, p 137, No 79, and Plate LIV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 59 f, 1892 Hultzsch, *Ind Ant* Vol. XXI p 232, note 43  
Prakrit The *dhenachhaka* (?) at the foot of Nadoda Compare No. 781
- 792 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, p 138, No 80, and Plates XXII and LV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 70, No 90, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 234, No 90  
Prakrit A pillar (*thabha*), the gift of *bhadata* (*bhadanta*) Budharakhita (*Buddharakshita*), the *saṃpadāna* (?)
- 793 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1874 Cunningham, *Proceed Beng As Soc* 1874, p 111, 1879 Cunningham, *Stūpa of Bharhut*, p 20, 138, No 81, and Plates XXII and LV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol. XL p 70, No 91, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI p 234, No 91  
Prakrit The *yakhī* (*yakhi*) *Ohadā* (*Chandrā*)
- 794 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1874 Cunningham, *Proceed Beng As Soc* 1874, p 111, 1879 Cunningham, *Stūpa of Bharhut*, p 20, 138, No 82, and Plates XXII and LV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p. 70, No 92, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p. 234, No 92  
Prakrit The *yakha* (*yaksha*) *Kupira* (*Kubēra*).
- 795 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed Beng As Soc* 1874, p 111, 1879 Cunningham, *Stūpa of Bharhut*, p 20, 138, No 83, and Plate LV, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol XL p 70, No 93, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI p 234, No 93  
Prakrit. The *yakha* (*yaksha*) *Ajakālaka*
- 796 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, p 138, No 84, and Plate LV, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol XL p 70, No 94, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 235, No 94.  
Prakrit. Pillars (*thabhas*), the gift of *Pasā* (*Pushyā*) from *Mōragiri* (*Mayūragiri*)

797. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, p 138, No. 85, and Plate LV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 70, No 95, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI p 235, No 95  
Prakrit The gift of Aya-Chula (*Ārya-Kshudra*), who is versed in the *sūtrāntas* (*śūtrāntika*), the Bhōgavadhaniya (inhabitant of *Bhōgavardhana*)
- 798 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, p 138, No 86, and Plate LV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 71, No 96, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI p 235, No 96.  
Prakrit Pillars (*thabhas*), the gift of Thupadāsa (*Stūpadāsa*) from Mōragiri (*Mayūragiri*)
- 799 Bharaut Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, p 138, No 87, and Plate LV, 1886 mentioned by Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 59, 1892 mentioned by Hultzsch, *Ind. Ant* Vol. XXI. p 225  
Prakrit A pillar (*thabha*), the gift of Gōrakhitī (*Gōrahshītā*), wife of Vasuka, from Nāsika
- 800 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p 138, No 88, and Plate LV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 71, No 97, and Plate, 1892 Hultzsch, *Ind. Ant* Vol. XXI p 235, No 97  
Prakrit A pillar (*thabha*), the gift of Aya-Sāmaka (*Ārya-Śyāmaka*), the pupil (*amēvāsīn*) of Mahāra
- 801 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1874 Cunningham, *Proceed Beng As Soc* 1874, p 112, 1879 Cunningham, *Stūpa of Bharhut*, p 83, 138, No 89 and Plates XXVIII and LV, 1880 Davids, *Buddhist Birth Stories*, p CIII, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 71, No 98, and Plate, 1887 Burgess, *Arch Surv South Ind* Vol I p 65, note 3, 1892 Hultzsch, *Ind. Ant* Vol XXI p 235, No 98  
Prakrit The descent of Bhagavat
- 802 Bharaut Buddhist pillar (?) inscription —1879 Cunningham, *Stūpa of Bharhut*, p 64, and Plate XXVI, 1892 Hultzsch, *Ind. Ant* Vol XXI p 239, No 156  
Prakrit. The Isisimgiya *jātaka* (*jātaka* which treats of *Risyasringa*) See *Jāt* No 526
- 803 Bharaut (now Batanmāra) Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, p 138, No 90, and Plate LV  
Prakrit A pillar (*thabha*), the gift of Sakā (*Śakrā*).
- 804 Bharaut (now Batanmāra) Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, p 138, No 91, and Plate LV, 1886 mentioned by Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 59, 1892 mentioned by Hultzsch, *Ind. Ant* Vol XXI p 225  
Prakrit A pillar (*thabha*), the gift of the preacher (*bhānaka*) Nadagiri (*Nandagiri*), the Sēlaparaka (inhabitant of *Sailapura*)
- 805 Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription —1879 Cunningham, *Stūpa of Bharhut*, p 88, 138, No 92, and Plates XXVIII and LV,

- 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 71, No. 99, and Plate,  
1892 Hultzsch, *Ind Ant* Vol. XXI p 235, No. 99.  
Prakrit. The Idasāla (*Indrasāla*) cave
- 806 Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stūpa of Bharhut*, p 138, No 93, and Plate LV.  
Prakrit (Gift) of the nun (*bhichhunī*) Pusadatā (*Pushyadattā*), the Nagarikā (inhabitant of Nagara).
- 807 Bharaut (now Batanmāra) Buddhist pillar inscription—1879 Cunningham, *Stūpa of Bharhut*, p 58, 138, No 94, and Plates XXV and LV, 1892 Hultzsch, *Ind Ant* Vol XXI. p 239, No 155  
Prakrit The *jātaka* which treats of the dumb cripple See *Jāt.* No. 538.
- 808 Bharaut (now Batanmāra) Buddhist pillar inscription—1879 Cunningham, *Stūpa of Bharhut*, p 139, No 95, and Plate LV, 1886 mentioned by Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol XL p 59, 1892 mentioned by Hultzsch, *Ind Ant* Vol XXI p 225  
Prakrit Gift of Jitamita (*Jitamitra*) from Mōragiri (*Mayūragiri*).
- 809 Bharaut (now Batanmāra) Buddhist pillar inscription—1879 Cunningham, *Stūpa of Bharhut*, p 139, No 96, and Plate LV, 1886 mentioned by Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol XL p 59, 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p 225  
Prakrit A pillar (*thabha*), the gift of Utaragidhaka (*Uttaragṛdhṛaka*) from Karahakata
- 810 Bharaut (now Pataora) Buddhist pillar inscription—1879 Cunningham, *Stūpa of Bharhut*, p 66, 139, No 97, and Plates XXVI and LV, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol. XL p. 76, No 155, 1892 Hultzsch, *Ind. Ant* Vol XXI p 239, No 157  
Prakrit The *jataka* (*jātaka*) 'Because the Brahman (*brahmāna*) played.' See *Jāt* No 62
- 811 Bharaut (now Pataora) Buddhist pillar inscription—1879 Cunningham, *Stūpa of Bharhut*, p 22, note 4; 139, No 98, and Plate LV, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol XL p 60, 1892 Hultzsch, *Ind Ant* Vol. XXI. p 229, note 27  
Prakrit The goddess Mahakōkā (*Mahākōkā*).
- 812 Bharaut (now Pataora) Buddhist pillar inscription—1879 Cunningham, *Stūpa of Bharhut*, p 139, No 99, and Plate LV  
Prakrit Gift of Chuladhaka (*Kshudra* . . . ?), the distributor of food (*bhatudēśaka*), from Purikā.
- 813 Bharaut (now Pataora) Buddhist pillar inscription—1879 Cunningham, *Stūpa of Bharhut*, p 139, No 100, and Plate LV, 1886 mentioned by Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol XL. p 59, 1892 mentioned by Hultzsch, *Ind. Ant* Vol XXI p 225  
Prakrit Gift of Ayamā from Vedisa (*Vidisā*)
- 814 Bharaut (now Pataora) Buddhist pillar inscription—1879 Cunningham, *Stūpa of Bharhut*, p 143, No 3, and Plates XX and LVI, 1886 Hultzsch, *Zeitschr*

*Deutsch Morgenl. Ges* Vol XL p 60, 1892 Hultzsch, *Ind. Ant.* Vol XXI. p 233, note 52

Prakrit The angel (*dēvaputa*) Arāhaguta (*Arhadgupta*)

- 815 Bharaut Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p 139, No I, and Plate LV

Prakrit Gift of the nun (*bhīchhuni*) Sapagutā (*Sa-paaguptā*)

- 816 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription—1879 Cunningham *Stūpa of Bharhut*, p 139, No 2, and Plate LV, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl. Ges* Vol XL p 71, No 100, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI p 235, No 100

Prakrit Gift of Sakatadēvā (*Śakadēvā*), the Kodiyānī, from Pāṭaliputa (*Pāṭaliputra*)

- 817 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut* p 139, No 3, and Plate LV, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl. Ges* Vol XL p 71, No 101, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI p 235, No. 101

Prakrit Gift of the nun (*bhīchhuni*) Sōmā from Kākāsthī

- 818 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p 139, No. 4, and Plate LV, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl. Ges* Vol XL p 71, No 102, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI p 235, No 102

Prakrit Gift of Mahīdasēna (*Mahēndrasēna*) from Pāṭaliputa (*Pāṭaliputra*)

- 819 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p 139, No 5, and Plate LV, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl. Ges* Vol XL p 71, No 103, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI p 235, No 103

Prakrit Gift of the nun (*bhīchhuni*) Nāgādēvā, the Chudathīlikā (inhabitant of Chudathīla)

- 820 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p 139, No 6, and Plate LV, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl. Ges* Vol XL p 71, No 104, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI p 235, No 104

Prakrit Gift of Kuṣārā (*Kuṣjārā*), the Chudathīlikā (inhabitant of Chudathīla)

- 821 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p 139, No 7, and Plate LV, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl. Ges* Vol XL p 71, No 105, and Plate, 1892 Hultzsch, *Ind. Ant* Vol. XXI. p 235, No 105

Prakrit Gift of Pusadēvā (*Pushyadēvā*), mother of Dhammaguta (*Dharmagupta*).

- 822 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p 139, No 8, and Plate LV, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl. Ges* Vol XL p 71, No 106, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI p 235, No 106

Prakrit Gift of Ujhikā (*Ujjhikā*)

- 823 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 139, No 9, and Plate LV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 72, No 107, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 235, No 107  
Prakrit. A rail (*suchi*), the gift of Dhamarakhitā (*Dharmarakṣitā*)
- 824 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 139, No 10, and Plate LV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 72, No 108, and Plate; 1892 Hultzsch, *Ind Ant* Vol XXI p 236, No 108.  
Prakrit Gift of Atimuta (*Atimukta*).
- 825 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription —1874 Cunningham, *Proceed Beng As Soc* 1874, p 112, 1879 Cunningham, *Stūpa of Bharhut*, p 58 f, 139, No 11, and Plates XXVI and LV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 72, No 109, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 236, No 109  
Prakrit The quail *jātaka*. See *Jāt.* No. 357.
826. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 139, No 12, and Plates XXVI and LV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 72, No 110, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 236, No 110.  
Prakrit. A rail (*suchi*), the gift of Nadutarā (*Nandōttarā*).
827. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 140, No 13, and Plate LV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 72, No 111, and Plate, 1892 Hultzsch *Ind Ant* Vol XXI p 236, No 111  
Prakrit Gift of Muda (*Munda*).
- 828 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 140, No 14, and Plate LV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 72, No 112, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 236, No 112  
Prakrit. Gift of Isāna (*Īsāna*) Compare No 829
- 829 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription —1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 75, No 151, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 238, No 151  
Prakrit Gift of Isāna (*Īsāna*) Compare No. 828.
- 830 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 140, No 15, and Plate LV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 72, No 113, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 236, No 113  
Prakrit Gift of Isidatta (*Rishidatta*).
- 831 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 140, No 16, and Plate LV, 1886 Hultzsch, *Zeitschr*



*Deutsch Morgenl Ges* Vol XL p 72, No 114, and Plate, 1892 Hultzsch, *Ind. Ant.* Vol XXI p 236, No 114

Prakrit. A rail (*suchi*), the gift of Aya-Punāvasu (*Ārya-Punarvasu*).

- 832 Bharaut Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p 140, No 17, and Plate LV.

Prakrit. A rail (*suchi*), the gift of Gāgamita (*Gargamitra*).

- 833 Bharaut Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p 140, No 18, and Plate LV

Prakrit. The gift of Kanhila (*Krīṣṇala*), the preacher (*bhāṇaka*).

- 834 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p 140, No 19, and Plate LV, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 72, No 115, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI p 236, No 115

Prakrit The gift of Dēvarakhita (*Dēvarakṣita*).

- 835 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p 140, No 20, and Plate LV, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl. Ges* Vol XL p 72, No. 116, and Plate, 1892 Hultzsch, *Ind. Ant.* Vol XXI p 236, No 116

Prakrit. Gift of Bhutarakhita (*Bhūtarakṣita*) from Vedisa (*Vīḍiśā*).

- 836 Bharaut Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p 140, No 21, and Plate LV

Prakrit. Gift of Golā, the Pāṛikini.

- 837 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p 140, No 22, and Plate LVI, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges.* Vol XL p 72, No 117, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI p 236, No. 117

Prakrit Gift of Idadēvā (*Indradēvā*) from Purikā.

- 838 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p 140, No 23, and Plate LVI, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 72, No 118, and Plate, 1892 Hultzsch, *Ind. Ant.* Vol XXI p 236, No 118

Prakrit Gift of the mother of Setaka (*Śrēṣṭhaka*) from Purikā.

- 839 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p 140, No 24, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 72, No 119, and Plate, 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p 236, No 119

Prakrit Gift of Sāmā (*Śyāmā*) from Purikā.

- 840 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut* p 140, No 25, and Plate LVI, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 73, No 120, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI p 236, No 120

Prakrit Gift of the nun (*bhikkhuni*) Budharakhita (*Buddharakṣita*)

- 841 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 140, No 26, and Plate LVI, Nos 24 and 26, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 73, No 121, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 236, No 121  
Prakrit Gift of the nun (*bhichhunī*) Bhutā (*Bhūtā*)
- 842 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 140, No. 27, and Plate LVI, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 73, No 122, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 236, No 122  
Prakrit Gift of Aya-Apiknaka (*Ārya-Apiknaka*).
- 843 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 140, No 28, and Plate LVI, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 73, No 123, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 236, No 123  
Prakrit A rail (*suchi*), the gift of Saghila (*Samghila*).
- 844 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 140, No 29, and Plate LVI; 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 73, No 124, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 237, No 124  
Prakrit Gift of Sagharakhita (*Samgharakshita*) for the benefit of his parents
- 845 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription — 1879 Cunningham, *Stūpa of Bharhut* p 140, No 30, and Plate LVI, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 73, No 125, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 237, No 125  
Prakrit A rail (*suchi*), the gift of Dhuta (*Dhūta*)
- 846 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription, — 1879 Cunningham, *Stūpa of Bharhut*, p 140, No 31, and Plate LVI, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 73, No 126, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 237, No 126  
Prakrit A rail (*suchi*), the gift of Yakhila (*Yakshila*).
- 847 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 140, No 32, and Plate LVI, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 73, No 127, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 237, No 127  
Prakrit A rail (*suchi*), the gift of Mita (*Mitra*)
- 848 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 141, No 33, and Plate LVI, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 73, No 128, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 237, No 128  
Prakrit The gift of Isirakhita (*Rishirakshita*)
- 849 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription — 1879 Cunningham, *Stūpa of Bharhut*, p 141, No 34, and Plate LVI, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 73, No 129, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 237, No 129  
Prakrit Gift of Śrīmā (*Śrīmat*)

- 850 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 141, No. 35, and Plate LVI, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges.* Vol XL p 73, No 130, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI p 237, No 130.  
Prakrit. Gift of *bhaduta* (*bhadanta*) Dēvasēna
- 851 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p. 141, No 36, and Plate LVI, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges.* Vol XL p. 73, No 131, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI. p 237, No 131.  
Prakrit Fragment. Gift of the nun (*bhichhuni*) . . . kã.
- 852 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 141, No 37, and Plate LVI, 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl Ges.* Vol XL p 74, No 132, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI p 237, No 132  
Prakrit Gift of Idadēvā (*Indradēvā*), the Nandinagarikā (inhabitant of *Nandinagara*)
- 853 Bharaut Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 141, No 38, and Plate LVI  
Prakrit Gift of Gōsāla (*Gṛsāla*). The inscription has been engraved twice
- 854 Bharaut Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 141, No 39, and Plate LVI  
Prakrit Fragment. Gift of the wife of . . . Kachula (*Kaṇchula*).
- 855 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 141, No 40, and Plate LVI, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges.* Vol XL p 74, No 133, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI p 237, No 133  
Prakrit Gift of Jethabhadra (*Jyēshṭhabhadra*).
- 856 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 141, No 41, and Plate LVI, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges.* Vol XL p 74, No 134, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI p 237, No 134  
Prakrit A rail (*suchi*), the gift of Aya-Jāta (*Ārya-Jāta*), who knows the Pīṭakas (*pīṭakān*)
- 857 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 141, No 42, and Plate LVI, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges.* Vol XL p 74, No 135, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI p 237, No 135  
Prakrit Gift of the sculptor (*rupakāraka*) Budharakhita (*Buddharakshita*)
- 858 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 141, No 43, and Plate LVI, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges.* Vol XL p 74, No 136, and Plate, 1892 Hultzsch, *Ind. Ant* Vol XXI p 237, No 136  
Prakrit Gift of *bhaduta* (*bhadanta*) Samka (*Śyāmaka*), the Thērākūtiya (inhabitant of *Sihavirākūṭa*)

- 859 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p 141, No 4<sup>a</sup>, and Plate LVI, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges*. Vol XL p 74, No 137, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 237, No 137.  
Prakrit Gift of Isirakhitā (*Rishuralshītā*) from Sirisapada (*Śrīśhapādra*)
- 860 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p 141, No 45, and Plate LVI, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 74, No 138, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 238, No 138  
Prakrit Gift of the mother of Ghātala from Mōragiri (*Mayūragiri*)
- 861 Bharaut Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p 141, No 46, and Plate LVI, 1886 mentioned by Hultzsch, *Zeitschr Deutsch Morgenl Ges*. Vol XL p 59, 1892 mentioned by Hultzsch, *Ind Ant* Vol XXI. p 225  
Prakrit A rail (*suchī*), the gift of Atantata (?), the Bhōjakataka (inhabitant of *Bhōjakāṣa*).
- 862 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p 141, No 47, and Plate LVI, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 74, No 139, and Plate, 1892 Hultzsch *Ind Ant* Vol XXI p 238, No 139  
Prakrit Gift of Samīdatā (*Seṣmīdattā*).
- 863 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p 141, No 48, and Plate LVI, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 74, No. 140, and Plate, 1892 Hultzsch, *Ind. Ant.* Vol XXI p 238, No 140.  
Prakrit. Gift of Chulana.
- 864 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p 142, No 49, and Plate LVI, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 74, No 141, and Plate, 1892 Hultzsch, *Ind Ant.* Vol XXI p 238, No 141.  
Prakrit Gift of Avisana (*Avishanna*) Compare No. 865
- 865 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p 142, No. 50, and Plate LVI, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 74, No 142, and Plate, 1892 Hultzsch, *Ind Ant.* Vol XXI p 238, No 142.  
Prakrit. Gift of Avisana (*Avishanna*). Compare No 864
- 866 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p 142, No 51, and Plate LVI, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol. XL. p. 75, No. 143, and Plate, 1892 Hultzsch, *Ind Ant.* Vol. XXI p 238, No 143  
Prakrit. Gift of a wheel of enlightenment (*bōdhichaka*) by Samghamita (*Saṅghamitra*).
- 867 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No. 52, and Plate LVI, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol. XL p. 75, No 144, and Plate, 1892 Hultzsch, *Ind. Ant.* Vol. XXI p 238 No 144

Prakrit Gift of Budharakhita (*Buddharakshita*), who knows the five *nikāyas* (*pachanēkāyika*)

868. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p 142, No 53, and Plate LVI, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol XL p 75, No 145, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 238, No 145

Prakrit. A rail (*suchi*), the gift of Isirakhita (*Rishirakshita*).

869. Bharaut Buddhist rail inscription —1874 Cunningham, *Proceed Beng As Soc* 1874, p 116, 1879 Cunningham, *Stūpa of Bharhut*, p 142, No 54, and Plate LVI, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol XL p 60, 1892 Hultzsch, *Ind Ant* Vol XXI p 225

Prakrit (Gift) of prince (*kumāra*) Vādhapāla (*Vyādhapāla* ?), the son of king (*rajan*) Dhanabhūti.

870. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 142, No 55, and Plate LVI, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol XL p 75, No 146, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 238, No 146

Prakrit. Gift of the nun (*bhikkhuni*) Phagudēvā (*Phalgudēvā*)

871. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 142, No 56, and Plate LVI, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol XL p 75, No. 147, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 238, No 147

Prakrit. Gift of a *yakhī* (*yakshi*) by Kōdā (*Krōdā*).

872. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 142, No 57, and Plate LVI, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol XL p 75, No 148, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 238, No 148

Prakrit Gift of Ghōsā (*Ghōshā*).

873. Bharaut Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 142, No 58, and Plate LVI

Prakrit Fragment (Gift ?) of Yamita (?) Sā . . .

874. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 142, No 59, and Plates XXXI and LVI, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol XL p 75, No 149, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p. 238, No 149, 1892 Cunningham, *Mahābodhi*, Plate V (Plate only)

Prakrit Gift of Bhāranidēva (*Bharanidēva*), the son of Sīri (*Śrī*).

875. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 142, No 60, and Plate LVI, 1886 Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol XL p 75, No 150, and Plate, 1892 Hultzsch, *Ind Ant* Vol XXI p 238, No 150

Prakrit Gift of Mitadēvā (*Mitradēvā*)

876. Bharaut Buddhist rail inscription —1879 Cunningham, *Stūpa of Bharhut*, p 142 No 61, and Plate LVI

- Prakrit A rail (*suchi*), the gift of Pusaka (*Pushyaka*), the Padēlaka (inhabitant of *Padēla*)
- 877 Bharaut Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No 62, and Plate LVI  
Prakrit Gift of Valamita (*Valamitra*) from Asitamasā
- 878 Bharaut Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No 63, and Plate LVI  
Prakrit. Gift of Sirmā (*Śrīmatī*), the [Pa]rakatikā (?) (inhabitant of *Parakaṭa* ?).
- 879 Bharaut Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No 64, and Plate LVI  
Prakrit A rail (*suchi*), the gift of Vīṭaka.
- 880 Bharaut Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No 65, and Plates XXXI and LVI  
Prakrit Fragment Gift of . . . , and made by himself (?).
- 881 Bharaut Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, p. 142, No 66, and Plates XXXIV and LVI, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 76, No 156, 1892 Hultzsch, *Ind Ant* Vol XXI p. 239, No 159  
Prakrit Vasuguta (*Vasugupta*) rescued to the shore by Mahādēva from the belly of the sea-monster
- 882 Bharaut Buddhist rail inscription—1879 Cunningham, *Stūpa of Bharhut*, Plate LVI, No 67 (Plate only), 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 60, 1892 Hultzsch, *Ind Ant* Vol XXI p 225  
Prakrit. Gift of Nāgarakṣitā (*Nāgarakṣitā*), the wife of king (*rājan*) [Dhanabhū]ṭa (?)
- 883 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription—1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 75, No 152, 1892 Hultzsch, *Ind Ant* Vol XXI p 239, No 152  
Prakrit Gift of Bōdhiguta (*Bōdhigupta*).
- 884 Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription—1886 Hultzsch, *Zeitschr Deutsch. Morgenl Ges* Vol XL p 75, No 153, and Plate, 1892 Hultzsch, *Ind Ant* Vol. XXI p 239, No 153  
Prakrit Fragment. On the Himavata (*Himavat*) . . .
- 885 Bharaut Buddhist stone inscription—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No 1, and Plate LVI, 1886 mentioned by Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 59, 1892 mentioned by Hultzsch, *Ind Ant* Vol XXI p 225  
Prakrit Fragment. [Gift] of Vehmī[tā] (*Vellimitrā*), the Vāsathī (*Vāśiṣṭhī*), from Vedisa (*Vēdisā*).
- 886 Bharaut Buddhist stone inscription—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No 2, and Plate LVI  
Prakrit Fragment [Gift] of Aya-Namda (*Ārya-Nanda*).
- 887 Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 143, No 4, and Plate LVI  
Prakrit Fragment No sense can be made out.

- 888 Bharaut Buddhist stone inscription —1879 Cunningham, *Stūpa of Bharhut*, p 143, No 5, and Plate LVI  
Prakrit. Fragment No sense can be made out.
- 889 Bharaut Buddhist stone inscription —1879 Cunningham, *Stūpa of Bharhut*, p. 143, No 6, and Plate LVI  
Prakrit. Fragment Only the name (?) Chamdā (*Chandrā*) has been preserved
- 890 Bharaut Buddhist stone inscription —1879 Cunningham, *Stūpa of Bharhut*, p 143, No 7, and Plate LVI.  
Prakrit. Fragment. No sense can be made out
891. Bharaut Buddhist stone inscription —1879 Cunningham, *Stūpa of Bharhut*, p 143, No 8, and Plate LVI  
Prakrit Fragment. Records the gift of some woman who is called [Karaba]-katiyā (? inhabitant of *Karahakaṣa*).
- 892 Bharaut Buddhist stone inscription —1879 Cunningham, *Stūpa of Bharhut*, p. 143, No 9, and Plate LVI  
Prakrit Fragment Contains the titles of king (*rājan*) and supreme king (*adhivāja*).
- 893 Bharaut Buddhist stone inscription —1879 Cunningham, *Stūpa of Bharhut*, p 143, No 10, and Plate LVI  
Prakrit Fragment. No sense can be made out
- 894 Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p 143, No 11, and Plate LVI.  
Prakrit. Fragment No sense can be made out
- 895 Bharaut Buddhist stone inscription —1879 Cunningham, *Stūpa of Bharhut*, p 143, No 12, and Plate LVI  
Prakrit. Fragment Records the gift of [Sa]gham[ta] (*Saṅghamitra*).
896. Bharaut Buddhist stone inscription —1879 Cunningham, *Stūpa of Bharhut*, p 143, No 13, and Plate LVI  
Prakrit. Fragment No sense can be made out
897. Bharaut Buddhist stone inscription —1879 Cunningham, *Stūpa of Bharhut*, p 143, No. 14, and Plate LVI.  
Prakrit. Fragment Records the name of some *jātaka*.
898. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stūpa of Bharhut*, p 143, No 15, and Plate LVI  
Prakrit. Gift of Namdagiri
899. Bharaut Buddhist stone inscription —1879 Cunningham, *Stūpa of Bharhut*, p. 143, No. 16, and Plate LVI, No 17  
Prakrit. Fragment Records the gift of some woman.

- 900 Bharaut Buddhist stone inscription —1879 Cunningham, *Stūpa of Bharhut*, p 143, No 17, and Plate LVI, No. 16.  
Prakrit. Fragment. No sense can be made out
- 901 Bharaut Buddhist stone inscription —1879 Cunningham, *Stūpa of Bharhut*, p 143, No 18, and Plate LVI  
Prakrit. Fragment Dusita gives Mount Na[doda](?). Compare No 711
- 902 Bharaut Buddhist stone inscription —1879 Cunningham, *Stūpa of Bharhut*, p 143, No 19, and Plate LVI, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL, p 76, note 2, 1892 Hultzsch, *Ind Ant* Vol XXI p 239, No 160  
Prakrit The seat of holy (*bhagavat*) Mahādēva under the Bahuhathika (*Bahu-hastika*)
- 903 Bharaut Buddhist stone inscription —1879 Cunningham, *Stūpa of Bharhut*, Plate LVI, No 20 (Plate only)  
Prakrit Fragment No sense has been made out
- 904 S 10 —Pabhāsā Buddhist (? Jama ?) cave inscription of the time of Udāka (?) — 1887 Hoernle, *Proceed Beng As. Soc* 1887, p 104, 1887 Cockburn, *Journ Beng. As Soc* Vol LVI Part I p 34, facsimile only, 1892 Fuhrer, *Ep Ind* Vol II p 242, No 1, and Plate  
—[*Udāhasa*] *dasamē savacharē*  
Mixed dialect Excavating of a cave (*lēna*) by Āśādhasēna (*Āshādhasēna*), the son of Gōpālī Vahidari and maternal uncle of *rājan* Bahasatūmitta (*Brihaspatimitra*), son of Gōpālī, for the Kāśsapiya (*Kāśyapiya*) Arahantas (*Arhats*)
- 905 Pabhāsā cave inscription —1892 Führer, *Ep Ind* Vol II p 242 f, No 2, and Plate  
Mixed dialect Excavating [of the cave] by Āśādhasēna, the son of Vahidari and of *rājan* Bhāgavata, the son of Tēvani (*Trauarni*), the son of Vamgapāla, the son of Śonakāyana (*Śaunakāyana*), *rājan* of Adhichhatrā (*Adhichchhatrā*)
- 906 S 52.—Gñ, a rock inscription of the time of *mahārāja* Bhimasēna —1885 Cunningham, *Arch Surv Rep* Vol XXI p 119, and Plate XXX, 1895 mentioned by Hultzsch, *Ep Ind* Vol III p 302, and Plate  
*Mahārājasya sri-Bhimasēnasya sa . 50 2 gṛhnapakshē 4 divasē 10 2 ētaya puravayam*  
Mixed dialect The purport of the inscription has not been made out
- 907 Kevati Kunda cave inscription —1880 Hoernle, *Proceed. Beng As Soc* 1880, p 55, 1880 Hoernle, *Ind Ant* Vol IX p 120 f, and facsimile  
Prakrit A pond (*pukharini*) made by Śonaka (*Śaunaka*), the son of a Hariti (*Hāriti*).
- 908 Bithā coping stone inscription —1880 Cunningham, *Arch. Surv. Rep.* Vol X p 6, and Plate III, 4  
Prakrit Fragment Gift of some householder (*gahapati*), the son of Enajā
- 909 Bithā Buddhist image inscription —1873 noticed by Cunningham, *Arch. Surv Rep.* Vol III p 48, No B, and Plate XVIII.  
Sanskrit (?) Fragment Not read



910. Deoriyā Buddhist (?) image inscription —1873 Cunningham, *Arch Surv Rep* Vol III p 48, No C, and Plate XVIII.  
Mixed dialect Setting up of an image of holy (*bhagavat*) Pīṭamahā (? *Pitāmaha*) by Ugahakā (*Udgrahakā*), the pupil (*śiṣyini*) of Aryantadi (?)
- 911 Deoriyā Buddhist image inscription —1873 Cunningham, *Arch Surv. Rep* Vol III p 48, No D, and Plate XVIII  
Sanskrit Gift of the Śākya monk (*Śākyabhīṣhu*) Bōdhivarman
- 912 Deoriyā Buddhist image inscription —1873 Cunningham, *Arch Surv Rep* Vol III, p 49, No E, and Plate XVIII  
Sanskrit Fragment Records the gift of the image, but no name has been preserved
- 913 Tandwā Buddhist stone inscription —1880 Cunningham, *Arch Surv Rep* Vol XI p 73, No 4, and Plate XXIII  
Prakrit (?) Fragment No sense can be made out
- 914 Tandwā Buddhist stone inscription —1880 Cunningham, *Arch Surv Rep* Vol XI p 75, No 5, and Plate XXIII  
Prakrit (?) Fragment No sense can be made out.
- 915 Tandwā stone inscription —1880 Cunningham, *Arch Surv Rep* Vol XI p 75, No 6, and Plate XXIII  
Fragment Only the letter *ṇ*
- 916 Tandwā stone inscription —1880 Cunningham, *Arch Surv Rep* Vol XI p 74, No 7, and Plate XXIII  
Fragment Only the letter *pa*
- 917 Tandwā stone inscription —1880 Cunningham, *Arch Surv Rep* Vol XI p 74 No 8, and Plate XXIII  
Fragment Only the letter *bu*
- 918 Sabēth-Mahēth (now Indian Museum, Calcutta) Buddhist image inscription of the time of *mahārāja dēvaputra* Kanishka or Huviṣhka —1870 Rajendralala Mitra, *Journ Beng As Soc* Vol XXXIX Part I p 130, No 21, and Plate VII, 1870 Dowson, *Journ Roy As Soc N S* Vol V p 192, and Plate III, No 32, 1871 referred to by Cunningham, *Arch Surv Rep* Vol I p 339 f, 1898 Bloch, *Journ Beng As Soc* Vol LXVII Part I p 274 ff, 1906 Bloch, *Ep Ind* Vol VIII p 180 f, and Plate, 1908 note by Bloch, *Ep. Ind* Vol IX p 291  
[*Mahārājasya dēvaputrasya Kanishkasya* (or *Huviṣhkasya*)sam . . . di]  
10 9 *ētayē purīyē*  
Mixed dialect A Bōdhisattva (*Bōdhisattva*), an umbrella (*chhātra*) and a staff (*dānda*), the gift of the monk (*bhikṣhu*) Bala, who knows the Tripiṭaka (*trīpiṭaka*), the companion (*saddhyēvīhārīn*) of the monk (*bhikṣhu*) Pushya[*vuddhi*] (*Pushyavuddhi*), at Śāvasti (*Śrāvastī*), at the walk (*chamkama*) of Bhagavat in the Kṣāmbakuti (*Kausāmbakutī*), as the property of the Sarvastivādin (*Sarvastivādin*) teachers (*acharyyas*) Identical with No. 919.

- 919 Sabāsth-Mahāsth (now Lucknow Provincial Museum) Buddhist stone inscription of the time of . . . *dēvaputra* Kanishka or Huvishka —1908 Bloch, *Ep Ind* Vol IX p 290 f and Plate  
*vapu* . . .  
Mixed dialect Fragment A Bōdhisatva (*Bōdhisattva*), an umbrella (*chhatra*), and a staff (*danda*), the gift of [the monk Bala, who knows the Tripitaka], the companion ([*saddhyēv*]ihārīn) of . . . , at Śāvastī (*Śrāvastī*) at the walk ([*cham*]ka[ma]) [of Bhagavat] in the Kōsamba[kuti] (*Kausāmbakuti*), as the property of the [Saiivā]s[t]ivādin teachers ([*āchā*]r[yyas]) Identical with No 918
- 920 Rāmgārḥ (Sitābongā) cave inscription —1865 noticed by Dalton, *Journ Beng As Soc* Vol XXXIV Part II p 27, 1873 Ball, *Ind Ant* Vol II p 245, No 1, and Plate, 1877 Cunningham, *Corp Inscr Ind* Vol I, p 33, 105, and Plate XV, 1882 noticed by Beglar, *Arch Surv Rep* Vol XIII, p 40, 1902 Haraprasad Shastri, *Proceed Beng As Soc* 1902, p 90 f, 1904 Boyer, *Journ As Ser X* Vol III p 479 ff, 1904 Bloch, *Zeitschr Deutsch Morgenl Ges* Vol LVIII p 456, 1906 Bloch, *Arch Surv Ind Annual Rep* 1903-04, p 124 ff, and Plate XLIII  
Prakrit Some verses in praise of poetry
- 921 Rāmgārḥ (Jogīmārā) cave inscription —1865 noticed by Dalton, *Journ Beng As Soc* Vol XXXIV Part II p 27, 1873 Ball, *Ind Ant* Vol II p 246, No 2, and Plate, 1877 Cunningham, *Corp Inscr Ind* Vol I p 33, 105, and Plate XV, 1882 noticed by Beglar, *Arch Surv Rep* Vol XIII p 40 f, with facsimile; 1902 Haraprasad Shastri, *Proceed Beng As Soc* 1902, p 90, 1904 Boyer, *Journ As Ser X* Vol III p 484 ff, 1904 Bloch, *Zeitschr Deutsch Morgenl Ges* Vol LVIII p 455 f, 1906 Pischel, *Sitzungsber Preuss. Ak Wiss* 1906, p 489 ff, with facsimile, 1906 Bloch, *Arch Surv Ind Annual Rep* 1903-04, p 128 ff, and Plate XLIII, 1907 correction by Fleet, *Journ Roy As Soc.* 1907, p 511, note  
The temple-servant (*dēvadasikyī*) Śutanukā (*Sutanukā*) by name. The copyist (*lupadakhā*), Dēvadina (*Dēvadatta*) by name, the Balanaseya (native from *Bārānasi*). loved her
- 922 S 40 —Sārṇāth pillar inscription of the time of *rājan* Aśvaghōsha —1905 Vogel, *Ep Ind* Vol VIII, p 171 f, No 1, e, and Plate  
—*rajña Aśvaghōshasya chatarisē savachharē hēmatapakhē prathumē divasē dasamē*  
Mixed dialect Besides the date only part of one word has been preserved
- 923 Sārṇāth Buddhist pillar inscription —1905 Vogel, *Ep Ind* Vol VIII p 172, No 1, f, and Plate  
Mixed dialect The property of the Sammitiya (*Sammitiya*) teachers (*āchāryyas*), the Vātsīputrikas.
- 924 Sārṇāth stone inscription of the time of *rājan* Aśvaghōsha —1905 Vogel, *Ep Ind* Vol VIII p 172, No 2, and Plate  
*Rājñō Aśvaghōsha* . . . *upala hē[ma]* . . .  
Mixed dialect Nothing beyond the date has been preserved
925. S 3 —Sārṇāth Buddhist umbrella post inscription of the time of *mahār[ā]ja* Kānishka —1905 Vogel, *Ep Ind* Vol VIII p 175 ff, No 3, a and Plate, 1908 correction by Lüders, *Ep Ind* Vol IX p 241

*Mahārajasya Kānīshkasya sam 3 hē 3 di 20 2 ētayē purvayē.*

Mixed dialect Erection of a Bōdhisattva (*Bōdhisattva*) and an umbrella with a post (*chhatrayashṭi*) at Bārānasi at the walk (*chamkama*) of Bhagavat, (the gift) of the monk (*bhikṣu*) Bala, who knows the Tripitaka (*trēpitaka*), the companion (*saḍḍhyēvihārīn*) of the monk (*bhikṣu*) Pushyavuddhi (*Pushyavuddhi*), together with his parents, his teachers (*upaddhyāyāchēras*), his companions (*saddhyēvihārīns*) and pupils (*antēvāsikas*), with Buddhāmītrā, who knows the Tripitaka (*trēpitakā*), with the *kshatrapa* Vanaspara and Kharapallāna, with the four classes (*parishā*)

926. Sārnāth Buddhist image inscription —1906 Vogel, *Ep. Ind* Vol VIII p 179, Nos. 3, b and c, and Plate

Mixed dialect Erection of a Bōdhisattva (*Bōdhisattva*), (the gift) of the monk (*bhikṣu*) Bala, who knows the Tripitaka (*trēpitaka*), together with the *mahā-kshatrapa* Kharapallāna and the *kshatrapa* Vanashpara

927 S 3 —Sārnāth Buddhist image inscription of the time of *mahār[ā]ja* Kanishka.—1906 Vogel, *Ep Ind* Vol VIII p 179, No 3, d, and Plate.

*Mahārajasya Kānīshkasya sam 3 hē 3 di 20 2 ētayē purvayē*

Mixed dialect Erection of a Bōdhisattva (*Bōdhisattva*) and an umbrella with a post (*chhatrayashṭi*), (the gift) of the monk (*bhikṣu*) Bala, who knows the Tripitaka (*trēpitaka*)

928 Sārnāth Buddhist stone umbrella inscription —1908 Konow, *Ep Ind* Vol VIII p 291 f, and Plate

Pali A passage from the Buddhist Canon.

929 Sārnāth Buddhist stone inscription —1908 Konow, *Ep Ind* Vol VIII p 293, and Plate

Mixed dialect. The Buddhist creed

930 Sārnāth (now Lucknow Provincial Museum) Buddhist image inscription —1906 Vogel, *Arch Surv Ind Annual Rep* 1903-04, p 214, and Plates LII, 1 and LXIV, 1  
Sanskrit Fragment Gift of . . . *svāmīn* Skandavarṇpa

931 Piprahwā Buddhist vase inscription —1898 Bühler, *Journ. Roy As Soc* 1898, p 387 ff, 1898 Barth, *Comptes rendus de l'Acad des Inscr et Belles-Lettres*, Ser IV Vol XXVI p 146 ff and 231 ff, 1898 Fuhrer, *Annual Progress Report of the Arch Surv. Circle, North-Western Provinces and Oudh, for the year ending 30th June 1898*, p 3 (with photographs), 1898 Peppé, *Journ Roy As Soc* 1898, p 576 f. (facsimile), and Plate, 1898 Smith-Davids-Hoey, *Journ Roy As Soc* 1898, p 586 ff, 1898 Subhuti Thero-Waddell, *Athenæum*, No 3689, p 67, 1899 Bloch, *Journ Roy. As Soc* 1899, p 425 f, 1901 Davids, *Journ Roy As Soc* 1901, p. 398, 1902 Pischel, *Allgem Zeit, Beilage*, 1902, No 4, p 27, 1902 Pischel, *Zeitschr Deutsch Morgenl Ges* Vol LVI p 157 f, 1905 Pischel, *Sitzungsber Preuss Ak Wiss* 1905, p 526, 1905 Lévi, *Journ des Savants* 1905, p 540 ff, 1905 Fleet, *Journ Roy As Soc* 1905, p 679 ff, 1906 Fleet, *Journ Roy As Soc* 1906, p 149 ff, 1906 Thomas, *Journ Roy As Soc* 1906, p 452 f, 1906 Senart, *Journ As* Ser X. Vol VII p 132 ff, 1906 Barth, *Journ des Savants* 1906, p 541 ff, 1907

Fleet, *Journ Roy. As Soc* 1907, p 105 ff, 1907 Barth, *Ind Ant Vol XXXVI* p 117 ff

This receptacle of the relics of Budha (*Buddha*), the Holy one (*bhagavat*), of the Sakīyas (*Śākīyas*), (is the gift) of the brothers of Sukīti (*Sukīrti*), jointly with their sisters, with their sons and their wives

932 Gopālpur Buddhist brick inscription—1896 Smith-Hoey-Hoernle, *Proceed Beng As Soc* 1896, p 101 ff, No 1  
Sanskrit A Buddhist Sūtra

933 Gopālpur Buddhist brick inscription—1896 noticed by Smith-Hoey, *Proceed Beng As Soc* 1896, p 101, No 2  
Sanskrit Contains a Buddhist Sūtra

934 Gopālpur Buddhist brick inscription—1896 noticed by Smith-Hoey, *Proceed Beng As Soc* 1896, p 101, No 3  
Sanskrit Contains a Buddhist Sūtra

935 Gopālpur Buddhist brick inscription—1896 noticed by Smith-Hoey, *Proceed Beng As Soc* 1896, p 101, No 4  
Sanskrit Contains a Buddhist Sūtra.

936 Gopālpur Buddhist brick inscription—1896 noticed by Smith-Hoey, *Proceed Beng As Soc* 1896, p 101, No 5  
Sanskrit Contains a Buddhist Sūtra

937 Sohgauna copper-plate inscription—1894 noticed by Hoey, *Proceed Beng As Soc* 1894, p 84 f, and Plate I, 1894 Smith, *Proceed Beng As Soc* 1894, p 85 ff, 1894 corrections by Hoernle, *Proceed Beng As Soc* 1894, p 87, 1896 Bühler, *Vienna Orient Journ Vol X* p 138 ff = *Ind Ant Vol XXV* p 261 ff, 1907 Fleet, *Journ Roy As Soc* 1907, p 510 ff, and Plate, 1907 note by Grierson, *Journ Roy As Soc* 1907, p 683 ff, 1908 notes by Fleet-Barnett-Lanman-Jacobi, *Journ Roy As Soc* 1908, p 187 f, 822 f.

Prakrit Order of the great officials (*mahamaga(ta)*), the Savatīyas (of *Śrāvastī*), from Manavasitkāda with regard to two store houses (*koṭhagala*) in Usagama [According to Fleet Notice for all the three great roads for vehicles! At the junction Manavasi, of the three roads, in Dasilmata and Usagama, two store-houses are prepared for sheltering loads of commodities of Tiyavani, Mathulā (*Mathurā*), and Chamchu]

938 Bōdh-Gayā (now partly Indian Museum, Calcutta) letters on pillar bases—1892 Cunningham, *Mahābodhi*, p 16, No 1, and Plate X, 1896 Grierson, *Proceed Beng As Soc* 1896, pp 52-61, and Plate II  
The letters a, ka, na, cha.

939 Bōdh-Gayā Buddhist pillar inscription—1836 noticed by Prinsep, *Journ Beng As Soc Vol V* p 658, No 5, and Plate XXXIII, 1837 Prinsep, *Journ Beng As Soc Vol VI* p 468, with facsimile, 1847 Kittoe, *Journ Beng As Soc Vol XVI Part I*, p 339, with facsimile, 1871 Cunningham, *Arch Surv Rep Vol I* p 10, and Plates VII and IX, No 14; 1873 Fergusson, *Tree and Serpent Worship*,<sup>2</sup> p. 130

- (facsimile only), 1873 Cunningham, *Arch Surv Rep* Vol III p 88, and Plate XXVI, No 1, 1878 Rajendralala Mitra, *Buddha Gaya*, p 182 f, No 1, 1880 Bhagvanlal Indrajī, *Ind Ant* Vol. IX p 142, 1892 Cunningham, *Mahābodhi*, p 15, No 4, and Plate X  
Prakrit Gift of *ayā* (*āryā*) Kuramgī
- 940 Bōdh-Gayā Buddhist pillar inscription —1871 Cunningham, *Arch Surv Rep* Vol I p 10, and Plate VII, 1873 Cunningham, *Arch Surv Rep* Vol III p 88, and Plate XXVI, No 1, 1880 Bhagvanlal Indrajī, *Ind Ant* Vol IX p 142, 1892 Cunningham, *Mahābodhi*, p 15, No 5, and Plate X  
Prakrit Gift of *ayā* (*āryā*) Kuramgī
- 941 Bōdh-Gayā Buddhist pillar inscription.—1871 mentioned by Cunningham *Arch Surv Rep* Vol I p 10, 1880 Bhagvanlal Indrajī, *Ind Ant* Vol. IX p 142, 1892 Cunningham, *Mahābodhi*, p 15, No 6, and Plate X.  
Prakrit Gift of *ayā* (*āryā*) Kuramgī
- 942 Bōdh-Gayā Buddhist pillar inscription —1871 mentioned by Cunningham, *Arch Surv Rep* Vol I p 10, 1880 Bhagvanlal Indrajī, *Ind Ant* Vol IX p 142, 1892 Cunningham, *Mahābodhi*, p 15, No 7, and Plate X  
Prakrit Gift of *ayā* (*āryā*) Kuramgī There seem to be two more copies of this inscription
- 943 Bōdh-Gayā (now Indian Museum, Calcutta) Buddhist coping-stone inscription —1883 Rajendralala Mitra, *Catalogue and Handbook of the Archaeological Collections in the Indian Museum*, Part I p 130 f, 1892 Cunningham, *Mahābodhi*, p 15, No 8, and Plate X, No 10  
Prakrit. Fragment Gift of Kuramgī, sister-in-law of Imdāgumitra (*Indrāgnimitra*), daughter of Jivā (*Jivī*), to the king's temple (? *rājāpāsādāchētiha*)
- 944 Bōdh-Gayā Buddhist coping stone inscription —1892 Cunningham, *Mahābodhi*, p 15, No 9, and Plate X, Nos 8 and 9  
Prakrit Fragment Gift of Kuramgī, sister-in-law of Imdāgumitra (*Indrāgnimitra*), the son of . . . ka, daughter of Jivā (*Jivā*), to the king's temple (? *rā[jāpī]sā[dā]chēti[ka]*)
- 945 Bōdh-Gayā Buddhist rail inscription —1892 Cunningham, *Mahābodhi*, p 16, No 2, and Plate X  
Prakrit Gift of Amōgha
- 946 Bōdh-Gayā (now Indian Museum, Calcutta) Buddhist rail inscription —1873 Cunningham, *Arch Surv Rep* Vol III p 89, and Plate XXVI, 1878 Rajendralala Mitra, *Buddha Gaya*, p 184, No 3, 1880 correction by Bhagvanlal Indrajī, *Ind Ant* Vol IX p 142, 1892 Cunningham, *Mahābodhi*, p 16, No 3, and Plate X  
Prakrit Gift of Bōdhirakhita (*Bōdhirakshita*), the Tabapanaka (inhabitant of *Tāmrāparna*)
- 947 Bōdh-Gayā Buddhist rail inscription —1873 Cunningham, *Arch Surv Rep* Vol III p 89, and Plate XXVI, No 2, 1878 Rajendralala Mitra, *Buddha Gaya*, p 183, No 2  
Prakrit Fragment Gift of . . . . . Pātihāra .

- 948 Bôdh-Gayâ Buddhist inscription on the edge of the outer *vajrāsana* —1892 Cunningham, *Mahābodhi*, p 20, 58, and Plate X, 11  
Prakrit Fragment No sense has been made out
- 949 S 64 —Bôdh-Gayâ (now Indian Museum, Calcutta) Buddhist image inscription of the time of *mah[ā]r[ā]ja Trikamata (?)* —1892 noticed by Cunningham, *Mahābodhi*, p 21, 37, 53, 54, and Plate XXV, 1898 Bloch, *Journ Beng As Soc* Vol LXVII - Part I. p 282, 1909 Luders, *Journ Roy. As Soc* 1909, p 661.  
*Maharajasya Trikamatasya (?) sa 60 4 grī 3 dī 5 ētasya puruvayē*  
Mixed dialect Fragment Gift of an image of a Bôdhisatva (*Bôdhisattva*) to some *vihāra* by some monk (*bhikshu*), who is called the companion (*sadhavihārin*) of some other monk (*bhikshu*), a master of the Vinaya (*vinayadhara*) The inscription mentions besides some lay-woman (*upāsikā*) and some preacher of the law (*dharma-makāthika*)
- 950 Bôdh-Gayâ Buddhist coping-stone inscription —1873 Cunningham, *Arch Surv Rep* Vol III p 99, No D, and Plate XXIX, 1878 Rajendralala Mitra, *Buddha Gayā*, p. 192, No 5, and Plate LI; 1880 correction by Bhagvanlal Indraji, *Ind Ant* Vol IX p. 142 f, 1892 Cunningham, *Mahābodhi*, p. 23, 58, and Plate XXVII  
Sanskrit Fragment Seems to record various donations to the holy Buddha, such as a *vajrāsana* in the great *gandhakutī* temple, ghee lamps (*ghṛitapradīpa*), an image of the Buddha in the *vihāra*, etc
- 951 Bôdh-Gayâ (now Indian Museum, Calcutta) Buddhist coping inscription —1873 Cunningham, *Arch Surv Rep* Vol III p 99, No A, and Plate XXVIII, 1878 Rajendralala Mitra, *Buddha Gayā*, p 191, No 4  
Sanskrit (?) Fragment Mentions some teacher (*āchāryya*).
- 952 Bôdh-Gayâ Buddhist image inscription —1864 Rajendralala Mitra, *Journ Beng As Soc* Vol XXXIII p 177, 1873 noticed by Mead, *Arch Surv Rep* Vol III p 87, 1878 Rajendralala Mitra, *Buddha Gayā*, p 192 f, No 6, and Plate LI, 1880 Bhagvanlal Indraji, *Ind Ant* Vol IX p 143  
Sanskrit Records the erection of a temple (*bhavana*) for the sage who conquered Māra, by the monk (*yati*) Bôdhishēna, an inhabitant of Dattagalla, for the welfare of his relations and his teacher (*upādhyāya*) living at Āhavāgra
- 953 Bôdh-Gayâ Buddhist image inscription —1892 Cunningham, *Mahābodhi*, p 59 f, and Plate XXVII, E  
Sanskrit Fragment The Buddhist creed, followed by four or five lines said to be illegible
- 954 Nāgārjunī Hill cave inscription of Dashedalatha —1837 Prinsep, *Journ Beng As Soc* Vol VI pp 676-679, and Plate XXXV, No 2, 1847 Kittoe, *Journ Beng As Soc*. Vol XVI Part I p 412 f, No 2, and Plate IX, 1852 Burnouf, *Lotus de la Bonne Loi*, p 777 f., 1871 referred to by Cunningham, *Arch Surv Rep* Vol I, p 50, and Plate XX, No 5, 1877 Cunningham, *Corp Inscr Ind* Vol I p. 103, 134 f, No 4, and Plate XVI, 1891 Bühler, *Ind Ant* Vol XX p 364, No D, and Plate  
Prakrit The Vahiyakā cave (*kubhā*), presented by the Beloved of the gods (*dēvānam piya*) Dashedalatha (*Dasaratha*) to the Ājīvika monks (*bhadamta*)

- 955 Nāgārjunī Hill cave inscription of Dashedalatha —1837 Prinsep, *Journ Beng As Soc* Vol VI pp 676-679, and Plate XXXV, No 3, 1847 Kittoe, *Journ Beng As Soc* Vol XVI Part I p 412, No 1, and Plate IX, 1852 Burnouf, *Lotus de la Bonne Loi*, p 775 ff, 1871 referred to by Cunningham, *Arch Surv Rep* Vol I p 49, and Plate XX, No 4, 1877 Cunningham, *Corp Inscr Ind* Vol I p 103 135, No 5, and Plate XVI, 1891 Bühler, *Ind Ant* Vol XX p 365, No E and Plate  
Prakrit The Gōpikā cave (*kuhā*), presented by the Beloved of the gods (*dēiānam piya*) Dashedalatha (*Dasaratha*) to the Ājivika monks (*bhadamta*)
- 956 Nāgārjunī Hill cave inscription of Dashedalatha —1847 Kittoe, *Journ Beng As Soc* Vol XVI Part I p 413, No 3 and Plate IX, 1852 Burnouf, *Lotus de la Bonne Loi*, p 778, 1871 referred to by Cunningham, *Arch Surv Rep* Vol I p 51, and Plate XX, No 6, 1877 Cunningham, *Corp Inscr Ind* Vol I p 104, 135, No 6, and Plate XVI, 1891 Buhler, *Ind Ant* Vol XX p 365, No F, and Plate  
Prakrit The Vadathikā cave (*kuhā*), presented by the Beloved of the gods (*dēiānam piya*) Dashedalatha (*Dasaratha*) to the Ājivika monks (*bhadamta*)
- 957 Patna (now Indian Museum, Calcutta) statue inscription —1882 Cunningham, *Arch Surv Rep* Vol XV p 3, No A, and Plate II  
Prakrit The yakha (*yaksha*) Satatānadi (?)
- 958 Patna (now Indian Museum, Calcutta) statue inscription —1882 Cunningham, *Arch Surv Rep* Vol XV p 3, No B, and Plate II  
Prakrit The yakha (*yaksha*) Achusanigika
- 959 Rājgir (Sonbhāndār) Buddhist cave inscription —1871 noticed by Cunningham, *Arch Surv Rep* Vol I p 25, 1892 Cunningham, *Mahābodhi*, p 59, and Plate XXVII, C  
Sanskrit Records the excavating of the two caves (*guhā*), containing images of the Arhat and fit for ascetics (*tapasvin*), for the attainment of Nirvāna, by the jewel among teachers (*āchāryya*), the sage (*muni*) Viradēva
- 960 Nongarh image inscription —1873 Cunningham, *Arch Surv Rep* Vol III p 161, and Plate XLVII, 2  
Prakrit (?) Fragment No sense can be made out
- 961 Susunā rock inscription of mahārāja Chandravarman.—1895 Nagendranatha Vasu, *Proceed Beng As Soc* 1895, p. 177 ff  
Sanskrit Dedicated by the chief of the servants of the lord of the *chakra* The work of mahārāja Chandravarman, the son of mahārāja Siddhavarman, the lord (*pati*) of Pushkarāmbudhi

## II —SOUTHERN INSCRIPTIONS

- 962 Year 122 —Mūlwāsar (now Library, Dvārakā) stone inscription of the time of rājan mahākshatrapa sāmī-Rudrasēna —1890 mentioned by Bhagvanlal Indraji-Rapson, *Journ Roy As Soc* 1890, p 652, 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p 23, No 5, and Plate XIX, 1896 note by Bhagvanlal Indraji, *Bombay Gazetteer*, Vol I. Part 1, p. 43, 1899 note by Rapson, *Journ Roy As Soc* 1899, p 380 f, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty*, etc p LXII, No 41  
*Rājā mahākshatrapasa sāmī-Rudrasēnasya varshē 100 20 2 Vaisākhahulapam-chamyām*  
Mixed dialect Erection of a stone pillar (*śilālashī*) by the sons of Vāṇijaka

- 963 Year 103.—Gūnda (now Dwārkāuṭh Temple, Jāmnagar) stone inscription of the time of *rājan kshatrapa svāmi-Rudrasihā*—1881 Bühler, *Ind Ant Vol X* p 157 f, 1890 correction by Bühler, *Sitzungsber Wien Ak Wiss Phil Hist Cl Vol CXXII*, No XI, p 46, note 2, 1890 note by Bhagvanlal Indrajī, *Journ Roy As Soc* 1890, p 650 f, 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p 21 f, No 3, and Plate XVII, 1896 corrections by Bhagvanlal Indrajī, *Bombay Gazetteer*, Vol I Part 1, p 42, 1899 correction by Rapson, *Journ Roy As. Soc* 1899, p 375, note 2, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty*, etc. p LXI, No 39

—*rājñō kshatrapasya svāmi-Rudrasihāsyā varshē truttarāsātē 100 3*  
*Vaiśākhaśuddhapamchamīdhanyatīthau Rōhinaṇakshatramuhūrtē.*

Mixed dialect Records the digging of a tank (*hrada*?) by the general (*sēnāpati*) Rudrabhūta, son of the general (*sēnāpati*) Bāpaka, the Ābhira, at the village (*grāma*) of Rasōpadra The inscription gives the following pedigree *rājan mahākshatrapa svāmi-Chashtana*, his son *rājan kshatrapa svāmi-Jayadāman*, his son *rājan mahākshatrapa svāmi-Rudradāman*, his son *rājan kshatrapa svāmi-Rudrasihā (Rudrasimha)*

- 964, Siddhāsar stone inscription—1876 Burgess, *Arch Surv West Ind Vol II*, p. 152, with facsimile

Prakrit. Fragment No name can be made out.

- 965 Year 72—Junāgadh rock inscription of *rājan mahākshatrapa Rudradāman*—1838 Prinsep, *Journ Beng As Soc Vol VII* p 338 ff., and Plates XV and XIX, 1842 Lassen, *Zeitschr für Kunde des Morgenl Vol IV*, p. 146 ff, 1842 Jacob-Westergaard, *Journ Bo Br Roy As Soc Vol. I* p 148, Plate, 1858 Prinsep-Wilson, *Essays on Indian Antiquities*, Vol II p 55 ff, 1865 Bhanu Dajī, *Journ Bo Br Roy. As Soc Vol. VII* p 113 f, 118 ff, 125 ff., and Plate, 1876 Eggeling, *Arch Surv W Ind Vol II* p 128 ff, and Plate XIV, 1878 Bhagvanlal Indrajī-Bühler, *Ind Ant Vol. VII* p 257 ff, 1890 Bühler, *Sitzungsber Wien Ak Wiss Vol CXXII*, No XI, p. 45 ff, 86 ff, 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p 18 f, No 2, and Plate XVI; 1905 Kielhorn, *Ep. Ind Vol VIII*, p 36 ff, and Plate, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty*, etc p LIX ff, No 38

—*rājñō mahākshatrapasya sugrihīta-nāmnah svāmi-Chashtanasya putra . . .*  
*. . . h putrasya rājñō mahākshatrapasya gurubhir abhyasta-nāmnō Rudra-*  
*dāmnō varshē dvīsaptatītam[ē] 70 2 Mārggaśirsha-bahula-prat[ī]* . . .

Sanskrit Fragment Records the restoration of the lake Sudarśana situated at some distance from Gīrnagāra The lake, originally constructed by the Vaiśya Pushyagupta, the provincial governor (*rāshṭriya*) of the Maurya king (*rājan*) Chamdragupta, and subsequently adorned with conduits by the Yavana king (*rājan*) Tushāspā for Aśoka the Maurya, had been destroyed during a storm at the date given above by the waters of the Suvarṇasikātā, Palāśinī and other streams of mount Ūrjayat The work was executed by the minister (*amātya*) Suviśākha, the son of Kulāipa, a Pahlava, who had been appointed by the king to rule the whole of Ānartta and Surāshtra The inscription records besides that the king (*rājan*) *mahākshatrapa Rudradāman*, the son's son of the king (*rājan*) *mahākshatrapa svāmi-Chashtana*, was the lord of the whole of eastern and western Ākarāvanti, the Anūpanivṛt, Ānartta, Surāshtra, Śvabhra, Maru, Kaohchha, Sindhu-Sauvira, Kukura, Aparāmta, Nishāda, etc, that he destroyed the



Yaudhāyas, that he twice defeated Sātakarni, the lord (*pati*) of Dakṣhināpāṭha, but on account of the nearness of their connection did not destroy him, and that he himself acquired the title of *mahākshatrapa*

- 966 Junāgadh (now State Printing Press, Junāgadh) Jaina (?) stone inscription, probably of the time of *rājan mahākshatrapa svāmi-Rudrasimha*.—1876 Buhler, *Arch. Surv West Ind* Vol II p 140 f, and Plate XX, 1895 *Prakrit and Sanskrit Inscriptions of Kattyuar*, p 17, No 1, and Plate XV, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc* p LXI, No 40

—*rājñō mahāksha*

[*Chai*] *traśuklapakshasya dnasē pañchamē* 5  
Sanskrit Fragment Mentions some *rājan mahāksha*[*trapa*], the grandson of *rājan*

*lshatrapa svāmi-Jayadāman*, the great-grandson of . . .  
*svāmi-Chashtana*, moreover Gīrinagara, and those who have obtained the knowledge of the *kēvalins*

- 967 Year 127 —Gadha (Jasdan) pillar inscription of the time of *rājan mahākshatrapa svāmi-Rudrasēna*—1868 Bhan Daj, *Journ Bo Br Roy As Soc* Vol VIII p 234 f, and Plate, 1883 Hoernle, *Ind Ant* Vol. XII p 32 f, 1890 note by Bhagvanlal Indraj, *Journ Roy As Soc* 1890, p 652, 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p 22 f, No 4, and Plate XVIII, 1896 note by Bhagvanlal Indraj, *Bombay Gazetteer*, Vol I Part 1, p 43, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc* p LXII, No. 42

*Varshē* 100 20 7 *Bhādrapadabakulasa* 5 . . . *rājñō mahākshatrapasya svāmi-Rudrasēnasya*

Mixed dialect Records the erection of a *śātra* by the brothers of the son of Pranāthaka, the grandson of Khara, of the Mānasa *gōtra* The inscription gives the following pedigree *rājan mahākshatrapa bhādrāmukha svāmi-Chashtana*, his son *rājan kshatrapa svāmi-Jayadāman*, his son *rājan mahākshatrapa bha*[*dramukha*] *svāmi-Rudradāman*, his son *rājan mahākshatrapa bhādrāmukha svāmi-Rudrasimha* (*Rudrasimha*), his son *rājan mahākshatrapa svāmi-Rudrasēna*  
There is some doubt about the last figure of the date of the year, which may be 6

- 968 Vakulā stone inscription —1883 Bhagvanlal Indraj, *Journ Bo Br Roy As Soc* Vol XV p 289, No 1, and Plate II

Prakrit Of Satumadana (*Śātrumardana*)

- 969 Vakulā stone inscription —1883 Bhagvanlal Indraj, *Journ Bo Br Roy As Soc* Vol XV p 289, No 2, and Plate II

Prakrit Of Datī (*Dattā*), the Bhēmi (daughter of *Bhīma*)

- 970 Vakulā (now Gīs) stone inscription —1883 Bhagvanlal Indraj, *Journ Bo Br Roy As Soc* Vol XV p 290, No 3, and Plate

Prakrit Of Badhū

- 971 Vakulā (now Gīs) stone inscription —1883 Bhagvanlal Indraj, *Journ Bo Br Roy As Soc* Vol XV p 290, No 4, and Plate

Prakrit Of Koda Kalavāda

- 972 Vakulā (now Gīs) stone inscription —1883 Bhagvanlal Indraj, *Journ. Bo Br Roy As Soc* Vol XV p 290 f, No 5, and Plate

Prakrit Of Ugudēvā (*Ugradēvā* ?)

- 973 Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ Bo Br Roy As Soc Vol XV* p 321 f, No A, and Plate II  
Prakrit. The western grove (*ārama*) of the Viśāka (*Viśāka*) mountain
- 974 Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ Bo Br Roy As Soc Vol XV*, p 322, No B, and Plate II  
Prakrit. And the eastern grove (*ārama*) of Kūśikaya (*Kūśikāya*)
- 975 Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ Bo Br Roy As Soc Vol XV* p 322 f, No C, and Plate II  
Prakrit. The mountain, the residence of *sīdhas* (*siddhas*) all about (?)
- 976 Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ Bo Br Roy As Soc Vol XV* p. 323, No D, and Plate II  
Prakrit. No meaning has been made out. Mentions a *bamhachārī* (*brahmacārī*) and husbandmen (? *kudabāka*)
977. Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ Bo Br Roy As Soc Vol XV* p 319, 323, No E, and Plate III  
Prakrit. Sadhamusala
- 978 Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ Bo Br Roy As Soc Vol XV* p 320, 324, No F, and Plate III  
Prakrit. Musaladatta. Compare No 981
- 979 Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ Bo Br Roy As Soc Vol XV* p 320, 324, No G, and Plate III  
Prakrit. The step of Rāma (? *Rāmatāhamō*)
- 980 Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ Bo Br Roy As Soc Vol XV* p 320, 324, No H, and Plate III  
Prakrit. The footprint of Nandīn (*Nandīpān*)
- 981 Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ Bo Br Roy As Soc Vol XV* p 320, 324 f, No I, and Plate III  
Prakrit. Musaladatta. Compare No 978
- 982 Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ Bo Br Roy As Soc Vol XV* p 320 325, No J, and Plate III  
Prakrit. Jirāsamdhadatta
- 983 Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ Bo Br Roy As Soc Vol XV* p 320, 325, No K, and Plate III  
Sanskrit. The Buddhist creed
- 984 Kanhēri Buddhist cave inscription —1847 Bird, *Hist Res Plate XL*, 2, 1861 West, *Journ Bo Br Roy As Soc Vol VI* p 3, No 1, and Plate, 1883 Buhler, *Arch Surv W Ind Vol V* p 74, No 1, and Plate LI  
Mixed dialect. The physician (*iadya*) Nannā - Rāna (?) Bhāskara Bhānuri  
Chellādīva Boppai (*Īṇpadēva*) Bhatta Khasu

Yandhēyas, that he twice defeated Sātakarni, the lord (*pati*) of Dakṣiṇāpatha, but on account of the nearness of their connection did not destroy him, and that he himself acquired the title of *mahākshatrapa*

- 966 Junāgadh (now State Printing Press, Junāgadh) Jaina (?) stone inscription, probably of the time of *rājan mahākshatrapa svāmi-Rudrasīmha*.—1876 Buhler, *Arch. Surv West Ind* Vol II p 140 f, and Plate XX, 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p 17, No 1, and Plate XV, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc* p LXI, No 40

—*rājñō mahākṣa*.

[*Chai*] *traśuklapakshasya dīasē pañcamē 5*

Sanskrit Fragment Mentions some *rājan mahākṣa* [*trapa*], the grandson of *rājan kshatrapa svāmi Jayadāman*, the great-grandson of . . .  
*svāmi-Chashtana*, moreover Gṛinagara, and those who have obtained the knowledge of the *kēvalins*

- 967 Year 127 —Gadha (Jasdan) pillar inscription of the time of *rājan mahākshatrapa svāmi Rudrasēna* —1868 Bhanu Daji, *Journ Bo Br Roy As Soc* Vol VIII p 234 f, and Plate, 1883 Hoernle, *Ind Ant* Vol. XII p 32 f, 1890 note by Bhagvanlal Indrajī, *Journ Roy As Soc* 1890, p 652, 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p 22 f, No 4, and Plate XVIII, 1896 note by Bhagvanlal Indrajī, *Bombay Gazetteer*, Vol I Part 1, p 43, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc* p LXII, No. 42

*Varshē 100 20 7 Bhādrapadabahulasa 5*

*rājñō mahākshatrapasya*

*svāmi-Rudrasēnasya*

Mixed dialect Records the erection of a *śatra* by the brothers of the son of Pranāthaka, the grandson of Khara, of the Mānasa *gōtra*. The inscription gives the following pedigree *rājan mahākshatrapa bhadramukha svāmi-Chashtana*, his son *rājan kshatrapa svāmi-Jayadāman*, his son *rājan mahākshatrapa bha* [*dramukha*] *svāmi-Rudradāman*, his son *rājan mahākshatrapa bhadramukha svāmi-Rudrasīmha* (*Rudrasīmha*), his son *rājan mahākshatrapa svāmi-Rudrasēna*  
 There is some doubt about the last figure of the date of the year, which may be 6

- 968 Vakulā stone inscription —1883 Bhagvanlal Indrajī, *Journ Bo Br Roy As Soc* Vol XV p 289, No 1, and Plate II.

Prakrit Of Satumadana (*Śatrumardana*).

- 969 Vakulā stone inscription —1883 Bhagvanlal Indrajī, *Journ Bo Br Roy As Soc* Vol. XV p 289, No 2 and Plate II

Prakrit Of Datā (*Dattā*), the Bhēmi (daughter of *Bhīma*)

- 970 Vakulā (now Gās) stone inscription —1883 Bhagvanlal Indrajī, *Journ Bo. Br Roy As Soc* Vol XV p 290, No 3, and Plate

Prakrit Of Badhū

- 971 Vakulā (now Gās) stone inscription —1883 Bhagvanlal Indrajī, *Journ Bo Br Roy As Soc* Vol XV p 290, No 4, and Plate

Prakrit Of Koda Kalavāda

- 972 Vakulā (now Gās) stone inscription —1883 Bhagvanlal Indrajī, *Journ. Bo Br Roy As Soc* Vol XV p 290 f, No 5, and Plate.

Prakrit Of Ugudēvā (*Ugradēvā* ?)

- 973 Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ Do Br Roy As Soc Vol XV* p 321 f, No A, and Plate II  
Prakrit. The western grove (vāra) of the Vāsīka (Vāsāka) mountain
- 974 Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ Do Br Roy. As Soc Vol XV*, p 322, No B, and Plate II  
Prakrit. And the eastern grove (vāra) of Kūśikaya (Kūśikāya)
- 975 Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ Do Br Roy As. Soc Vol. XV* p 322 f, No C, and Plate II  
Prakrit. The mountain, the residence of siddhas (siddhas) all about (?)
- 976 Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ Do Br Roy As. Soc Vol XV* p 323, No D, and Plate II  
Prakrit. No meaning has been made out. Mentions a *bumhachārī* (brahmachārī) and husbandmen (? *kudabika*).
- 977 Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ Do Br Roy As Soc. Vol XV* p 319, 323, No E, and Plate III  
Prakrit. Sadhamusala
- 978 Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ Do Br Roy As Soc Vol XV* p 320, 324, No F, and Plate III  
Prakrit. Musaladatta. Compare No 981
- 979 Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ Do Br Roy As Soc Vol XV* p 320, 324, No G, and Plate III  
Prakrit. The step of Rāma (? *Rāmakhamō*)
- 980 Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ. Do Br Roy As. Soc Vol XV* p 320, 324, No H, and Plate III  
Prakrit. The footprint of Namdin (*Namdīpauṇ*)
- 981 Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ. Do Br Roy As Soc Vol XV*, p 320, 324 f, No I, and Plate, III  
Prakrit. Musaladatta. Compare No 978.
- 982 Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ Do Br Roy As. Soc Vol XV* p 320 325, No J, and Plate III  
Prakrit. Jirāsamdhadatta
- 983 Padana rock inscription —1883 Bhagvanlal Indrajī, *Journ. Do Br Roy As Soc Vol XV* p 320, 325, No K, and Plate III  
Sanskrit. The Buddhist creed
- 984 Kanbēri Buddhist cave inscription —1847 Bird, *Hist. Res* Plate XL, 2, 1861 West, *Journ Do Br Roy As Soc Vol VI* p 3, No 1, and Plate, 1883 Buhler, *Arch Surv W Ind Vol V* p 74, No 1, and Plate LI  
Mixed dialect. The physician (*vaidyā*) Nannā - Rina (?) Bhāskara Bhīruvi Chelladāva Boppai (*Vōpadāva*) Bhatta Khasu,

- 985 Kanheri Buddhist cave inscription.—1847 Bird, *Hist Res* Plate XL, 1, 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 15 f, No. 2, and Plate, No 3, 1861 West, *Journ Bo Br Roy As Soc* Vol VI p 3, No 2, and Plate, 1883 Bühler, *Arch Surv. W Ind* Vol. V p 75, No 2, and Plate LI  
Prakrit A seat (? *sata*), the gift of Nākapaka (*Nāga*), the Nāsikaka (inhabitant of *Nāsika*).
- 986 Kanheri Buddhist cave inscription—1847 Bird, *Hist Res* Plate XL, 3, 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol. V p 15, No. 1, and Plate, No 1, 1861 West, *Journ Bo Br Roy. As. Soc.* Vol VI p. 3, No. 3, and Plate, 1883 Bühler, *Arch Surv. W Ind* Vol V p 75, No 3, and Plate LI  
Prakrit A cistern (*paniyaka*), the gift of the goldsmith (*suvaṇaḥḍ(ḥā)ra*) Samidatta (*Svāmīdatta*) of Kaliyana (*Kalyāna*) together with the Order (*sagha*)
987. Kanheri Buddhist cave inscription of the time of *rājan* Gōtam[iputa *sāmi*-Siriyaṇa]-Sātakammi—1847 Bird, *Hist Res* Plate XLII, 11, 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol. V p 25 f, No 12, and Plate, No 4, 1861 West, *Journ Bo Br Roy As. Soc* Vol. VI p 3, No 4, and Plate, 1883 referred to by Bhagvanlal Indraji, *Journ Bo Br Roy. As Soc* Vol. XV p. 312, 1883 Bühler, *Arch Surv. W. Ind* Vol V p 75 f, No 4, and Plate LI  
*Raṇḍ Gōtam . . . . . Sō(Sā)takammiṣṣa s . . . . . [gṛ]mhapakhē pamchamē . . . . .*  
Prakrit Fragment Building of a *chaitya* (*chēṭiya*) by the merchants (*vāṇiyaka*).  
. born of . . . . . nū, the . . . . . khāṭiya brothers, Gajasēna, Gajamī[ta] (*Gajamitra*), . . . . . the property of the school (*nikā[ya]*) of the [Bhādāya]niya (*Bhadrāyāniya*) teachers (*āchariya*), in honour of their relatives The overseers (*nava[hami]ka*) were the monks (*pavajita*), the elders (*thēra*) *bhadata* (*bhadanta*) Achala, *bhadanta* Gahala (*Grihala*), *bhadanta* Vijayamita (*Vijayamitra*), *bhadata* (*bhadanta*) Bō[dhika], *bhadata* (*bhadanta*) Dhamapāla (*Dharmapāla*), and the lay-worshipper (*upāsaka*), the merchant (*nēgama*) Aparēnuka, the son of A . . . . . was the *samāpita*(?) The work was executed by *bhadata* (*bhadanta*) Bōdhika, the pupil (*sisā*) of the teacher (*āchariya*), the elder (*thēra*) *bhadata* (*bhadanta*) Sēumla, who acted as overseer (? *uparakhita*), through the stone-masons (*sēla-vadhakīn*), the *nāyakaṁṣas*, the *kadhichakas*, the *mahākatakas*, and the polisher (*mīṭhika*) Khadaraki (*Skandaraki* ?)
- 988 Kanheri Buddhist cave inscription—1847 Bird, *Hist Res* Plate XLII, 10, 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V. p 27 f, No 13, and Plate, No 19, 1861 West, *Journ Bo Br Roy As Soc* Vol VI p 3, No 5, and Plate, 1883 Bühler, *Arch Surv W Ind* Vol V p 76, No 5, and Plate LI, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p. 598  
Prakrit Fragment Records various gifts an endowment was given to the monks (*parayita*), some three objects were made in the Soparakāhāra (district of *Sūrpāra*), a *chaitya* house (*chēṭi* . . . . .), a hall of reception (*upathānasālā*) and cells (*ōvaraka*) were built in the Abālikāvihāra (*Ambālikāvihāra*) at Kāliapa (*Kalyāna*), a *chaitya* building (*chēṭiaghara*) and thirteen cells (*ōvaraka*) were built and endowed in some *vihāra* at Patithāna (*Pratishthāna*), a temple (*kuṭi*) and a hall (*kodhi*) were excavated in Rājatalāka Paithānapatha (*Pratishthānapatha*), a monastery (*sagharāma*) with endowment was built at the *vihāra* of Sadasēvājū (?)

- 989 Kanhēri Buddhist cave inscription.—1847 Bird, *Hist Res* Plate XII, 6, 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 14, No 1, and Plate, No 2, 1861 West, *Journ Bo Br Roy. As. Soc* Vol VI. p 3 f, No 6, and Plate, 1883 Bühler, *Arch Surv W Ind* Vol V p 77, No 6, and Plate LI  
Sanskrit. An image of Bhagavat, the gift of the Śākya monk (*Śākyabhikṣu*) Buddhaghōṣha, the guardian(?) of the great *gandhakuṭi* (*mahāgandhakuṭivārīka?*), the pupil (*śiṣhya*) of *bhadanta* Dharmmavatsa, a teacher of the Tripiṭaka (*trapiṭakāpāddhyāya*), who follows the religion of Buddha Bhagavat
- 990 Kanhēri Buddhist image inscription —1853 Stevenson Brett, *Journ Bo. Br Roy As Soc*. Vol V p 16 f, No 3, and Plate, No 18, 1861 West, *Journ. Bo. Br. Roy As Soc* Vol VI p 4, No 7, and Plate, 1883 Bühler, *Arch. Surv W Ind* Vol V p 77, No 7, and Plate LI  
Sanskrit Gift of the Śākya monk (*Śākyabhikṣu*) Dharmmagupta
- 991 Kanhēri Buddhist cave inscription —1847 Bird, *Hist Res* Plate XL, 4, 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol. V p 17, No 4, and Plate, No 5, 1861 West, *Journ Bo. Br Roy As Soc* Vol VI p 4, No 8, and Plate, 1883 Buhler, *Arch Surv. W Ind.* Vol V p 77, No 8, and Plate LI  
Sanskrit. Fragment. Beginning of the Buddhist creed
- 992 Kanhēri Buddhist cave inscription —1847 Bird, *Hist Res* Plate XL, 5, 1861 West, *Journ Bo Br Roy As Soc* Vol VI p 4, No. 9, and Plate, 1883 Bühler, *Arch Surv. W Ind.* Vol. V p 77, No 9, and Plate LI  
Sanskrit Gift of the teacher (*ācāryya*) Buddharakṣita with the wish that all living beings may become Buddhas
- 993 Kanhēri Buddhist stūpa inscription.—1847 Bird, *Hist. Res* Plate XLI, 7, 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc*. Vol V. p. 30, No. 17, and Plate, No 17, 1861 West, *Journ Bo Br Roy As Soc* Vol VI p. 4, No 10, and Plate, 1883 Buhler, *Arch Surv W. Ind* Vol V p 78, No 10 and Plate LI  
Prakrit The stūpa (*thūba*) of the elder (*thēra*) *bhayata* (*bhadanta*) Dhammapāla (*Dharmapāla*), the gift of Sīvapālitaṅkā (*Śīvapālītā*), wife of the treasurer (*hēraṅka*) Dhamanaka (*Dharma*)
994. Kanhēri Buddhist tank inscription of the time of Vāsishthīputra Śrī-Sātakarnī —1847 Bird, *Hist Res* Plate XLI, 8, 1853 Stevenson Brett, *Journ Bo Br. Roy. As Soc* Vol V p 14 f, No 2, and Plate, No 6, 1861 West, *Journ. Bo. Br. Roy As Soc* Vol VI. p 4, No 11, and Plate, 1883 Bühler, *Arch Surv W Ind* Vol V p 78, No. 11, and Plate LI; 1895 note by Bhandarkar, *Early History of the Dekkan*,<sup>2</sup> p 21 f, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc* p LI, No 17  
Sanskrit Fragment A water-cistern (*pāṇiyabhājana*), the gift of the minister (*anātya*) Satēraka Mentions besides the queen (*dēvī*) of [Vā]sishthīputra Śrī-Sāta[karnī], descended from the race of the Kārddamaka kings (*rājan*), daughter of the *mahākṣhatrapa* Ru . . .
- 995 Kanhēm Buddhist tank inscription —1847 Bird, *Hist Res* p 56, No 12, and Plate XLI, 9 (right half); 1852 Stevenson, *Journ Bo Br Roy As Soc*. Vol IV p. 132 f, No 1, and Plate, 1853 Stevenson-Brett, *Journ Bo Br. Roy As Soc* Vol V p 19, No 7, and Plate, No 9, 1861 West, *Journ Bo Br Roy As Soc* Vol VI p 5, No 12 and Plate, 1883 Buhler, *Arch Surv W Ind* Vol. V. p 78, No. 12, and Plate LI

Prakrit *Δ α ι τ α ι* (pāṭi), the gift of (to) the worshipper (*upāsaka*), the merchant (*nēgama*) Samuka (*Samuka*) from *Soṇḍa* (*Surpāra*)

- 996 Kanheri Buddhist tank inscription—1811 Bird, *Hist Res* p 56, No 12, and Plate XLII, 9 (left half), 1852 Stevenson *Journ Bo Br Roy As Soc* Vol IV p 133 f, No 2, and Plate, 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 19, No 6, and Plate, No 8, 1861 West, *Journ Bo Br Roy As Soc* Vol VI p 5, No 13, and Plate, 1883 Bühler, *Arch Surv W Ind* Vol V p 78 f, No. 13, and Plate LI

Prakrit A cistern (*podā*), the gift of Sulasadatta (*Sulasadatta*), son of the treasurer (*hērāṅka*) Rōhanimita (*Rōhinimitra*), the Chōmulaka (inhabitant of *Chēmula*). Compare No 1033

- 997 Kanheri Buddhist cave inscription—1861 West, *Journ Bo Br Roy As Soc* Vol VI p 5, No 14, and Plate  
Sanskrit(?) Not read

- 998 Kanheri Buddhist cave inscription—1847 Bird, *Hist Res* Plates XLVII, 24, and XLII, 13, 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 21 ff, Nos 9 and 10, and Plate, Nos 11 and 12, 1861 West, *Journ Bo Br Roy As Soc* Vol VI p 6, No 16, and Plate, 1883 Bühler, *Arch Surv W Ind* Vol V p 80 f, No 16

Prakrit A cave (*lēna*), a water-cistern (*pāṇīyapōdhī*), benches for sitting on (*āsanapēdhikā*), a chair (? *pidha*) and a walk (*chakama*), the gift of the merchant (*nēgama*) Dhama (*Dharma* . . .), son of Sivamita (*Śivamitra*), the Kāliya[naka] (inhabitant of *Kalyāna*), together with Budhaka (*Buddhaka*) and his whole family to the congregation of monks (*bhikkhusagha*) of the four quarters. Also endowment Also gift of a house with two apartments (*bagabha* or *bigabha*) and of a quadrangular dining-hall (*bhōjanachātusāla*) in the *vihāra* at Kāliyapa (*Kalyāna*) in the Gamdhārikabhāmī. Endowment for these, viz a house (*nivēṣana*) in the Mukudasivayivā

- 999 Kanheri Buddhist cave inscription—1847 Bird, *Hist Res* Plate XLVI, 23, 1861 West, *Journ Bo Br Roy As Soc* Vol VI p 6, No 17, and Plate, 1883 Bühler, *Arch Surv W Ind* Vol V p 81, No. 17

Prakrit A cave (*lēna*), the gift of the monk (*pavajita*) Āpada (*Āncuda*), brother of the teacher (*ācāriya*) bhayata (*bhadanta*) Atara (? *Antara*), to the Order (*sagha*)  
Also endowment

1000. Kanheri Buddhist cave inscription—1847 Bird, *Hist Res* p 57 f, No. 15, and Plate XLV, 16, 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 17 ff, No 5, and Plate, No 7, 1861 West, *Journ Bo Br Roy As Soc* Vol VI p 6, No 18, and Plate, 1883 Bühler, *Arch Surv W Ind* Vol V p 81 f, No 18

Prakrit A cave (*lēna*) and a cistern (*pōdhī*), the gift of the merchant (*nēgama*) Ispāla (*Rishipāla*), son of the merchant (*nēgama*) Gōlanaka, the Kālianaka (inhabitant of *Kalyāna*), together with his family in honour of his parents Also endowment of a field in the village (*gāma*) of Saphāu, for the support of the monk and repairs of the porch (*maṭapa*) and the *pavāḍa*(?).

1001. S. 8—Kanheri Buddhist cave inscription of the time of *rājā* M[ā\*]dhariputa *svāmī*-Sakasūna—1861 West, *Journ Bo Br Roy As Soc* Vol VI p 6 f, No 19, and Plate, 1877 Bhagvanlal Indraji, *Journ Bo Br Roy As Soc* Vol XII p 407 f, and

Plate, 1881 Bhagvanlal Indraji, *Inscr Cave-Temp W Ind* p 60 f, 1883 Buhler, *Arch Surv W Ind Vol V* p 79, No 14, and Plate LI, 1895 note by Bhattacharya, *Early History of the Dekkan*,<sup>2</sup> p 20, note 1, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc* p XLVII, No 5

—*rañō Ma[dhariputasa svāmi-Sakasēnasa savachharē 8 ga pa 5 diva 10 ēlāya pu.ñy]*

Prakrit Establishment of a cave (*lēna*) by the merchant (*nēyama*) and householder (*gahapati*) . . . ti, son of the merchant (*nēhama*) Venhunandi (*Vishnunandin*), the Kaliyanaka (inhabitant of *Kalyāna*) together with the venerable (*āyyaka*) . . . , with his father Venhunadi (*Vishnunandin*), his mother Bōdhisamā, his brother . . . hathi ( . . . hastin), and all his relatives Compare No 1002

- 1002 Kanhēri Buddhist cave inscription of the time of *rājan* M[a\*]dhariputa svāmi-Sakasēna—1861 West, *Journ Bo Br Roy As Soc Vol VI* p 7, No 20, and Plate, 1883 Buhler, *Arch Surv W. Ind Vol V* p 82, No 19, 1896 note by Franke, *Zeitschr Deutsch Morgenl Ges Vol L* p 598, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc* p XLVII, No 6

—*rañō Ma[dhariputasa] svāmi-Saka[sēnasa] . . . . . divā 10 ētaya*

Prakrit Fragment Records the gift of a cave (*lēna*) The following names can be made out the son of Venhunadi (*Vishnunandin*), Hālanikā, the venerable (*āyyaka*) Lā . . . , Dhāmā, Buddhakaya (?) Compare No 1001

- 1003 Kanhēri Buddhist cave inscription—1861 West, *Journ Bo Br Roy As Soc Vol VI* p 7, No 21, and Plate  
Prakrit Not read

1004. Kanhēri Buddhist cave inscription—1861 West, *Journ Bo Br. Roy As Soc Vol VI* p 7, No 22, and Plate  
Prakrit Only the word Parigahita

1005. Kanhēri Buddhist cave inscription—1847 Bird, *Hist Res* p 58, No 16, and Plate XLII, 12, 1861 West, *Journ Bo Br Roy As Soc Vol VI* p 7, No 23, and Plate, 1883 Bühler, *Arch Surv W Ind Vol V* p 82, No 20  
Prakrit A cave (*lēna*), the gift of the jeweller (*manhara*) Nāgapālita, the [Sop]ārayaka (inhabitant of *Śūrpāraka*), with his family

- 1006 Kanhēri Buddhist cave inscription—1861 West, *Journ Bo Br Roy As Soc Vol VI* p 7, No 24, and Plate, 1883 Bühler, *Arch Surv W Ind Vol V* p 83, No 21, 1896 note by Franke, *Zeitschr Deutsch Morgenl Ges Vol L* p 598 f  
Prakrit A cave (*lēna*) and a water-cistern (*pānyapōdhī*), the gift of the nun (*pavāitkā*), the elder (*thēri*) Pouakiasanā, pupil (*atēvāsini*) of the elder (*thēra*) bhayanta (*bhadanta*) Ghōsa (*Ghōsha*), with her sister and the samanapapaakas (?) to the congregation of the monks (*bhikkhusagha*) of the four quarters Also endowment

- 1007 Kanhēri Buddhist cave inscription—1861 West, *Journ Bo Br Roy As Soc Vol VI* p 7 f, No 25, and Plate, 1883 Bühler, *Arch Surv W Ind Vol V* p 83, No 22  
Prakrit Fragment A cave (*lēna*), a cistern (*pōdhī*) and a hall (*kodhī*), the gift of Kanha (*Krishna*) . . . . . of the elder (*thēra*) bhayata (*bhadanta*) Hālaka Also endowment for the benefit of the congregation of the monks (*bhikkhusagha*)



- 1008 Kanhēri Buddhist cave inscription —1861 West, *Journ Bo Br Roy As Soc Vol VI* p 8, No 26, and Plate  
Prakrit Not read
1009. Kanhēri Buddhist cave inscription —1847 Bird *Hist Res Plate XLV*, 17, 1861 West, *Journ Bo Br Roy As Soc Vol VI* p 8 No 27, and Plate  
Prakrit Not read
- 1010 Kanhēri Buddhist cave inscription —1861 West, *Journ Bo Br Roy As Soc Vol VI* p 8, No 28, and Plate  
Prakrit Not read
- 1011 Kanhēri Buddhist cave inscription —1847 Bird *Hist Res. Plate XLVI*, 19, 1861 West, *Journ Bo Br Roy As Soc Vol VI* p 8, No 29, and Plate  
Prakrit Not read
- 1012 Kanhēri Buddhist cave inscription —1853 Stevenson-Brett, *Journ. Bo Br. Roy As Soc Vol V* p 29 f, No 16, and Plate, No 16, 1861 West, *Journ Bo Br Roy As Soc Vol VI* p 8, No. 31, and Plate, 1883 Bühler, *Arch. Surv W. Ind Vol V* p 83 f, No 23  
Prakrit The cave (*lēna*) of the elder (*thēra*) *bhayaṇṭa* (*bhadyanta*) *Mitrabhūti* (*Mitrabhūti*), the gift of the *Sagarapūlogenas* (?)
- 1013 Kanhēri Buddhist cave inscription —1847 Bird, *Hist Res Plate XLVI*, 21 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc Vol V* p. 29, No 15, and Plate No 15, 1861 West, *Journ Bo Br Roy As Soc Vol VI* p 8, No 32, and Plate, 1883 Bühler, *Arch Surv W Ind Vol V* p 84, No 24  
Prakrit A cave (*lēna*) and a cistern (*pōḍhī*) on *Kanhasila* (*Krishnasaila*), the gift of the lady (*bhāgi*) *Dāmīlā*, the *A[pa]rāmtikū*(?) (native of *Aparāmta*), the [*Kālījanikā* (inhabitant of *Kalyāna*)
- 1014 Kanhēri Buddhist cave inscription —1847 Bird, *Hist Res Plate XLVII*, 27; 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc Vol V* p 29, No 14, and Plate, No 14, 1861 West, *Journ Bo Br Roy As Soc Vol VI* p 8, No 33, and Plate, 1883 Bühler, *Arch Surv W Ind Vol V* p 84, No 25  
Prakrit A cave (*lēna*) and a cistern (*pōḍhī*), the gift of the nun (*bhikkhuni*) *Dāmīlā*, the *Kālyānikā* (inhabitant of *Kalyāna*)
- 1015 Kanhēri Buddhist cave inscription —1861 West, *Journ Bo. Br Roy. As Soc Vol VI* p 9, No 34, and Plate  
Prakrit Not read.
- 1016 Kanhēri Buddhist cave inscription —1847 Bird, *Hist Res Plate XLVI*, 20, 1853 Stevenson, *Journ Bo. Br Roy As Soc Vol V* p 31, No 18, and Plate, No 20, 1861 West, *Journ Bo Br Roy As Soc Vol VI* p 9, No 35, and Plate, 1883 Bühler, *Arch Surv W Ind Vol V* p 84, No 26  
Prakrit Fragment Gift of a cave (*lēna*) and a water-cistern (*pānīyapōḍhī*) by the monk (*parajita*) . . . *mitanaka* ( . . . *mitra*), *pāpī* (*amitāvāsī*) of . . . *pālā*, to the congregation of the monks (*bhikkhusugha*) of the four quarters Also endowment

- 1017 Kanhēri Buddhist cave inscription —1861 West, *Journ Bo Br Roy As Soc* Vol VI p 9, No 36, and Plate  
Prakrit Not read
- 1018 Kanhēri Buddhist cave inscription —1847 Bird, *Hist Res* Plate XLVII, 25, 1861 West, *Journ Bo Br Roy As Soc* Vol VI p 9, No 37, and Plate, 1883 Buhler, *Arch Surv W Ind* Vol V p 85, No 27  
Mixed dialect Fragment Dedication of a cave (*lēna*) and a water-cistern (*pāṇyya pōdhī*) . as the property of the Bhādrajanīyas (*Bhadrāyanīyas*), for the merit of the donor's mother Namdinikā (*Nandinikā*) One cell (*ōvaraka*) is the gift of the donor's wife, the housewife (*gharini*) Dāmi[lā] The merit is assigned to the donor's sons Je . , his nephew Aryyaghōsha, his daughter Samghadēvanikā, and other relatives
- 1019 Kanhēri Buddhist cave inscription —1861 West, *Journ Bo Br Roy As Soc* Vol VI p 9, No 38, and Plate  
Prakrit Not read
- 1020 Kanhēri Buddhist cave inscription —1847 Bird, *Hist Res* Plate XLV, 18, 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 20 f, No 8, and Plate, No 10, 1861 West, *Journ Bo Br Roy As Soc* Vol VI p 9, No 39, and Plate, 1883 Bühler, *Arch Surv W Ind* Vol V p 85 f, No 28  
Prakrit Fragment A cave (*lēna*) and a water-cistern (*pāṇyapōdhī*), the gift of the nun (*pavatikā*) Sāpā (*Sarpā*), the daughter of the lay-worshipper (*upāsaka*) Kulapiya (*Kulapriya*) Dhamanaka (*Dharma*), the Dhēnukākatiya (inhabitant of *Dhēnukākata*), the female pupil (*ātēvāsini*) of the elder (*ihēra*) bhadata (*bhadanta*) Bōdhika, together with her sister Ratnikā and other relatives, to the congregation of monks (*bhikkhusagha*) of the four quarters Also endowment
- 1021 S 9 —Kanhēri Buddhist cave inscription, probably of the time of [Hārīputa Vinhukada-Chutukulānanda Sātakamni] —1847 Bird, *Hist Res* Plate XLVII, 26, 1861 West, *Journ Bo Br Roy As Soc* Vol VI p 10, No 40, and Plate, 1883 Bühler, *Arch Surv W Ind* Vol V p 86, No 29, 1896 note by Franke, *Zeitschr. Deutsch Morgenl Ges* Vol L p 599, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc* p LIII, No 24  
sa . . . sava 9 (?) hēma . sa  
dasamiya ēlāya puvāya  
Prakrit Fragment A cave (*lēna*), the gift of Nāgamulanikā (*Nāgamulā*), daughter of a mahārāja and a mahābhōjī, a mahārāṭhinī (wife of a mahārāṭhī), mother of Khamdanāgasātaka (*Skandanāgasātaka*) and sister of the mahābhōja Ahija (?) Dhēnasēna (?), to the congregation of monks (*bhikkhusagha*) Compare No 1186
- 1022 Kanhēri Buddhist cave inscription —1861 West, *Journ Bo Br Roy As Soc* Vol VI p 10, No 41, and Plate  
Prakrit Not read
- 1023 Kanhēri Buddhist cave inscription —1861 West, *Journ Bo Br Roy As Soc* Vol VI p 10, No 42, and Plate  
Prakrit Not read

- 1024 S 16.—Kanhēri Buddhist cave inscription of the time of *rājan* Gōtamiputa *sāmi*-*Siriyaṇa-Sātakanī*—1847 Bird, *Hist. Res* Plate XLIV, 14, 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V. p 23 ff, No 11, and Plate, No 13, 1861 West, *Journ Bo Br Roy. As Soc* Vol VI p 10, No 44, and Plate, 1883 referred to by Bhagvanlal Indraji, *Journ Bo Br Roy As Soc* Vol XV p 312, 1883 Bühler, *Arch Surv W Ind.* Vol V p 79 f, No 15, and Plate LI, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 598  
—*rañō Gōtamiputasa sāmi-Siriyaṇa-Sātakanisa sata(va)chharē 10 6 gūmhāna pakha 1 (?) divasē 5*  
Prakrit A cave (*lēna*) and a hall (*kodhi*) on mount Kanhasāla (*Kṛishnasāla*), the gift of the lay-worshipper (*upāsaka*) Aparānu, the son of Anada (*Ānanda*), a merchant (*nēgama*) residing at Kālayāna (*Kalyāna*), together with his family, with his wife (*kudubnī*) Juvārnika, the mother of Anada (*Ānanda*), with his son Anado (*Ānanda*), with his daughters-in-law, (the wives of) Ana (*Ānanda*), . . Dhāmadēvi (*Dharmadēvi*), and others, to the congregation of monks (*bhikkhusagha*) of the four quarters Also endowment with money and the field of a half-pana-owner (*ādhapanakhetīya*) in the village (*gāma*) of Magalathāna (*Mangalasthāna*).
- 1025 Kanhēri Buddhist cave inscription.—1861 West, *Journ Bo Br. Roy As Soc* Vol VI p 10, No. 45, and Plate  
Prakrit. Not read
- 1026 Kanhēri Buddhist cave inscription —1861 West, *Journ Bo Br Roy. As Soc* Vol VI p 11, No 46, and Plate  
Prakrit Not read.
- 1027 Kanhēri Buddhist cave inscription —1861 West, *Journ. Bo Br Roy As Soc* Vol VI p 11, No 47 and Plate  
Prakrit. Not read
- 1028 Kanhēri Buddhist cave inscription —1861 West, *Journ Bo. Br. Roy As Soc* Vol VI p 11, No 48, and Plate  
Prakrit Not read
- 1029 Kanhēri Buddhist cave inscription —1861 West, *Journ Bo. Br Roy As Soc* Vol VI p 11, No 49, and Plate  
Prakrit Not read Probably a portion of No. 1025.
- 1030 Kanhēri Buddhist cave inscription —1861 West, *Journ. Bo. Br. Roy As Soc* Vol VI p 11, No 50, and Plate  
Prakrit Not read.
- 1031 Kanhēri Buddhist cave inscription—1847 Bird, *Hist Res* Plate XLVI, 22, 1861 West, *Journ. Bo Br Roy As Soc* Vol VI p 11 f, No 52, and Plate.  
Prakrit Not read
- 1032 Kanhēri detached rock inscription —1861 West, *Journ Bo Br Roy As Soc* Vol. VI p 12, No 53, and Plate, 1883 Bühler, *Arch Surv W. Ind* Vol V p 86, No 30  
Prakrit A path (*patha*), the gift of the blacksmith (*lamāra*) Nada (*Nanda*), from Kalyāna (*Kalyāna*)

- 1033 Kanhērī Buddhist stone inscription —1861 West, *Journ Bo. Br Roy As Soc* Vol VI p 12, No 57, and Plate.  
Prakrit A path (? *patha*), the gift of Dhamanaka (*Dharma*), son of the treasurer (*hēranaka*) Rōhanimita (*Rōhanimitra*), the Chēmulaka (inhabitant of *Chēmula*) Compare No 996
- 1034 Kanhērī Buddhist stone inscription —1861 West, *Journ Bo Br. Roy As Soc* Vol VI p 12 f, No 58, and Plate  
Prakrit Not read
- 1035 Mahākāl cave inscription —1799 Wilford, *Asiat Res* Vol V p 140, No 5, and Plate ,  
- 1861 West, *Journ Bo. Br Roy As Soc* Vol VI p 13, No 60, and Plate  
Prakrit Gift of a Brahman (*brahmāna*) of the Gōtama (*Gautama*) *gōtra*
- 1036 Jōgēśvarī cave inscription —1861 West, *Journ Bo Br Roy As Soc* Vol VI p 14, No 63, and Plate.  
Prakrit Not read
- 1037 Kudā Buddhist cave inscription —1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 171 f, No 5, and Plate, 1878 Jacobi, *Ind Ant* Vol. VII p 253 f, No 1, 1861 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp. W Ind* p 4 f, No 1, and Plate, 1883 Buhler-Burgess, *Arch Surv W. Ind* Vol IV p 84, No 1, and Plate XLV, 1896 corrections (partly wrong) by Franke, *Zeitschr Deutsch Morgenl. Ges* Vol L pp 588, 592  
Prakrit A cave (*lena*), the gift of Sivabhūti (*Śivabhūti*), son of Sulasadata (*Sulasadatta*) and Utaradatā (*Uttaradattā*), writer (*lēkhaka*) to the mahābhōja Mamdava (*Māndava*) Khamdapālita (*Skandapālita*), the son of the mahābhōjī Sadagēri Vijaya, together with his wife Namdā (*Nandā*) Compare No 1045
1038. Kudā Buddhist cave inscription —1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 5, No 2, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p. 84, No 2  
Prakrit Fragment A cave (*lēna*), (the gift) of . . bhūti
- 1039 Kudā Buddhist cave inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p. 5, No. 3, and Plate, 1883 Buhler-Burgess, *Arch. Surv. W Ind* Vol IV p 84, No 3  
Prakrit Fragment. Gift of two cisterns (*pōdhī*)
- 1040 Kudā Buddhist cave inscription —1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W. Ind.* p 6, No. 4, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 84, No. 4  
Prakrit Fragment. Gift of a cave (*lēna*) Mentions the monk (*pavāita*) Gōḷ . . , the pupil (*atēvāsīn*) of the elder (*thēra*) bhadamta Sivadata (*Śivadatta*), and Sātmitā (*Svātimitrā*).
- 1041 Kudā Buddhist cave inscription —1854 Stevenson-Brett, *Journ Bo. Br Roy. As Soc* Vol V p 173, No 8, and Plate , 1878 Jacobi, *Ind Ant* Vol VII p 254, No 2, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Oava-Temp. W Ind* p 6 f, No 5, and Plate, with corrections by Bühler, 1883 Bühler-Burgess, *Arch Surv W. Ind* Vol IV,

- p 85, No 5, and Plate XLV, 1896 corrections by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 592  
 Prakrit. A cave (*lēna*) and a cistern (*pōdhī*), the gift of the nun (*pāvayitīkā*) Padumanikā (*Padmanikā*), daughter of the nun (*pāvayitīkā*) Nāganikā, the sister's daughter of the elders (*thēra*) *bhadata* (*bhadanta*) Pātimita (? *Śvātimitra* ?) and *bhadanta* Āgimita (*Agumitra*), together with her pupil (*atēvāsini*) Bōdhi and her pupil (*ātivāsini*) Asālhamita (*Aśādhāmītrā*).
- 1042 Kudā Buddhist cave inscription — 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 8, No 6 and Plate  
 Mixed dialect Fragment Records the gift of somebody who seems to be called a worshipper of the congregation (*saghōpasāyika* ?)
- 1043 Kudā Buddhist cave inscription — 1881 Bhagvanlal Indrajī-Burgess *Inscr Cave-Temp W Ind* p 8, No 7, and Plate, 1883 Bühler-Burgess, *Arch Surv. W Ind* Vol IV p 85, No 7, and Plate XLV  
 Mixed dialect Gift of the female Śākya lay-worshipper (*Śākyōpāsikā*) Vyāghrakā
- 1044 Kudā Buddhist cave inscription — 1881 Bhagvanlal Indrajī Burgess, *Inscr Cave-Temp. W Ind* p 9, No 8, and Plate, 1883 Bühler-Burgess, *Arch Surv. W Ind* Vol IV. p 85, No 8, and Plate XLV.  
 Mixed dialect. Fragment Gift of some Śākya monk (*Śākyabhikṣu*).
- 1045 Kudā Buddhist cave inscription. — 1854 Stevenson-Brett, *Journ Bo Br Roy As. Soc* Vol V p 173 f, No 9, and Plate, 1878 Jacobi, *Ind Ant* Vol VII p 254 f, No 3, 1880 correction by Jacobi, *Ind Ant* Vol IX p 28, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 9 f, No 9 and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 85, No 6, and Plate XLV, 1895 note by Pischel, *Nachr Gott Ges Wiss Phil Hist Kl* 1895, p 212, 1896 corrections by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 592  
 Prakrit A cave (*lēna*), the gift of Sivama (*Śivama*), the youngest after the writer (*lēhaka*) Sivabhūti (*Śivabhūti*) among the brothers, the sons of Sulasadata (*Sulasadatta*) and Utaradatā (*Uttaradattā*), who are servants of the *mahābhōja* Māndava (*Māndava*) Khamdapālita (*Shandapālita*), the son of the *mahābhōji* Śādagēi Vijayā, together with his wife Vijayā The stone-carving (*sēlarūpakama*) (was the gift) of his sons Sulasadata (*Sulasadatta*), Sivapālita (*Śivapālita*, Sivadata (*Śivadatta*), Sapila (*Sarpila*), and the pillars (*thambha*) that of his daughters Sapā (*Sarpā*), Sivapālītā (*Śivapālītā*), Sivadatā (*Śivadattā*), Sulasadatā (*Sulasadattā*). Compare No 1037
- 1046 Kudā Buddhist cave inscription — 1854 Stevenson-Brett, *Journ Bo. Br Roy. As Soc.* Vol V p 172 f, No 7, and Plate, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 11, No 10, and Plate, 1883 Bühler-Burgess, *Arch. Surv W. Ind* Vol IV p 86, No 9, and Plate XLV  
 Mixed dialect Gift of the Śākya monk (*Śākyabhikṣu*) Buddhasiṅha (*Buddhasimha*), for the merit of his parents and the *bhaṭāka* (? *bhaṭṭāraka* ?)
- 1047 Kudā Buddhist cave inscription — 1881 Bhagvanlal Indrajī Burgess, *Inscr Cave-Temp W Ind* p 11, Nos 11 and 12, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind.* Vol IV p 86, No 10, and Plate XLV  
 Mixed dialect (An image), the gift of the Śākya monk (*Śākyabhikṣu*) Samghadēva, and gift of a capital invested in the Chemdina field for the expense of lamps to Buddha

1048. Kudā Buddhist cave inscription —1854 Stevenson-Brett, *Journ Bo. Br. Roy. As. Soc.* Vol V p 172, No 6, and Plate, 1878 Jacobi, *Ind. Ant.* Vol VII p 255, No 4, 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 12 f, No 13, and Plate, 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol IV p 86, No 11, and Plate XLV, 1895 note by Fiechel, *Nachr. Gott. Ges. Wiss. Phil. Hist. Kl.* 1895, p 212 f  
Prakrit. A cave (*lēna*), the gift of the physician (*veja*) Sōmadōva, the son of the lay worshipper (*upāsaka*), the Māmakavejya physician (*veja*) Isirakhita (*Rishirakhita*), and his sons Nāga, Isirakhita (*Rishirakhita*), Sivaghōsa (*Śivaghōsha*), and his daughters Isipālītā (*Rishipālītā*), Pusā (*Pushyā*), Dhammā (*Dharmā*) and Sapā (*Sarpā*).
1049. Kudā Buddhist cistern inscription —1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p 13, No 14, and Plate, 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol IV p 86, No 12, and Plate XLV  
Prakrit. Gift of Kumāra Madava (*Māndava*), son (?) of S[ī]vama (*Śivama*), the chief (? *para*) of the Mamdayas (*Māndavas*)
1050. Kudā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol V p 170, No 1, and Plate, 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p 14, No 15, and Plate, 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol IV p 86, No 13 and Plate XLV  
Prakrit. A *chūtiya* building (*chētiyagghara*), the gift of the Brāhman woman (*bammanī*) Bhaṣilā (*Bhrājilā*), wife of the Brāhman (*bammhana*) lay-worshipper (*upāsaka*) Aytīla
1051. Kudā Buddhist cave inscription —1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol V p 170, No 2, and Plate, 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p 14, No 16, and Plate, 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol IV p 86, No 14, and Plate XLV  
Prakrit. A cave (*lēna*), the gift of the gardener (*malākāra*) Sivapritā (*Śivapritā*), son of the gardener (*mālākāra*) Vadhuka
1052. Kudā Buddhist cave inscription —1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p 14, No 17, and Plate, 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol IV p 86, No 15  
Prakrit. Fragment. Mentions a Mamdavi (*Māndavi*), the daughter of some *mahābhōja*
1053. Kudā Buddhist cave inscription —1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p 15, No 18, and Plate, 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol IV p 87, No 16, and Plate XLV.  
Prakrit. The cave (*lēna*) of Gōyammā (*Gautamī* ?), the daughter of the royal minister (*rājamaṇa*) Hāla
1054. Kudā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol V p 170, No 3, and Plate, 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p 15, No 19, and Plate, 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol IV p 87, No 17, and Plate XLV  
Prakrit. A cave (*lēna*), the gift of Viṣayamāhā, daughter of the *mahābhōja* (*mahābhōja*) Sādakara Sudamsana (*Sudarsana*)

- 1055 Kudā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ Bo In Roy Ar. Soc* Vol V p 171, No 4, and Plato, 1878 Jacobi, *Ind Ant.* Vol VII p 256, No 7, 1881 Bhagvanlal Indrajī-Burgess, *Inscr. Cave-Temp W Ind.* p 16, No 20, and Plato, 1883 Bühler-Burgess, *Arch Surv. W. Ind.* Vol IV p 87, No. 18, and Plato XLV  
 Prakrit A cave (*lōna*), the gift of the nonmonger (*lōhavānīyīya*) Mahika, the Karahakadaka (inhabitant of *Karahakadā*)
1056. Kudā Buddhist tank inscription—1881 Bhagvanlal Indrajī Burgess, *Inscr. Cave-Temp W Ind* p. 16, No 21, and Plato; 1883 Bühler-Burgess, *Arch. Surv. W. Ind* Vol IV. p 87, No 19  
 Prakrit. The bathing tank (*sanā[napōdhit]*) of the householder (*gahapati*), the banker (*soḥḥa*) Vasula
1057. Kudā Buddhist cave inscription.—1881 mentioned by Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W. Ind.* p 16, No 22, and Plato; 1883 referred to by Bühler-Burgess, *Arch Surv W. Ind* Vol. IV p. 87  
 Prakrit. Not read.
- 1058 Kudā Buddhist cave inscription—1878 Jacobi, *Ind. Ant* Vol VII p 256, No 8, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W. Ind* p 17, No. 23, and Plato, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 87, No 20, and Plato XLVI, 1895 collection by Pischol, *Nachr Gott Ges Wiss Phil Hist Kl.* 1895, p 212, 1896 correction by Franke, *Zeitschr. Deutsch Morgenl Ges* Vol I p 592  
 Prakrit Gift of a *chaitya* building (*chētyagharu*) and a cell (*uyaraka*) by the Adhagachhaka (*Ārḥagachchhaka*) Ramadatta (*Rāmadatta*), the son of Ahila, and of a cell (*uyaraka*) by his wife Velidatā (*Vēlīdattā*), while the Maundava (*Māndava*) Kochhiputa (the son of a Kautsi) Velidatta (*Vellīdatta*) was *mahābhōja*
- 1059 Kudā Buddhist tank inscription.—1881 Bhagvanlal Indrajī Burgess, *Inscr Cave-Temp W Ind* p 18, No 24, and Plato, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 87, No. 21  
 Prakrit Fragment Mentions the female disciple (*āṃtiwāsini*) Bōdhi
- 1060 Kudā Buddhist cave inscription—1878 Jacobi, *Ind Ant* Vol VII p 256, No 9, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W. Ind* p 18, No 25, and Plato, 1883 Bühler-Burgess, *Arch. Surv W. Ind.* Vol IV p 87, No 22, and Plato XLVI, 1896 correction by Franke, *Zeitschr. Deutsch Morgenl Ges.* Vol. I p 592 f  
 Prakrit A cave (*lōna*), the gift of the nun (*pavātikā*) Sapila (*Sarpilā*), the disciple (*āṃtiwāsini*) of the elder (*thēra*) bhayata (*bhadanta*) Vijnaya, with Lohitā and Vopbhayā (*Vishnuhā*) and her female disciple (*āṃtiwāsini*) Bōdhi
- 1061 Kudā Buddhist tank inscription—1878 Jacobi, *Ind Ant* Vol VII p 256 f, No 10, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W. Ind* p 18 f, No 26, and Plato, 1883 Bühler-Burgess, *Arch Surv W. Ind* Vol IV p 88, No. 23, and Plato XLVI.  
 Prakrit A cistern (*pōdhit*), the gift of the gardener (*mālāhāra*) Mugudā[sa] (*Mrigadāsa*)

1062. Kudā Buddhist cave inscription —1878 Jacobi, *Ind Ant Vol VII* p 257, No 11, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 19, No 27, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind Vol IV* p 88, No 24, and Plate XLVI  
Prakrit Fragment A cave (*lēna*), the gift of the trader (*sathavāha*) and householder (*gahapati*) Nāga, the son of Svāmin(?).
- 1063 Kudā Buddhist cave inscription —1878 Jacobi, *Ind Ant Vol VII* p 257, No 12, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 19, No 28, and Plate, 1883 Buhler Burgess, *Arch Surv W Ind Vol IV* p. 88, No 25, and Plate XLVI  
Prakrit A cave (*lēna*), the gift of the banker (*sethin*) Vasulanaka Compare No 1061
- 1064 Kudā Buddhist tank inscription —1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 20, No 29, and Plate 1883 Buhler-Burgess, *Arch Surv W Ind Vol IV* p 88, No 26, and Plate XLVI, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges Vol L* p 593  
Prakrit A cistern (*pōdhī*), the gift of the banker (*sethin*) Vasulanaka Compare No 1063
- 1065 Kudā Buddhist cave inscription —1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 20 f, No 30 and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind Vol IV* p 88, No 27, and Plate XLVI, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges Vol L* p 593  
Prakrit A cave (*lēna*), the gift of Sivadata (*Śivadattā*), wife of the trader (*sathavāha*) Vāhamita (*Vēdamitra* ?) and mother of Pusanaka (*Pushya*)
- 1066 Kudā Buddhist cave inscription —1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 21, No 31, and Plate, 1883 Bühler Burgess, *Arch. Surv W Ind Vol IV* p. 88, No 28, and Plate XLVI  
Prakrit Fragment A cave (*[lē]na*), the gift of Asālamita (*Aśhīdhāmītra*), the son (?) of the trader (*sathavāha*) Acha[la]dāsa
- 1067 Nādsur cave inscription —1891 Hultzsch, *Account of the Caves at Nadsur and Karsambla*, p 6, and Plate VI, 1891 Bühler, *Vienna Orient Journ Vol V* p 231 f  
Prakrit Made by Gōdata (*Gōdatta*), the son of Sivaganaka (*Śivaganaka*)
- 1068 Nādsur Buddhist cave inscription —1891 Hultzsch, *Account of the Caves at Nadsur and Karsambla*, p 7, and Plate VI, 1891 note by Buhler, *Vienna Orient Journ Vol V* p 232  
Prakrit Fragment (Gift) of Mita (*Mitra*), of Sagharakhita (*Samgharakshita*), of Thūpasakha (*Stūpasakha*), the brother of . . . . dina, of Sa . . . .
- 1069 Ambivale cave inscription —1881 noticed by Burgess, *Inscr Cave-Temp W Ind* p 66  
Not read
- 1070 Ambivale cave inscription —1881 noticed by Burgess, *Inscr Cave-Temp W. Ind* p 66, note 1.  
Not read



1071. Kondanē cave inscription—1861 West, *Journ Bo Br Roy As Soc* Vol VI p 14, No 64, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 9 and 83, and Plate XLIV.  
Prakrit Made by Baluka (or Balaka), the pupil (*amtēiāsin*) of Kanha (*Krishna*)
- 1072 Mahād Buddhist cave inscription—1847 Bird, *Hist Res* Plate XXXIX, 1, 1881 Bhagvanlal Indrap, *Inscr Cave-Temp W Ind* p 2, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 88, No 1, and Plate XLVI, 1896 note (wrong) by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 593, 1905 note by Senart, *Ep Ind* Vol VIII p 75  
Prakrit Gift of a cave (*lēna*), a *chaitya* building (*chētiaghara*), eight cells (*ōvara-  
raka*), two cisterns (*pōdhī*) on each side of the cave (*lēna*), and a path (? *patha*) to the cave (*lēna*) by the prince (*humāra*) Kānabhōsa (*Kānabhōja*) Vhenupālita (*Vishnupālita*)
- 1073 Mahād Buddhist cave inscription—1847 Bird, *Hist Res* Plate XXXIX, 2, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 88 f, No 2, and Plate XLVI, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 593  
Prakrit Fragment The gift of a cave (*lēna*) and a *chaitya* hall (*chētiakhodhī*) by Vādasirī (*Vādasrī*) [the wife of] Vi . . . the son of the householder (*gahapati*) and banker (*sethūn*) Samgharakhita (*Samgharakshita*), and endowment of certain fields (*chheta*) situated below the caves.
- 1074 Mahād Buddhist cave inscription—1883 Burgess, *Arch Surv W Ind* Vol IV Plate XLVI (Plate only)  
Prakrit Fragment No sense has been made out
- 1075 Kōl Buddhist cave inscription—1881 Bühler-Burgess, *Inscr Cave-Temp W Ind* p 3, 1883 Buhler-Burgess, *Arch Surv W Ind* Vol IV p 89, No 3, and Plate XLVI  
Prakrit A cave (*lēna*), the gift of the banker (*sethūn*) Sagharakhita (*Samghara-  
kshita*), the son of a householder (*gahapati*)
- 1076 Kōl Buddhist cave inscription—1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 89, No 4, and Plate XLVI  
Prakrit A cave (*lēna*), the gift of Dhamasirī (*Dharmaśrī*), daughter of the lay-worshipper (*upāsaka*) . . . . , wife of Sivadata (*Śivadatta*)
- 1077 Kōl Buddhist cave inscription—1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV, p 89, No 5, and Plate XLVI.  
Prakrit A cave (*lēna*), the gift of Sivadata (*Śivadatta*), the Āghāakasāgāmikiya (inhabitant of the village of *Āghātakarsha* ?)
- 1078 Bhājā Buddhist cave inscription—1844 Bird-D'Ochoa, *Journ Bo Br Roy As Soc* Vol I p 443, and Plate; 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 160, No 2, and Plate, 1881 Bhagvanlal Indrap-Burgess, *Inscr Cave Temp W Ind* p 23, No 1, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 82, No 1, and Plate XLIV, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 586  
Prakrit A cell (*gābha*), the gift of the Nāya (*Nāga* ?) Nādasava, the Bhōgavata (inhabitant of *Bhōgavati* ?)

- 1079 Bhājā Buddhist cistern inscription —1844 Bird-Westergaard-D'Ochoa, *Journ Bo Br Roy As Soc* Vol I p 412 f, and Plate, No 4, 1847 Bird-Westergaard, *Hist Res* Plate LIII, 3, 1850 Wilson, *Journ Bo Br Roy. As Soc* Vol III Part II p 52 and Plate, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 159 f No 1, and Plate, 1881 Bhagvanlal Indraj-Burgess, *Inscr Cave-Temp W Ind* p 24, No 2, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind* Vol IV p 83, No 7, and Plate XLIV  
Prakrit A cistern (pōdhī), the gift of the mahārathu Vinhudata (Vishnudatta), the son of a Kōsiki (Kausiki)
- 1080 Bhājā Buddhist stūpa inscription —1881 Bhagvanlal Indraj-Burgess, *Inscr Cave-Temp W Ind* p 24, No 3, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind* Vol IV p 83, No 4, and Plate XLIV, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 586 f  
Prakrit The stūpa (thupa) of the elder (thēra) bhañamta (bhadanta) Dhamagiri (Dharmagiri)
- 1081 Bhājā Buddhist stūpa inscription —1881 Bhagvanlal Indraj-Burgess, *Inscr Cave-Temp W Ind* p 24, No 4, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind* Vol IV p 82, No 3, and Plate XLIV; 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 587  
Prakrit The stūpa (thupa) of the elder (thēra) bhayamta (bhadanta) Ampiknaka
- 1082 Bhājā Buddhist stūpa inscription —1881 Bhagvanlal Indraj-Burgess, *Inscr Cave-Temp W Ind* p 25, No 5, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind* Vol IV p 82, No 2, and Plate XLIV  
Prakrit Fragment(?) (The stūpa) of the elder (thēra) bhayamta (bhadanta) Samghadina (Samghadatta)
- 1083 Bhājā Buddhist stūpa inscription —1881 Bhagvanlal Indraj-Burgess, *Inscr Cave-Temp W Ind* p 25, No 6, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind* Vol IV p 83, No 5, and Plate XLIV  
Prakrit Unfinished Only the words of the elder (thēra) bhayamta (bhadanta)
- 1084 Bhājā Buddhist cave inscription —1881 Bhagvanlal Indraj-Burgess, *Inscr Cave-Temp W Ind* p 25, No 7, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind* Vol IV p 83, No 6, and Plate XLIV  
Prakrit Gift of Bādā, wife of Hāhika (or of a ploughman ?)
- 1085 Bhājā Buddhist stūpa inscription —1844 Bird-Westergaard, *Journ Bo Br Roy As Soc* Vol I p 441 f, and Plate, No 3, 1847 Bird-Westergaard, *Hist Res* Plate LIII, No 4, 1881 mentioned by Bhagvanlal Indraj-Burgess, *Inscr Cave-Temp W Ind* p 25, No 8, and Plate, 1883 mentioned by Buhler-Burgess, *Arch Surv W Ind* Vol IV p 83  
Prakrit Records the gift of the stūpa (thūbha) by somebody whose name has not been made out
- 1086 Kārlē cave inscription —1834 Stevenson, *Journ Beng As Soc* Vol III p 498, No B, with facsimile, 1847 Bird, *Hist Res* Plate XXXVIII, 10, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 156, No 13, and Plate  
Prakrit Only the word siddha (siddham) Perhaps only part of another inscription

- 1087 Kārlē Buddhist cave inscription — 1834 Stevenson, *Journ Beng As Soc* Vol III p 498, No A, with facsimile, 1847 Bird-Smyttan, *Hist Res* p 60, No 22, and Plate XXXVI, 3, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V. p 152 f, No 2, and Plate, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 28, No. 1, and Plate, with correction by Bühler, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 90, No 1, and Plate XLVII, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol. L p 593, 1902 Senart, *Ep Ind* Vol VII p 48 f, No 1, and Plate III  
 Prakrit Establishment of a cave dwelling (*sēlaghara*), the most excellent one in Ja[m]budīpa (*Jambūdvīpa*), by the banker (*sethin*) Bhutapāla (*Bhūtapāla*) from Vējayantī (*Vuṣṣayantī*).
- 1088 Kārlē Buddhist lion-pillar inscription — 1799 Wilford, *Asiat Res* Vol V p 139, No 4, and Plate, 1834 Stevenson, *Journ Beng As Soc* Vol III p 498 f, No B, with facsimile, 1837 Prinsep, *Journ Beng As Soc* Vol. VI p 468, with facsimile, 1837 Prinsep, *Journ Beng As Soc* Vol VI p 1044, No 1, and Plate LIII; 1847 Bird-Wilson, *Hist Res* p 51, No 2, and Plate XXXVI, 1, 1853 Wilson, *Journ Bo Br Roy As Soc* Vol IV p 372, and Plate XII, 1, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 152, No 1, and Plate, 1856 correction by Stevenson, *Journ Bo Br Roy As Soc* Vol V p 426 f, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 28 f, No 2, and Plate; 1883 Bühler-Burgess, *Arch Surv W. Ind* Vol IV p 90, No 2, and Plate XLVII, 1902 Senart, *Ep Ind* Vol VII p 49 f, No 2, and Plate IV  
 Prakrit A lion-pillar (*sihathabha*), the gift of the *mahārāṣṭhī* Agunitrapaka (*Agunitra*), the Gotiputra (son of a *Gauptī*)
- 1089 Kārlē Buddhist cave inscription — 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 29, No 3, and Plate; 1883 Buhler-Burgess, *Arch. Surv W Ind* Vol IV p 90, No 3, and Plate XLVII, 1896 note by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 593, 1902 Senart, *Ep Ind* Vol VII. p 51 f, No 3, and Plate II  
 Prakrit Gift of the elephants (*iathin*) and the upper and lower rails (*īyīlā*) before the elephants by the elder (*thēra*) bhāmyanta (*bhadanta*) Imdadēva (*Indradēva*)
- 1090 Kārlē Buddhist cave inscription — 1847 Bird-Wilson, *Hist Res* p 55, No 9, and Plate XXXVII, 8, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 155 f, No 10, and Plate, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 29 f, No 4, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 90, No 4, and Plate XLVII, 1902 Senart, *Ep Ind* Vol VII p 52, No. 4, and Plate I  
 Prakrit Gift of the cave-door (*gharamugha*) by the perfumer (*gamdhika*) Simhadatta (*Simhadatta*) from Dhēnuhākata
- 1091 Kārlē Buddhist pillar inscription — 1847 Bird-Wilson, *Hist Res* p 59, No 20, and Plate XXXVI, 2, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 156, No 12, and Plate, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 30, No 5, and Plate, 1883 Buhler-Burgess, *Arch. Surv W Ind* Vol IV p 90, No 5, and Plate XLVII, 1896 note by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 593, 1902 Senart, *Ep Ind* Vol VII p 52 f, No. 5, and Plate III  
 Prakrit Gift of Bhāyilā (*Bhrājilā*), the mother of the householder (*guhata*) Mahādīvanaka

- 1092 Kārle Buddhist pillar inscription — 1854 mentioned by Stevenson-Brett, *Journ Bo Br Roy As Soc Vol V* p 158, No 17, and Plate, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 30, No 6, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind Vol IV* p 90, No 6, and Plate XLVII, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges Vol L* p 593, 1902 Senart, *Ep Ind Vol VII* p 53, No 6, and Plate IV  
Prakrit Fragment Making of the door (*mugha*) of the cave (*ghara*) by the carpenter (*ladhaki*) Sāmi (*Svāmin*), the son of Vēnuvāsa, a Dhēnukākataka (inhabitant of *Dhēnukākata*)
- 1093 Kārle Buddhist pillar inscription — 1847 Bird, *Hist Res* p 55, No 8, and Plate XXXVIII, 11, 1853 Wilson, *Journ Bo Br Roy As Soc Vol IV* p 372, and Plate XII, 2, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc Vol V* p 156 f, No 14, and Plate, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 31, No 7, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind Vol IV* p 90, No 7, and Plate XLVII, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges Vol L* p 593, 1902 Senart, *Ep Ind Vol VII* p 53 f, No 7, and Plate I  
Prakrit Gift of a pillar (*thambha*) by the Yavana Sihadhaya (*Simhadhvaja* ?) from Dhēnukākata
- 1094 Kārle Buddhist pillar inscription — 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 31, No 8, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind Vol IV* p 91, No 8, and Plate XLVII, 1902 Senart, *Ep Ind Vol VII* p 54 f, No 8, and Plate III  
Prakrit Fragment Gift of the pillar (*thabha*) by the preacher (*bhānaka*) Sātimita (*Svātimitra*), the son of Nadi (?) and the disciple (*amtēvāsin*) of the elder (*thēra*)  
of the *bhayata* (*bhadanta*) Dhamutariyas (*Dharmōttariyas*) from Sopāraka (*Śūrpāraka*) Compare No 1095
- 1095 Kārle Buddhist pillar inscription — 1799 Wilford, *Asiat Res Vol V* p 139, No 3, and Plate, 1847 Bird-Wilson, *Hist Res* p 54, No 2 (instead of 6), and Plate XXXVIII, 12, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc Vol V* p 157 f, No 15, and Plate, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 32, No 9, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind Vol IV* p 91, No 9, and Plate XLVII, 1896 note (wrong) by Franke, *Zeitschr Deutsch Morgenl Ges Vol L* p 593, 1902 Senart, *Ep Ind Vol VII* p 55, No 9, and Plate III  
Prakrit Gift of a pillar (*thabha*) with relics by the preacher (*bhānaka*) Sātimita (*Svātimitra*) of the *bhayanta* (*bhadanta*) Dhamutariyas (*Dharmōttariyas*) from Sopāraka (*Śūrpāraka*) Compare No 1094
- 1096 Kārle Buddhist pillar inscription — 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 32, No 10, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* p 91, No 10, and Plate XLVII, 1902 Senart, *Ep Ind Vol VII* p 55 f, No 10, and Plate I  
Prakrit Gift of Dhamma-Yavana (*Dharma-Yavana*) from Dhēnukākata
- 1097 Kārle Buddhist pillar inscription — 1847 Bird, *Hist Res* p 55 f, No 11, and Plate L, 13, 1854 Stevenson Brett, *Journ Bo Br Roy As Soc Vol V* p 156, No 11, and Plate, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave Temp W Ind* p 32 f, No 11,

and Plato, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV. p 91, No 11, and Plate XLVIII, 1902 Senart, *Ep Ind* Vol VII p 56, No 11, and Plate I  
Prakrit Gift of a pillar (*thabha*) by Mitadēvanaka (*Mitrādēva*), the son of Usabhadata (*Rishabhadatta*), from Dhēnulākata.

1098 Kārlē Buddhist cave inscription — 1881 Bhagvanlal Indraji-Burgess, *Inscr Cave-Temp W Ind* p 33, No 12, and Plate, 1883 Buhler-Burgess, *Arch Surv W. Ind* Vol IV. p 91, No 12, and Plate XLVIII, 1902 Senart, *Ep Ind* Vol VII p 56, No 12 f, and Plate I

Prakrit Gift of the nun (*bhikkhuni*) Asādhamitā (*Aśādhamitrā*)

1099 Kārlē Buddhist cave inscription of Usabhadāta — 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 159, No 4, and Plate, No 5, 1881 Bhagvanlal Indraji-Burgess, *Inscr Cave-Temp W. Ind* p 33 f, No 13, and Plate, with corrections by Bühler, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV. p 101, No. 6, and Plate LI, 1896 corrections by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 596, 1902 Senart, *Ep Ind* Vol VII. p 57 ff, No 13, and Plate II, 1908 note by Rapsin, *Catalogue of the Coins of the Andhra Dynasty, etc* p LIX, No 36

Prakrit Gift of the village (*gāma*) of Karajika to the monks (*pavajita*) residing in the caves (*lēna*) at Valūraka for the support of the congregation (*sagha*) of the four quarters by Usabhadata (*Rishabhadatta*), the son of Dinika and son-in-law of the king (*rājan*), the Kshaharāta, the *khatapa* (*kshatrapa*) Nahapāna, who made donations to the *brāhmanas* (*brahmana*) on the river Banāsā (*Bārṇāsā*) and at Pabhāsa (*Pṛabhāsa*)

1100 S 7 — Kārlē Buddhist cave inscription of the time of *rājan* Vāsithiputa *sāmi*-Siri-Pulumāvi — 1847 Bird-Mitchell, *Hist Res* p 58 f, No 13, and Plate XXXVI, 4, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 153 f, No 3, and Plate, No 4, 1881 Bhagvanlal Indraji-Burgess, *Inscr Cave-Temp W Ind* p 34 f, No 14, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 107 f, No 17, and Plate LIV, 1896 correction by Franke, *Zeitschr. Deutsch Morgenl Ges* Vol L p 596, 1902 Senart, *Ep Ind* Vol VII p 61 f, No 14, and Plate II

*Raṣṭrō Vāsithiputasa sīmi-Siri-P[ulumāvisa] savachharē satamē 7 [g]imhapakhē pachamē 5 [d]nasē pathamē 1 ētāya puvāya*

Prakrit Gift of a village (*gāma*) to the community (*sagha*) of Valuraka (*Valūraka*), of the Valuraka (*Valūraka*) caves (*lēna*), by the *mahārathu* Sōmadēva, son of Vāsithi (*Vāsithī*), the son of the *mahārathu* Mitadēva (*Mitrādēva*), son of Kōsaki (*Kaṁṣikī*), of the Okhalakīyas

1101 Kārlē Buddhist cave inscription — 1847 Bird, *Hist. Res* Plate XXXVIII. 9, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 155, No 8, and Plate, 1881 Bhagvanlal Indraji-Burgess, *Inscr Cave-Temp W Ind* p 35, No 15, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind* Vol IV p 91, No 13, and Plate XLVIII, 1902 Senart, *Ep Ind* Vol VII p 63, No 15, and Plate I

Prakrit Gift of two pairs (of figures) by the monk (*bhikkhu*) Bhadasama (*Bhadrasarman*) Compare No 1102

1102 Kārlē Buddhist cave inscription — 1854 Stevenson-Brett, *Journ Bo Br Roy As. Soc* Vol V p 155, No 9, and Plate, 1881 Bhagvanlal Indraji-Burgess, *Inscr Cave-Temp W. Ind* p 35, No 16, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind*

Vol. IV p 91, No 14, and Plate XLVIII, 1902 Senart, *Ep Ind* VII p 63, No 16, and Plate I

Prakrit Gift of a pair (of figures) by the monk (*bhikhu*) Bhadasama (*Bhadra-sarman*) Compare No 1101

1103 Kārle Buddhist cave inscription.—1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 35, No 17, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 91, No 15, and Plate XLVIII, 1902 Senart, *Ep Ind* Vol. VII p 63 f, No 17, and Plate I

Prakrit Fragment. Gift of a rail (*vēyikā*) by some female person.

1104 Kārle Buddhist cave inscription — 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 35 f, No 18, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind* Vol IV p 91, No 16, and Plate XLVIII, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 595, 1902 Senart, *Ep Ind* Vol VII p 64, No 18, and Plate III

Prakrit A rail (*vēyikā*), made by Namdika, the gift of the nun (*bhikkhuni*) Kodī, the mother of Ghunika.

1105 S 18 —Kārle Buddhist cave inscription, probably of Gōtamiputa Sādekanī — 1834 Stevenson, *Journ Beng As Soc* Vol III p 498, Nos. C and D, with facsimile, 1837 Prinsep, *Journ Beng As Soc* Vol. VI p 1048, No 7, and Plate LIII, 1847 Bird-Mitchell-Wilson, *Hist Res* p 60, No 23 and Plate XXXVII, 5-7, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 154 f, Nos 7, 5 and 6, and Plate, Nos 7, 3 and 6, 1856 correction by Stevenson, *Journ Bo Br Roy As Soc* Vol V p 427, 1881 mentioned by Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 36, No 19, and Plate, 1883 Buhler, *Arch Surv W Ind* Vol IV p 112 f., No 20, and Plate LIV, 1895 note by Pischel, *Nachr Gott Ges Wiss Phil Hist Kl* 1895, p 213 f, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p. 597, 1901 correction by Hultzsch, *Ep Ind* Vol VI p 319, notes 1, 2, 3, 5, and 7, 1902 Senart, *Ep Ind* Vol VII p 64 ff, No 19, and Plate II, 1908 correction by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc* p XLIX, No 9

— sava 10 [8] vā pa 4 diva 1

Prakrit Fragment Order of . to Pariguta (? *Parigupta*), the officer (*amacha*) at Māmāda, regarding the gift of the village (*gāma*) of Karajaka in the Māmāla district (*āhāra*) on the northern road as monks' land (*bhikkhuhala*) to the mendicant (*pavajita*) friars (*bhikhu*) dwelling in the Vāluraka (*Vālūraka*) caves (*lēna*) for the support of the school (*śākhā*) of the Mahāsaghiyas (*Mahāsāmgihikas*) The plates were prepared by Sivakhaḍaguta (*Śivaskandha-gupta*) The second figure of the date of the year is uncertain

1106 S. 24 —Kārle Buddhist cave inscription of the time of rājān Vāsithiputa Siripulumāvi — 1847 Bird, *Hist Res* p 54, No 7, and Plate LIII, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 158 f, No 18, and Plate, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 36 f, No 20, and Plate, 1883 Buhler, *Arch Surv W Ind* Vol IV p 113 f, No 21, and Plate LIV, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges*, Vol L p. 597, 1902 Senart, *Ep Ind* Vol VII p 71 ff, No 20, and Plate III, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc* p LI, No 16.

— *rañō Vāsīḥputasa Sīri-Pulumāvisa savachharē chaturvisē 20 4 hēmatāna pakhē tatiyē 3 divasē bitiyē 2*

— *ēkavisē savachharē.*

**Prakrit** Gift of a nine-celled (*navagabha*) hall (*madapa*) to the community (*sagha*) of the four quarters as the special property of the Māhāsaghiyas (*Mahāsāmgihās*),\* by Harapharana, the son of Setapharana, the Sōvasaka (*Sauvarshaka*), living at Abulāmā It was completed in the year 21 In the last portion Budharakhita (*Buddharakshita*) and his mother, a lay-worshipper (*upāsikā*), are mentioned

- 1107 S 5 — Kārle Buddhist cave inscription — 1854 mentioned by Stevenson-Brett, *Journ Bo Br Roy As Soc Vol V* p 158, No 16, and Plate, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 37, No 21, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind Vol IV* p 92, No 18, and Plate XLVIII, 1902 Senart, *Ep Ind Vol VII* p 73 f, No. 21, and Plate IV.

*5 hēmatānam pa[hh]ē . . . [ētā]ya puvāya*

**Prakrit** Fragment Gift of a cave (*lēna*) and a cistern (*pōdhī*) to the community (*samgha*) of monks (*pavāta*) by some female disciples (*atēvāsini*) of some *bhayata* (*bhadanta*).

- 1108 Kārle Buddhist cave inscription — 1856 Stevenson, *Journ Bo Br Roy As Soc Vol V* p 427, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 37 f, No 22, 1883 Bühler-Burgess, *Arch Surv W Ind Vol IV* p 92, No 17, and Plate XLVIII, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges Vol L* p 595, 1902 Senart, *Ep Ind Vol VII* p 74, No 22, and Plate IV  
**Prakrit** Gift of the monk (*pavāta*) Budharakhita (*Buddharakshita*).

- 1109 Bedsā Buddhist cave inscription. — 1844 Bird-Westergaard, *Journ Bo Br Roy As Soc Vol I* p 440 f, and Plate, No 1, 1847 Bird, *Hist Res* Plate LIII, 1, 1868 West, *Journ Bo Br Roy As Soc Vol. VIII* p 224, No. 3, and Plate, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 2 No 3, and Plate, 1883 Buhler-Burgess, *Arch Surv. W Ind Vol IV* p 89, No 1, and Plate XLVII, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges Vol L* p 593  
**Prakrit** Gift of Pusanaka (*Pushya*), son of the banker (*seṭhin*) Ānada (*Ānanda*), from Nāsika

- 1110 Bedsā Buddhist *stūpa* inscription — 1868 West, *Journ Bo Br Roy As Soc Vol VIII* p 223 f, No 1, and Plate, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 26, No 1, and Plate, with correction by Buhler, 1883 Buhler-Burgess, *Arch Surv W Ind*, Vol IV p 89, No 2, and Plate XLVII  
**Prakrit** Fragment Erection of the *stūpa* (*thupa*) of the hermit (*āranaka*) and mendicant (*pedapātika*) Gōbhūti, who lived at Mārakuda (*Mārahūta*), by his pupil (*[amtē]vāsini*), the devoted Asālamita (*Ashādhāmitra*)

- 1111 Bedsā Buddhist cistern inscription — 1844 Bird-Westergaard, *Journ Bo Br Roy As Soc Vol I* p 441, and Plate, No 2, 1847 Bird, *Hist Res* Plate LIII, 2, 1868 West, *Journ Bo Br Roy As Soc Vol VIII* p 224, No 2, and Plate, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 26 f, No. 2, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind*, Vol IV p 90, No 3, and Plate XLVII  
**Prakrit** Gift of Sāmadinikā, the daughter of a *mahābhōya* (*mahābhōja*), the Mamdavi (*Māndavi*) mahārathinī (wife of a *mahārathi*), the wife of Āpadēvanaka

1112. Nānāghāt cave inscription — 1837 Sykes, *Journ Roy As Soc Vol IV* p 288 f, Nos. 4 and 5, and Plate (part only), 1838 Prinsep, *Journ Beng As Soc Vol VII* p 565 ff, 1854 Stevenson, *Journ Bo Br Roy As Soc Vol V* p 174 f, 1856 correction by Stevenson, *Journ. Bo Br Roy As Soc Vol V* p 428, 1877 note by Bhagvanlal Indrajī, *Journ. Bo Br Roy As Soc Vol XII* p 404 ff, and Plate, 1878 note by Bhagvanlal Indrajī, *Journ Bo. Br Roy As Soc Vol XIII* p 310 f, 1883 Bühler, *Arch. Surv W Ind Vol V* p 60 ff, Nos 1 and 2, and Plate LI, 1883 correction by Bühler, *Arch. Surv. W Ind Vol V* p 86 f, 1896 correction by Franke, *Zeitschr. Deutsch Morgenl Ges Vol Lx* p 597 f, 1903 correction by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc* p XLV, No 1  
Prakrit Fragment Records, after an invocation of Dhamma (*Dharma*), Īda (*Indra*), Samkamsapa (*Samkarshana*) and Vāsudēva, the descendants of Ohamda (*Ohandra*), the four *lohapālas* Yama, Varuna (*Varuna*), Kubēra, Vāsava, the fees (*dakṣiṇā*) given at various sacrifices by . . . the daughter of the *mahārathī* [Kala]lāya, the scion of the Amgiya family, the wife of . . . siri ( . . . *śrī*), the mother of prince (*kumāra*) Vēdisiri (*Vēdisīrī*), [the son] of a king (*rājan*) who is called lord (*pa[ti]*) of Dakṣi[nāpatha] (*Dakṣiṇāpatha*), and mother of Satī Sīrimata (*Śakti Śrīmat*)
- 1113 Nānāghāt cave inscription — 1837 Sykes, *Journ Roy As Soc Vol IV* p 288 f, No 4, and Plate, 1878 Bhagvanlal Indrajī, *Journ Bo Br Roy As Soc Vol XIII* p 311, No 1, and Plate, 1883 Bühler, *Arch Surv W Ind Vol V* p 64, No 3, and Plate LI. 1883 Bhagvanlal Indrajī, *Bombay Gaz Vol XVI* p 611  
Prakrit (Image of) king (*rājan*) Simuka-Sātavāhana Sīrimat (*Śrīmat*)
- 1114 Nānāghāt cave inscription — 1837 Sykes, *Journ Roy As Soc Vol IV* p 288 f, No 4, and Plate, 1877 Bhagvanlal Indrajī, *Journ Bo Br Roy As Soc Vol XII* p 404, 1878 Bhagvanlal Indrajī, *Journ Bo. Br Roy As Soc Vol XIII* p 311, No 2, and Plate, 1883 Bühler, *Arch Surv W. Ind. Vol V* p 64, No 4, and Plate LI, 1883 note by Bhagvanlal Indrajī, *Bombay Gaz Vol XVI* p 611  
Prakrit (Images of) queen (*dēvī*) Nāyanikā (*Nāyanikā*) and king (*rājan*) Sīri-Sātakani
1115. Nānāghāt cave inscription — 1837 Sykes, *Journ Roy As Soc Vol IV* p 288 f, No 4, and Plate, 1878 Bhagvanlal Indrajī, *Journ. Bo. Br. Roy As Soc Vol XIII* p 311, No 3 and Plate, 1883 Bühler, *Arch Surv W Ind Vol V* p 64, No 5, and Plate LI, 1883 note by Bhagvanlal Indrajī, *Bombay Gaz Vol XVI* p 611  
Prakrit Fragment (Image of) prince (*kumāra*) Bhāya . . .
- 1116 Nānāghāt cave inscription — 1837 Sykes, *Journ Roy As Soc Vol IV* p 288 f, No 4, and Plate, 1878 Bhagvanlal Indrajī, *Journ Bo Br Roy As Soc Vol XIII* p 311, No 4, and Plate, 1883 Bühler, *Arch Surv W Ind Vol V* p 64, No 6, and Plate LI, 1883 Bhagvanlal Indrajī, *Bombay Gaz Vol XVI* p 611.  
Prakrit (Image of) the *mahārathī* Tranakayira.
- 1117 Nānāghāt cave inscription — 1837 Sykes, *Journ Roy As Soc Vol IV* p 288 f, No. 4, and Plate, 1878 Bhagvanlal Indrajī, *Journ Bo Br Roy As Soc Vol XIII* p 311, No 5, and Plate, 1883 Bühler, *Arch Surv W Ind Vol V* p 64, No 7, and Plate LI, 1883 Bhagvanlal Indrajī, *Bombay Gaz Vol XVI* p 611  
Prakrit (Image of) prince (*kumāra*) Haksiri (*Śukṣīrī*)



- 1115 Nānāghāt cave inscription — 1837 Sykes, *Journ Roy As Soc* Vol IV p 288 f, No 4, and Plate, 1878 Bhagvanlal Indrajī, *Journ Do Br Roy As Soc* Vol XIII p 311, No 6 and Plate, 1883 Bühler, *Arch Surv W Ind* Vol V p 64, No 8, and Plate LI, 1883 note by Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI. p 611.  
Prakrit (Image of) prince (*lūmāra*) Sātavāhana
- 1119 Nānāghāt cistern inscription — 1883 Bühler, *Arch Surv W Ind* Vol V p 64, No. 9, and Plate LI  
Prakrit Gift of a cistern (*pōdhi*) by Gūvīmadāsā, the Sopārāyaka (inhabitant of *Sūrpāraka*)
- 1120 S 13 — Nānāghāt cistern inscription of the time of *rājān* V[ā\*]s[ī\*]thīputa Chatarapana-Satakani — 1883 Bhagvanlal Indrajī, *Journ Do Br Roy As Soc* Vol XV p 313 f  
—*rañō Vāsathīputasa Chatarapana-Satahanisa satichhara taru 10 3 hēmatapakha pachamē divasē 10*  
Prakrit Gift of a well (*paniyaputā*) on the Satagara mountain by the householder (*gahapati*[\*]) Damaghasa (*Damaghōsha*), the Kamavana (inhabitant of *Kāmavana*)
- 1121 Śailārwaḍi Buddhist cave inscription — 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave Temp W Ind* p 38 f and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 92, No 19, and Plate XLVIII, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 595  
Prakrit. Gift of a cave (*lēna*) by Siagutanikā (*Simhaguptā*), wife of the ploughman (*hīlakīya*) and householder (*kudubīla*) Usabhanaka (*Uśhabha*), residing at Dhēnulākada (*Dhēnulākāṭa*), together with her son, the householder (*gahapati*) Namda (*Nanda*)
- 1122 S 6 — Nāsik cave inscription of the time of *rājān* Vāsithīputa Sīri-Pulumāyī — 1865 West-West, *Journ Do Br Roy As Soc* Vol VII p 52, No 27, and Plate, 1876 Bhandarkar, *Transact. Second London Congr Or* p 338 f, No 27. 1883 Bühler, *Arch Surv W Ind* Vol IV p 107, No 16, and Plate LIV, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 544, No 1; 1905 Senart, *Ep Ind* Vol VIII p 59, No 1, and Plate III.  
—*rañō Vāsithīputasa Sīri-Pulumāyīsa samvachharē chhaṭhē 6 gūmhapakhē pachamē 5 divasē . .*  
Prakrit Fragment Nothing beyond the date can be made out
- 1123 S 19 — Nāsik Buddhist cave inscription of the time of *rājān* Vāsithīputa Sīri-Pulumāyī — 1853 Stevenson-Brett, *Journ Do Br Roy As Soc* Vol V p 41 ff, No 1, and Plate, No 1 (first portion), 1865 West-West, *Journ Do Br Roy As Soc* Vol VII p 51 f, No 26, and Plate (upper portion), 1876 Bhandarkar, *Transact Second London Congr Or* p 307 ff, No 26, 1883 Bühler, *Arch Surv W Ind* Vol IV p 108 ff, No 18, and Plate LII, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 550 ff, No 2, 1890 Bühler, *Sitzungber Wien Ak Wiss* Vol CXXII No XI p 56 ff, 83 ff, 1896 correction by Franke, *Zeitschr. Deutsch Morgenl Ges* Vol L. p 594; 596, 1905 Senart, *Ep. Ind* Vol VIII p 60 ff, No 2, and Plate I  
—*rañō Vāsithīputasa Sīri-Pulumāyīsa satichharē ēkunavīsē 10 9 gūmhāna pakhē bitīyē 2 divasē tērasē 13.*

Prakrit Gift of a cave (*lṣṇa*) on mount Tiraṇhu (*Trnaśmi*) to the community of monks (*bhikkhusagha*) by the great queen (*mahādēvī*) Gōtamī (*Gautamī*) Balasūi (*Balaśūi*), mother of rājarājan Gōtamiputa (*Gautamīputra*) Sūri-Satakani, king (*rājan*) of Asaka (*Rishika*?), Asaka (*Asmaka*?), Mūlaka (*Mūlaka*?), Sūnātha (*Sūrāshṭra*), Kukura, Aparamta (*Aparānta*), Anupa (*Anūpa*), Vīdabha (*Vīdarbha*), Ākarāvatī (*Ākarāvantī*), lord (*puti*) of the mountains Vījha (*Vīndhya*), Aśhāvata (*Rikshavat*), Parivāta (*Pāripātra*), Sahya, Kanihagiri (*Kṛṣṇagiri*), Macha, Siritana (*Śīstana*?), Malaya, Mahīda (*Mahāndra*), Setagiri (*Śīśhṭhagiri*?), Chakōra, who destroyed the Sakas (*Śakas*), Yavanas, and Palhavas, who rooted out the Khakharata race, who restored the glory of the Sātavāhana race The cave was to be the special property of the school (*nikāya*) of the Bhadrāyanīyas (*Bhadrāyanīyas*) For the embellishment of the cave, the queen's grandson, lord (*īśara*) of [Dakṣiṇā]patha (*Dakṣiṇāpatha*) granted the village (*gīma*) of Pīśūpādaka (*Pīśūchīpadraha*) on the south-west side of mount Tiraṇhu (*Trnaśmi*) Compare No. 1124

- 1124 S 19 and 22 — Nāsik Buddhist cave inscription of the lord of Navanaga, Vāsīthiputa Sūri-Pulumavī — 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 45 f, and Plate, No 1 (second portion), 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 51 f, No 26, and Plate (lower portion), 1876 Bhaudarkar, *Transact Second London Congr Or* p 314 ff, No 26A, 1883 Bühler, *Arch Surv Ind* Vol IV p 110 ff, No 19, and Plate LII, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 555 ff, No 3, 1895 note by Bhandarkar, *Early History of the Deccan*<sup>2</sup>, p 18, note 2, 1895 note by Pischel, *Nachr Gott Ges Wiss Phil Hist Kl* 1895, p 213, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol I, p 596 f., 1901 correction by Hultzsch, *Ep Ind* Vol VI p 319, notes 2 and 3, 1905 Senart, *Ep Ind* Vol VIII p. 65 ff, No 3, and Plate II, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc* p. LI, No 14

—sura 10 9 gr pa 2 diva 10 3

—sura 20 2 gr pakhē diva 7

Prakrit Engraved in continuation of No 1123 Order of the lord (*svāmin*) of Navanaga (*Nāvanagara*), Vāsīthiputa (*Vāsīsthīputra*) Sūri-Pulumavī to Sivakṣandīla (*Śivakṣandīla*), officer (*āmācha*) at Gōvadhana (*Gōvardhana*), regarding the gift of the village (*gāma*) of Samalipada or Sāmūlipada (*Śālmūlipadra*) on the eastern road in the Gōvadhana district (*ahara*) to the monks (*bhikkhu*) of the school (*nikāya*) of the Bhadrāyanīyas (*Bhadrāyanīyas*) dwelling in the queen's cave (*dēvīlēna*), in exchange for the village (*gāma*) of Sudasana or Sudarsana (*Sudarsana*) on the southern road in the Gōvadhana district (*āhāra*) formerly given to the same monks, for repairs of the cave The inscription mentions besides in connection with Sudasana the ascetics (*samana*) of Dhanakata (*or* Benākata?) who live on mount Tira[nhu] (*Trnaśmi*) Written by the great general (*mahāsēnapati*) Mēdhuna, the plates were prepared by tākani It is further stated that the description of the lord (*svāmin*, *i.e.* of Gōtamiputa Sūri-Satakani in No 1123) was given by Vinhapāla (*Vishnupāla*) for imparting pleasure to the inhabitants of Gōvadhana, and the inscription concludes with an invocation of Budha (*Buddha*), the best of Jinās

- 1125 S 18 — Nāsik Buddhist cave inscription of the lord of Benākataka, Gōtamiputa Sūri-Sadakanī — 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 46 ff, No 2 (first half), and Plate, 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII

p 51, No 25, and Plate (upper portion), 1876 Bhandarkar, *Transact. Second London Congr Or.* p 319 ff, No 25 (first half), 1883 Buhler, *Arch Surv W Ind* Vol IV. p 104 f No 13, and Plate LIII, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 558 ff, No 4, 1890 correction by Buhler, *Sitzungsber Wien Ak Wiss Phil Hist Kl* 1895, p 213 f, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 596, 1901 correction by Hultzsch, *Ep Ind* Vol VI p 319, notes 2 and 3; 1905 Senart, *Ep Ind* Vol VIII p 71 ff, No 4, and Plate II, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc* p XLVII f, No 7

—*savachharē 10 8 vāsapakhē 2 divasē 1*

Prakrit Order of Gōtamiputa (*Gautamiputra*) Sīri-Sadakanī, lord (*svāmin*) of Benākātaka of Gōvadhana (*Gōvardhana*), from the camp of victory of the Vējayantī (*Vajayantī*) army, to Vinhupālita (*Vishnupālita*), the officer (*amucha*) at Gōvadhana, with regard to the conferring of a field in the village (*gāma*) of West Kakhadi (*Aparakakhadiya*), up to the present time (or called Ajakālākya ?) enjoyed by Usabhadata (*Rishabhadatta*), on the Tekirasi (*Tirasmika* ?) ascetics (*pavajita*) Written down by the officer (*amucha*) Sivaguta (*Śivagupta*), kept by the *mahāsīmuyas*, the plates were prepared by Tāpasa Compare No 1126

1126. S 24 — Nāsik Buddhist cave inscription of *rājan* Gōtamiputa Sātakanī — 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 46 ff, No 2 (second half) and Plate, 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 51, No 25, and Plate (lower portion), 1876 Bhandarkar, *Transact Second London Congr Or* p 319 ff, No 25 (second half), 1883 Buhler, *Arch Surv W Ind* Vol IV. p 105 ff, No 14, and Plate LIII, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 560 ff, No 5, 1895 note by Pischel, *Nachr Gott Ges Wiss Phil Hist Kl* 1895, p 213, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 595, 1901 correction by Hultzsch, *Ep Ind* Vol VI p 319, notes 2 and 3, 1905 Senart, *Ep Ind* Vol VIII p 73 ff, No 5 and Plate II, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc* p XLVIII, No 8

—*savachharē 20 4 vāsina pakhē 4 divasē pachamē 5*

—*savachharē 20 4 gimhāna pakhē 2 divasē 10*

Prakrit Engraved in continuation of No 1125. Order of king (*rājan*) Gōtamiputa (*Gautamiputra*) Sātakanī and of the king's queen mother (*mahādēvi*) whose son is living, to Sāmska (*Śyāmaka*), the officer (*amacha*) at Gōvadhana (*Gōvardhana*), regarding the gift of a field within the boundaries of the town (*nagara*) to the Tēranhuka (*Tirasmika*) monks (*pavajita bhikkhu*), i.e. the monks living in the cave (*lāna*) on Mount Tiraphu (*Tirasmī*), instead of a field at the village (*gāma*) of Kakhadi formerly given Written down by the door-keeper (*paṭihārakhī*) Lōtā, [the plates] were prepared by Sujivin

1127. Nāsik Buddhist cave inscription — 1847 Bird-Orlebar, *Hist Res* Plate LII, 5, 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 48 f, No 3, and Plate, 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 51, No 24, and Plate, 1876 Bhandarkar, *Transact Second London Congr Or* p 347, No 24, 1883 Buhler, *Arch Surv W Ind* Vol IV p 116, No 8, and Plate LV, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 564, No 6, 1895 note by Pischel, *Nachr Gött Ges Wiss Phil Hist Kl* 1895, p 213, 1896 note by Franke, *Zeitschr. Deutsch Morgenl Ges.* Vol L p 597, 1905 Senart, *Ep Ind* Vol VIII p 75, No 6, and Plate III

Prakrit Gift of a four-celled (*chatugabha*) cave (*lēna*) by the merchant (*nyāgama*), the householder (*gahapati*) Vira (*Vīra*), one cell (*āvaraka*) being the gift of his wife (*kufumbinī*) Nandāsiri (*Nandasri*), and one that of his daughter Purisadātā (*Purnashadattā*), to the community of monks (*bhikkhusangha*) of the four quarters

- 1128 Nāsik Buddhist cave inscription — 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 51, No 23, and Plate, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 565, No 7, 1905 Senart, *Ep Ind* Vol VIII p 76, No 7, and Plate III

Prakrit Gift of a cave (*lēna*) by the female ascetic (*pavayitā*) Tāpasinī (?), disciple (*amtēvāsini*) of *bhayamta* (*bhadanta*) Savasa (?), to the community of monks (*bhikkhusangha*) of the four quarters

- 1129 Nāsik Buddhist cave inscription — 1847 Bird-Orlebar, *Hist Res* Plate LII, 6 (third line), 1865 West-West, *Journ Bo Br Roy. As Soc* Vol VII p 50 f, No 22, and Plate, 1876 Bhandarkar, *Transact Second London Congr Or* p 347, No 22, 1883 Buhler, *Arch Surv W Ind.* Vol IV p 115, No 7, and Plate LV, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 565 f, No 8, 1905 Senart, *Ep Ind* Vol VIII p 76 f, No 8, and Plate VIII

Prakrit Gift of a cave (*lēna*) by the fisherman (*dāsaka*) Mugūdāsa Compare No 1130

- 1130 Nāsik Buddhist cave inscription — 1847 Bird-Orlebar, *Hist Res* Plate LII, 6 (first two lines), 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p. 50, No 21, and Plate, 1876 Bhandarkar, *Transact Second London Congr Or* p 346 f, No 21, 1883 Buhler, *Arch Surv W. Ind.* Vol IV p 115, No 6, and Plate LV, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 566, No 9, 1905 Senart, *Ep Ind.* Vol VIII p 77, No 9, and Plate III

Prakrit Gift of a cave (*lēna*) by Mugūdāsa of the lay community of Chātikas (*Chētika-upāsakīya*), and of a field in western (*aparīli*) Kaphahini to this cave for providing clothes to the ascetic (*pavāita*) by Dharmānandin (*Dharmānandin*), son of the lay-worshipper (*upāsaka*) Bōdhiguta (*Bōdhigupta*). Compare No 1129

- 1131 Nāsik Buddhist cave inscription of Ushavadāta — 1847 Bird-Stevenson-Reeves-Orlebar, *Hist Res* p 60 f, No 24, and Plates LI, No 3, and LII, No 7, 1853 Stevenson-Brett, *Journ Bo Br Roy. As Soc* Vol V p 49 ff, No 4, and Plate, 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 50, Nos 17 and 19, and Plate, 1876 Bhandarkar, *Transact Second London Congr. Or* p 326 ff, Nos 17 and 19, 1883 Buhler, *Arch Surv W Ind* Vol IV. p 99 f, No 5, and Plate LII, 1883 Hoernle, *Ind Ant* Vol XII. p 27 ff (omitting the last portion), 1883 note by Bhandarkar, *Ind Ant* Vol XII p 139 ff; 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 569 ff, No 10, 1896 correction by Franke, *Zeitschr Deutsch. Morgenl Ges* Vol L p 595, 1905 Senart, *Ep Ind.* Vol VIII p 78 ff, No 10, and Plate IV, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc* p LVIf, No 31

Mixed dialect Dedication of a cave (*lēna*) and cisterns (*pōdhi*) in the Trirāśmī hills at Gōvardhana by Ushavadāta (*Rishabhadatta*), son of Dinika, son-in-law of rājān Kshaharāta *kshatrapa* Nahapāna The inscription mentions other donations mostly to gods and *brāhmanas*, made by this person at the river Bārpāsā, at the *tīrtha* of Prabhāsa, at Bharukachha, Daśapura, Gōvardhana, Śōryaraga

(Śūrpāraka), at the rivers Ibā, Pārādā, Damaṇa, Tāpī, Karabēnā, Dāhanukā, and at the village (grāma) of Nānamgōla to the congregation (parshad) of Charakas at Pimditakāvada, Gōvardhana, Suvānamukha and the Rāmatirtha in Śūrpāraka, his release of Utamabhādra (the chief of the Uttamabhadras), who had been besieged by the Mālayas, by order of his lord (bhaṣāraka) and the defeat of the Mālayas by the Utamabhadra (Uttamabhadra) warriors (kshatriya), his abhishēṇa and donations at the Pokshara (Pushlara lakes), and his donation of a field, bought at the hands of the brāhmana Āśvabhūti, the son of a Varāhi, to the congregation of monks (bhikkhusagha) of the four quarters

- 1132 Nāsik Buddhist cave inscription of the time of Ushavadita — 1847 Bird-Reeves, *Hist Res* p 52, No 5, and Plate LI, 4, 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 52 f, No 6, and Plate (upper portion), 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 50, No 16, and Plate (upper portion), 1876 Bhandarkar, *Transact Second London Congr. Or* p 334 f, No 16 (first portion), 1883 Bühler, *Arch Surv W Ind* Vol IV p 103, No 10, and Plate LII, No 10a, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 572 f, No 11, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 596, 1905 Senart, *Ep Ind* Vol VIII p 81 f, No 11, and Plate VII

Prakrit Gift of a cell (ōvaraka) by Dakhamitrā (Dakshamitrā), daughter of rājan Kshaharāta kshatrpa Nahapāna, wife of Ushavadāta (Rishabhadatta), the son of Dinika Compare No 1134

- 1133 Years 42, 41, and 45 — Nāsik Buddhist cave inscription of Ushavadita — 1847 Bird-Reeves-Orlebar, *Hist Res* p 59, No 21, and Plates LI, Nos 3 and 4, and LII, No 8, 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 52 f, No 6, and Plate (lower portion), and p 51 f, No 5, and Plate, 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 50, No 16, and Plate (lower portion), and No 18, and Plate, 1876 Bhandarkar, *Transact Second London Congr. Or* p 334 ff, No 16 (second portion), and p 331 ff, No 18, 1883 Bühler, *Arch Surv W Ind* Vol IV p 102 f, No 9, and Plate LII, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 573 ff, No 12, 1896 correction by Franke, *Zeitschr Deutsch. Morgenl Ges* Vol L p 587, 596, 1905 Senart, *Ep Ind* Vol VIII p 82 ff, No 12, and Plate V, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc* p LVIII, No 33

—vasē 40 2 Vēsīkhamāsē

—latum vasē 40 1 Kātīśāudhē panarasa puvāka vasē 40 5 panarasa nyutam

Prakrit Dedication of a cave (lēna) and an endowment of money to the community (samgha) of the four quarters by Ushavadita (Rishabhadatta), son of Dinika, son-in-law of rājan Kshaharāta kshatrpa Nahapāna The money was invested in two weavers' guilds (srēṇ, kōlikanikīya) at Gōvardhana (Gōvardhana) Besides a gift of cocoanut trees at the village (gīma) of Chikhalapadma in the Kāpura district (āhāra), and a dedication of money to the gods and brāhmanas.

- 1134 Nāsik Buddhist cave inscription of the time of Ushavadita — 1847 Bird-Orlebar, *Hist Res* Plate L, 2, 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 54, No 7, and Plate, 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 50, No 20, and Plate, 1883 Bühler, *Arch Surv W Ind* Vol IV p 103, No 10, and Plate LII, No 10b, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 575 f,

No 13, 1896 correction by Franke, *Zeitschr. Deutsch Morgenl Ges* Vol L p 596, 1905 Senart, *Ep Ind* Vol VIII p 85, No 13, and Plate VIII  
Prakrit Gift of a cell (*ḍvaraka*) by Dakhamitrā (*Dakshamitrā*), daughter of *rājan* Kshaharāta *kshatrapa* Nahapāna, wife of Ushavadāta (*Rishabhadatta*), the son of Dinika Compare No 1132

1135 Nāsik cave inscription of Ushavadāta — 1847 Bird-Orlebar, *Hist Res* Plate LII, 9 (upper portion), 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 49, No 14, and Plate (upper portion), 1876 Bhandarkar, *Transact Second London Congr Or* p 336 f, No 14 f, 1883 Buhler, *Arch. Surv W Ind* Vol IV p 101 f, No 7, and Plate LIII, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 576 ff, No 14 (first part), 1896 correction by Franke, *Zeitschr Deutsch Morgenl. Ges* Vol L p 596, 1905 Senart, *Ep Ind* Vol VIII p 85 ff, No 14<sup>a</sup>, and Plate VI, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc* p LVII f, No 32  
Chetrasudhē panarasa

Prakrit Fragment Records gifts of Ushavadāta (*Rishabhadatta*), the Śaka son-in-law of [*rājan* Kshaharā]ta *kshatrapa* Nahapāna, to gods and *brāhmanas* at Chechumña, Dhanūkānagara, Kēkāpura, . Anugāmi, Ujēni (*Ujjayinī*), Sakhā, and the bestowing of money and a *tīrtha* (*tītha*) in the Banāsā (*Bārṇāsā*) river .

1136. Nāsik cave inscription — 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 49, No 14, and Plate (lower portion), 1883 Buhler, *Arch Surv W Ind* Vol IV p 102, No 8, and Plate LIII, 1883 Bhagvanlal Indrajī, *Bombay Gaz.* Vol XVI p 576 ff, No 14 (second part), 1905 Senart, *Ep Ind* Vol VIII p 87 f, No 14<sup>b</sup>, and Plate VI

Mixed dialect (?) Fragment Records the bestowing of some gifts on the *brāhmanas* Perhaps the inscription is only part of the inscription No 1135

1137 S 9 — Nāsik Buddhist cave inscription of the time of *rājan* Mādhariputra Īśvarasēna, the Ābhira, the son of Śivadatta, the Ābhira — 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 49 f, No 15, and Plate, 1876 Bhandarkar, *Transact Second London Congr Or* p 341 f, No 15, 1883 Bühler, *Arch Surv W Ind* Vol IV p 103 f, No 12, and Plate LIII, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 579 f, No 15, 1896 note by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 596, 1905 Senart, *Ep Ind* Vol VIII p 88 f, No 15, and Plate VII  
—*rājānah* Mādhariputrasya Śivadatt-Ābhīraputrasya Abhīrasya=Īśvarasēnasya samatsarē narum[ē] [gr]mhapukhē chothē 4 dāsa trayōdasa 10 s . ya puraya

Mixed dialect Fragment Records an endowment of money for the community of monks (*bhikṣhusaṅgha*) of the four quarters residing at the *viḥāra* on Mount Trirasm. by the female lay-worshipper (*upāsikā*) Viśhnudatā (*Viśhnudattā*), the Śalānikā, daughter of the Śaka Agnivarmman, wife of the *ganapaka* Rēbhīla, mother of the *ganapaka* Viśvavarma (*Viśvavarman*) The money was invested with the guilds (*śrēṇī*) of the potters (? *kularika*), the workers fabricating hydraulic engines (*ōdayamtrika*), the oilmillers (*tilapishaka*)

1138 Nāsik Buddhist cave inscription — 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 49, No 13, and Plate, 1876 Bhandarkar, *Transact Second London Congr Or* p 346, No 13, 1883 Bühler, *Arch Surv W Ind.* Vol. IV. p 115, No 5,

and Plate LV, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 582, No 16, 1905 Senart, *Ep Ind* Vol VIII p 89 f, No 16, and Plate VII

Prakrit Gift of a cave (*lēna*) by Rāmampaka (*Rāma*), son of the winter (*lēkhaka*) Sivamita (*Sivamitra*).

- 1139 Nāsik Buddhist cave inscription — 1847 Bird, *Hist Res* p 58, No 17, and Plate L, 1; 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 54, No 8, and Plate, 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 49, No 12, and Plate, 1876 Bhandarkar, *Transact Second London Congr Or* p 345 f, No 12, 1883 Bühler, *Arch Surv W Ind* Vol IV p 115, No 4, and Plate LV, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 582 f No 17, 1905 Senart, *Ep Ind* Vol VIII p 90, No 17, and Plate VIII

Prakrit Gift of a cave (*lēna*) by the merchant (*nēhama*) Rāmanaka, son of Velidāta (*Vēllidatta*), the Chhākalēpakīya (inhabitant of Chhākalēpa ?), to the community of monks (*bhikkhusaṃgha*) of the four quarters, and gift of cloth money to the ascetic (*puṣṭa*)

- 1140 Nāsik Buddhist cave inscription — 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 54 f, No 9, and Plate, 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 49, No 11, and Plate, 1876 Bhandarkar, *Transact Second London Congr Or* p 345, No 11, 1883 Bühler, *Arch Surv W Ind* Vol IV p 114 f, No 3, and Plate LV, 1883 note by Bhandarkar, *Ind Ant.* Vol XII p 147, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 586 f, No 18, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 587, 597, 1905 Senart, *Ep Ind* Vol VIII p 90 f, No 18, and Plate V

Prakrit Gift of a cave (*lēna*) in Mount Tiramphu (*Tirrasmi*), a *chaitya* building (*chētiyaghara*) inside the cave and cisterns (*pḍḍhi*) in honour of all Buddhas (*Buddhas*) to the community of monks (*bhikkhusaṃgha*) in the four quarters by Idrāgnidatta (*Indrāgnidatta*), son of Dhammadēva (*Dharmadēva*), the Yōnaka (*Yavana*), the northerner (*Otarāha*), the Dātāmītiyaka (native from *Dattamitri*), together with his son Dhammarakhita (*Dharmarakshita*)

1141. Nāsik Buddhist cave inscription — 1847 Bird-Orlebar, *Hist Res* Plate LII, 9 (lower portion), 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 55 f, Nos 10 and 11, and Plate, 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 48 f, Nos 10 and 9, and Plate; 1876 Bhandarkar, *Transact Second London Congr Or* p 343 f, Nos 9 and 10, 1883 Bühler, *Arch Surv W Ind* Vol IV p 99, No 4, and Plate LI, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 589 f, No 19, 1905 Senart, *Ep Ind* Vol VIII p 91 f, No 19, and Plate III, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc* p XLVI, No 3

Prakrit Building of a *chaitya* building (*chētiyaghara*) on Mount Tiramphu (*Tirrasmi*) by Bhatapālikā, [grand daughter] of Mahābhakusiri, daughter of the royal officer (*rāyāmacha*) Arāhalaya, the Chālisīlanaka (native from *Chālisilana* ?), wife of the royal officer (*rāyāmacha*) Agiyatāpaka, the treasurer (? *bhamdākārikaya*), mother of Kapānauaka

- 1142 Nāsik Buddhist cave inscription — 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 48, No 8, and Plate, 1876 Bhandarkar, *Transact Second London Congr Or* p 343, No 8, 1883 Bühler, *Arch. Surv W. Ind* Vol IV p 98, No 2, and

Plate LI, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 590, No. 20, 1905 Senart, *Ep Ind* Vol VIII p 92, No 20, and Plate VI  
Prakrit Gift of the village (*gāma*) of Dhambhika of the Nāsikakas (the Nāsika people)

1143 Nāsik Buddhist cave inscription — 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 48, No 7, and Plate, 1883 Bühler, *Arch Surv W Ind* Vol IV p 99, No 3, and Plate LI, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 591, No 21, 1905 Senart, *Ep Ind* Vol VIII p 93, No 21, and Plate III  
Prakrit Fragment Setting up of a rail (*vēikā*) and a Yaksha (*yakha*) by Nadāsiryā (*Nandāsrikā*)

1144 Nāsik Buddhist cave inscription of the time of rājan Kanha of the Sādvāhana family — 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 48, No 6, and Plate, 1876 Bhandarkar, *Transact Second London Congr Or* p 338, No 6, 1883 Bühler, *Arch Surv W Ind* Vol IV p 98, No 1, and Plate LI, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 592 f, No 22, 1905 Senart, *Ep Ind* Vol VIII p 93, No 22, and Plate VI  
Prakrit Excavation of a cave (*lēna*) by the officer (*mahāmīta*) Samana (*Śramana*), the Nāsikaka (resident at Nāsika), under king (*rājan*) Kanha (*Kṛishna*) of the Sādvāhana family

1145 Nāsik Buddhist cave inscription — 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 56 f, No 13, and Plate, 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 48, No 5, and Plate, 1876 Bhandarkar, *Transact Second London Congr Or* p 343, No 5, 1883 Bühler, *Arch Surv W Ind* Vol IV p 116, No 9, and Plate LV, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 596, No 23, 1905 Senart, *Ep Ind* Vol VIII p 93, No 23, and Plate V  
Sanskrit Gift of a cave (*layana*) by the female lay-worshipper (*upāsikā*) Mammā

1146 S 7 — Nāsik Buddhist cave inscription of the time of rājan Gōtamiputa sāmī-Sīryaṇa Satakani — 1853 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 56, No 12, and Plate, 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 48, No 4, and Plate, 1876 Bhandarkar, *Transact Second London Congr Or* p 339 ff, No 4, 1883 referred to by Bhagvanlal Indrajī, *Journ Bo Br Roy As Soc* Vol XV p 312, 1883 Bühler, *Arch Surv W Ind* Vol IV p 114, No 22, and Plate LV, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 596 f, No 24, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 597, 1905 Senart, *Ep Ind* Vol VIII p 93 f, No 24, and Plate I

— rāṇō Gōtamiputasa sāmī-Sīryaṇa-Sātakanisa samvachharē sātāmē 7 hēmatāna pakhē tatīyē 3 divasē pathamē

Prakrit Dedication of a cave (*lēna*) to the community of monks (*bhikkhusagha*) of the four quarters by the great general's wife (*mahāsēnāpatinī*) Vāsū, wife of the great general (*mahāsēnāpati*) Bhavagōpa, the Kōsika (*Kausika*). The excavation of the cave was commenced (?) by the ascetic (*yati*) Bōpaka.

1147 S 2 — Nāsik Buddhist cave inscription of the time of rājan Vāsithiputa sāmī Sīripulmāi — 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 47 f, No 3, and Plate, 1876 Bhandarkar, *Transact Second London Congr Or* p 338, No 3, 1883 Bühler, *Arch Surv W Ind* Vol IV p 107, No 15, and Plate LIV, 1883



Bhagvanlal Indrajī, *Bombay Gaz.* Vol XVI p. 603 f, No. 25, 1905 Senart, *Ep Ind* Vol VIII p 94 f, No 25, and Plate VI

—*raññ Vāsūhiputasa sāmī-Siri-Pulumāssa samvachharē 2 hēmamā tā pahhē 4 dvasē 8 (?) ētiya puvāya*

Prakrit Fragment Excavation [of a cave] by the husbandman (*tuṭumbika*) Dhanama, The last figure of the date is doubtful, it may be 6 or 5

- 1148 Nāsik Buddhist cave inscription — 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 47, No 1, and Plate, 1876 Bhandarkar, *Transact Second London Congr Or* p 342 f, No 1, 1883 Bühler, *Arch Surv W Ind* Vol IV p 114, No 1, and Plate LV, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 605, No 26, 1905 Senart, *Ep Ind* Vol VIII p 95, No 26, and Plate VIII

Prakrit Gift of a cave (*lēna*) and two cisterns (*pōdhī*) by the Śāka Dāmachika Vudhika, a writer (*lēhaka*), son of Viśhpudata (*Viśhnudatta*), living at Daśapura, the western cistern being for the benefit of his parents

- 1149 Nāsik Buddhist cistern inscription — 1865 West-West, *Journ Bo Br Roy As Soc* Vol VII p 47, No 2, and Plate, 1876 Bhandarkar, *Transact Second London Congr Or* p 343, No 2, 1883 Buhler, *Arch Surv W Ind* Vol IV p 114, No 2, and Plate LV, 1883 Bhagvanlal Indrajī, *Bombay Gaz* Vol XVI p 605 f, No 27, 1905 Senart, *Ep Ind* Vol VIII p 95 f, No 27, and Plate VI

Prakrit The cistern (*pōdhī*) of the Saka (*Śāka*) Dāmachika Vudhika, a writer (*lēhaka*)

- 1150 Junnar Buddhist cave inscription — 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 41, No 1, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind* Vol IV p 92, No 1, and Plate XLVIII

Prakrit Fragment Gift of a cistern (*pōdhī*) and [a cave] by *tha-bhutinaka* (. . *thabhūti*).

- 1151 Junnar Buddhist cave inscription — 1874 noticed by Burgess, *Mem Buddh Cav Junn* p 9, No 11, and Plate, 1877 noticed by Burgess, *Ind Ant* Vol VI p. 38, No 11, and Plate, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 42, No 2, and Plate, 1883 Buhler-Burgess *Arch Surv W Ind* Vol IV p 92 f, No 2, and Plate XLVIII

Prakrit Gift of a reception-room (*upaṣhāna*) by Mala (*Malla*) the Mudhakiya (of the *Mūrdhaka* caste?) and Ānada (*Ānanda*), the Gōlikiya (of the *Gōlika* caste?)

- 1152 Junnar Buddhist cave inscription — 1837 Sykes, *Journ Roy As Soc* Vol IV p 289, No 6, and Plate, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 163 f, Nos 8 and 9, and Plate, 1881 mentioned by Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 42, No 3, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind* Vol IV p 93, No 3, and Plate XLVIII.

Prakrit Fragment Gift of a cave (*lēna*) and a cistern (*pōdhī*) by Patibadhaka Giribhūti Sakhuyāru, son of Savaguriyāsa of the Apaguriyas, and endowment of these establishments and the nunnery (*bhikkhū-upasaya*) of the Dhammutariyas (*Dharmōttariyas*) in the town (*nagara*) The inscription seems to mention also a nunnery of Śivapāl[ī]tanikā (*Śivapālita*), wife of Giribhūti, in the town (*nagara*) Compare No 1155

1153. Junnar Buddhist cave inscription — 1837 Sykes, *Journ Roy As Soc* Vol IV p 289, No 7, and Plate, 1837 Prinsep, *Journ. Beng As Soc* Vol VI p 1045, No 3, and Plate LIII, 1854 Stevenson-Brett, *Journ Bo Br Roy. As Soc* Vol V p 163, No. 7, and Plate, 1856 correction by Stevenson, *Journ. Bo Br Roy As Soc* Vol V p 428, 1874 noticed by Burgess, *Mem Buddh Cav Jun\** p 10, No 12, and Plate; 1876 Kern, *Ind Stud* Vol XIV p 395, No 12, 1877 noticed by Burgess, *Ind Ant* Vol VI p 39, No 12, and Plate, 1877 Kern, *Ind Ant* Vol VI. p 40, No. 12, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 42 f, No. 4, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p. 93, No 4, and Plate XLIX, 1896 note by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L, p 595  
Prakrit Gift of a *chastya* building (*chētiyaghara*) by the pious hamlet (*dhammaniguma*) Virasēnaka (*Virasēna*), headed by the householders (*gahapati*).
1154. Junnar Buddhist cave inscription — 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 43, No 5, and Plate, 1883 Bühler-Burgess, *Arch Surv W. Ind* Vol IV p 93, No 5, and Plate XLIX, 1896 note by Franke, *Zeitschr Deutsch. Morgenl Ges* Vol L p 595  
Prakrit Gift of two cisterns (*pōdhi*) by the Yavana Irula of the Gatas (*Gartas*).
- 1155 Junnar Buddhist well inscription — 1837 Sykes, *Journ. Roy As Soc* Vol IV p 289, No 8, and Plate, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p. 43, No 6, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 93, No 6, and Plate XLIX, 1896 correction by Franke, *Zeitschr Deutsch Morgenl. Ges.* Vol L p 595  
Prakrit Fragment Gift of a cistern (*pōdhi*) and a cave (*lēna*) by Patibadhaka Giribhūti, son of Savaguriyāsa, of the Apaguriyas with his wife Sivapālinikā (*Śvapālā*), and endowment Compare No 1152
1156. Junnar Buddhist cave inscription — 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 43 f, No 7, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 95, No 16, and Plate L  
Prakrit Gift of a hall-front (*gabhadāra*) by the Yavana Chamda (*Chandra*)
- 1157 Junnar Buddhist cave inscription — 1847 Bird, *Hist Res* Plate XLIX; 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 44, No 8, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 98, No 31, and Plate LI, 1896 correction by Franke, *Zeitschr Deutsch. Morgenl Ges.* Vol L p 593, 595.  
Prakrit Fragment Gift of a five-celled cave (*pachagabha*) by two brothers.  
. , the sons of a householder (*[gaha]pati*).
- 1158 Junnar Buddhist cave inscription — 1847 Bird, *Hist Res* Plate XLIX, 6, 1854 mentioned by Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 168, No 22, and Plate, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 44 f, No 9, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 96, No 20, and Plate L  
Prakrit Gift of a certain field in the village (*gāma*) of Puvānada by Palapa, and investment (of the income from the field) with the school (*? gana*) of the Apajitas
- 1159 Junnar Buddhist pillar inscription.— 1837 Sykes, *Journ Roy As Soc.* Vol IV p 288, No 3, and Plate 1847 Bird, *Hist Res* Plate XLIX, 5, 1854 Stevenson-Brett,

*Journ Bo Br Roy. As Soc* Vol V p 165, No 15, and Plate, 1881 Bhagvanlal Indraj-Burgess, *Inscr Cave-Temp W Ind* p 45, No 10, and Plate, 1883 Bühler-Burgess, *Arch Surv W. Ind.* Vol IV p 96, No 21, and Plate L  
No sense has been made out

- 1160 Junnar Buddhist pillar inscription — 1837 Sykes, *Journ Roy As Soc* Vol IV p 288, No 1, and Plate, 1847 Bird, *Hist Res* Plate XLIX, 5, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 165, No 13, and Plate, 1881 Bhagvanlal Indraj-Burgess, *Inscr Cave-Temp W Ind* p 45, No 11, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 96, No 22, and Plate L  
No sense has been made out

- 1161 Junnar Buddhist pillar inscription — 1837 Sykes, *Journ Roy As Soc* Vol IV p 288, No 2, and Plate, 1847 Bird, *Hist Res* Plate XLIX, 5, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 165, No 14, and Plate, 1881 Bhagvanlal Indraj-Burgess, *Inscr Cave-Temp W Ind* p 45, No 12, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 96, No 23, and Plate L  
No sense has been made out

- 1162 Junnar Buddhist cave inscription — 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 167 f, No 21, and Plate, 1881 Bhagvanlal Indraj-Burgess, *Inscr Cave-Temp W Ind* p 45 f, No 13, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 96, No 24, and Plate L, 1895 correction by Pischel, *Nachr Gött Ges Wiss Phil Hist Kl* 1895, p 216

Prakrit (Investment of the income of) a field at Vadālikā for planting Karañja trees and of another field for planting banyan trees with the guild (*sēni*) at Konāchika by the lay-worshipper (*vasaka*) Āduthuma, the Saka (*Śaka*)

- 1163 Junnar Buddhist cave inscription — 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 167, Nos 19 and 20, and Plate, 1856 correction by Stevenson, *Journ Bo Br Roy As Soc* Vol V p 428, 1881 Bhagvanlal Indraj-Burgess, *Inscr Cave-Temp W Ind* p 46 f, No 14, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 96 f, No 25, and Plate L, 1895 correction by Pischel, *Nachr Gott Ges Wiss Phil Hist Kl* 1895, p 216, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 595

Prakrit In the village (*gāma*) of Mahāveja a field for the planting of Jambu trees entrusted to the holy assembly (? *śiḥagana*) of the Aparājitas, to the east of Mount Mānamukada another field for a plantation of palmyra trees, within the boundaries of the town (*nagarasīman*) a third field for Śāla trees (?)

- 1164 Junnar Buddhist cave inscription — 1847 Bird, *Hist Res* Plate XLIX, 1, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 166 f, No 15, and Plate, 1881 Bhagvanlal Indraj-Burgess, *Inscr Cave-Temp W Ind* p 47, No 15, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 97, No 26, and Plate L, 1895 correction by Pischel, *Nachr Gott Ges Wiss Phil Hist Kl* 1895 p 216

Prakrit A field for the planting of mango trees, [the gift] of Vāhata Vachēduka

- 1165 Junnar Buddhist cave inscription — 1854 mentioned by Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 166, No 17, and Plate, 1881 Bhagvanlal Indraj-

Burgess, *Inscr Cave-Temp W Ind* p 47 f, No 16, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind Vol IV* p 97, No 27, and Plate L  
 Prakrit Investment of money with the guild (*sēni*) of bamboo-workers (*vasakara*) and the guild (*sēni*) of braziers (*kāsāhāra*)

1166 Junnar Buddhist cave inscription — 1854 Stevenson-Brett, *Journ. Bo Br Roy As Soc Vol V* p 165 f., No 16, and Plate, 1881 Bhagvanlal Indraji-Burgess, *Inscr Cave-Temp W Ind* p 48, No 17, and Plate : 1883 Buhler-Burgess, *Arch Surv W Ind Vol IV* p 97, No 28, and Plate L, 1895 correction by Fischel, *Nachr Gott Ges Wiss Phil Hist Kl* 1895, p 216

Prakrit Fragment In the village (*gāma*) of Valāhaka a field for the plantation of Karañja trees, another field in the village (*gāma*) of Sauraka

1167 Junnar Buddhist cave inscription — 1881 Bhagvanlal Indraji-Burgess, *Inscr Cave-Temp W Ind* p 48 f, No 18, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind Vol IV* p 97, No 29, and Plate L, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges Vol L* p 595

Prakrit Fragment A field in western (? *avarila*) Vasarikhadaka A field in western (? *avarila*) . . . In western (? *avarila*) . . . a field for the plantation of Jambu trees A field in the village (*gāma*) of Koḍaka

1168 Junnar Buddhist cave inscription — 1847 Bird-Orlebar, *Hist. Res* Plate XLIX, 7 (5th line only), 1854 Stevenson-Brett, *Journ. Bo Br Roy As Soc Vol V* p 168 f., Nos 23 and 24, and Plate, 1881 mentioned by Bhagvanlal Indraji-Burgess, *Inscr Cave-Temp W Ind* p 49, No 19, and Plate; 1883 mentioned by Buhler-Burgess, *Arch Surv W Ind Vol IV* p 98, No 30.

Prakrit Records various donations, but no details have been made out

1169 Junnar Buddhist cave inscription — 1847 Bird, *Hist Res.* p 51, No 3, and Plate XLIX, 3, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc Vol V* p 165, No 12, and Plate, 1874 noticed by Burgess, *Mem Buddh Cav Junn* p 6, No 9, and Plate, 1876 Kern, *Ind Stud Vol XIV* p 394 f, No 9, 1877 noticed by Burgess, *Ind Ant Vol VI* p 36, No 9, and Plate, 1877 Kern, *Ind Ant Vol VI* p 40, No 9, 1881 Bhagvanlal Indraji-Burgess, *Inscr Cave-Temp W Ind* p 49, No 20, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind Vol IV* p 96, No 19, and Plate L

Prakrit Gift of a two-celled cave (*ṅgabha*) by the brothers Budhamita (*Buddhamitra*) and Budharakhita (*Buddharakhita*), the Lamkudiyas, sons of Asasama (*Asvasarman*), the Bhārukachhakas (inhabitants of *Bharukachchha*)

1170 Junnar Buddhist cave inscription — 1847 Bird, *Hist Res* Plate XLIX, 2, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc Vol V*, p 164 f, No 11, and Plate, 1874 noticed by Burgess, *Mem Buddh Cav Junn* p 6, No 10, and Plate, 1876 Kern, *Ind Stud Vol XIV* p 396, No 10, 1877 noticed by Burgess, *Ind Ant Vol VI* p 36, No 10, and Plate, 1877 Kern, *Ind Ant Vol VI* p 40, No 10, 1881 Bhagvanlal Indraji-Burgess, *Inscr Cave-Temp W. Ind* p 50, No 21, and Plate 1883 Buhler-Burgess, *Arch Surv W Ind Vol IV* p 95, No 18, and Plate L

Prakrit Unfinished Gift of the householder (*gahapati*) Sivādāsa (*Śivadāsa*), son of the householder (*gahapati*) Sayiti, and his wife

- 1171 Junnar Buddhist cave inscription — 1847 Bird, *Hist Res* p 52, No 4, and Plate L, 8, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 164, No 10, and Plate, 1881 Bhagvanlal Indraji-Burgess, *Inscr Cave-Temp W Ind* p 50 f, No 22, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 95, No 17, and Plate L

Prakrit Fragment Records some donation and mentions the elder (*thēra*) *bhayamta* (*bhadanta*) Chētiyasa, who knows the Tripitaka (*tēvja*), the pupil (*amtē-vāsin*) of the *gana* teacher (*ganāchariya*), the elder (*thēra*) *bhayamta* (*bhadanta*) Sulasa, who knows the Tripitaka (*tēvja*), and Nadanaka (*Nanda*), the grandson of some householder (*gahapati*)

- 1172 Junnar Buddhist cave inscription — 1881 Bhagvanlal Indraji-Burgess, *Inscr Cave-Temp W Ind* p 51, No 23, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 98, No 34, and Plate LI

Prakrit Fragment Mentions a lay-worshipper (*upāsaka*), the merchant (*nēgama*), the son of Satamala, and Virabhūti (*Virabhūti*)

- 1173 Junnar Buddhist cave inscription — 1847 Bird, *Hist Res* Plate XLIX, 4, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 169, No 25, and Plate, 1874 noticed by Burgess, *Mem Buddh Cav Junn* p 5, No 7, and Plate, 1876 Kern, *Ind Stud* Vol XIV p 396, No 7, 1877 noticed by Burgess, *Ind Ant* Vol VI p 35, No 7, and Plate, 1877 Kern, *Ind Ant* Vol VI p 40, No 7, 1881 Bhagvanlal Indraji-Burgess, *Inscr Cave-Temp W Ind* p 51, No 24, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 98, No 33, and Plate LI, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 595

Prakrit Gift of a cistern (*pōdhi*) by Sivabhūti (*Sivabhūti*), son of Sivasama (*Sivasarman*)

- 1174 S 46 — Junnar Buddhist cave inscription of the time of *rājan mahakhatapa sāmī-Nahapāna* — 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 169, No 26, and Plate, 1874 noticed by Burgess, *Mem Buddh Cav Junn* p 5, No 8, and Plate, 1877 noticed by Burgess, *Ind Ant* Vol VI p 35 f, No 8, and Plate, 1881 Bhagvanlal Indraji-Burgess, *Inscr Cave-Temp W Ind* p 51 f, No 25, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 103, No 11, and Plate LIV, 1896 note by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 596, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc* p LIX, No 35 — *vasē* 40 6

Prakrit Gift of a *chadhi* (?) and a hall (*maṣapa*) by Ayama (*Aryaman*) of the Vachha (*Vatsa*) *gōtra* (*gota*), minister (*āmatya*) to [*rājan*] *mahakhatapa* (*mahākshatrapa*) *sāmī*-(*svāmīn*-) *Nahapāna*

- 1175 Junnar Buddhist cave inscription — 1837 Sykes, *Journ Roy As Soc* Vol IV p 289 f, No 13, and Plate, 1837 Prinsep, *Journ Beng As Soc* Vol VI p 1046 f, No 6, and Plate LIII, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 162, No 6, and Plate, 1874 noticed by Burgess, *Mem Buddh Cav Junn* p 4, No 6, and Plate, 1877 noticed by Burgess, *Ind Ant* Vol VI p 35, No 6 and Plate, 1881 Bhagvanlal Indraji-Burgess, *Inscr Cave-Temp W Ind* p 52, No 26, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 95, No 15, and Plate XLIX, 1905 correction by Senart, *Ep Ind* Vol VIII p 75

Prakrit Gift of a cave (*lēna*) to the community (*sangha*) at Kapichuta by Sivabhūti (*Sivabhūti*), the son of the lay-worshipper (*upāsaka*) Sāmada (*Śyāmala*)

- 1176 Junnar Buddhist cistern inscription — 1837 Sykes, *Journ Roy As Soc* Vol. IV. p 289 f, No 11, and Plate, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 162, No 5, and Plate, 1874 noticed by Burgess, *Mem Buddh Cav Junn* p 4, No 5, and Plate, 1877 noticed by Burgess, *Ind Ant* Vol VI p 35, No 5, and Plate, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 52 f, No 27, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind* Vol IV p 95, No 14, and Plate XLIX  
Prakrit Gift of a cistern (*pōdhi*) by Lachhnikā (*Lakshmi*), (wife ?) of the Nādaka Tōrika, (and ?) Nadabālikā, wife of Isimulasāmin (*Rishimulasvāmin*)
- 1177 Junnar Buddhist cistern inscription — 1837 Sykes, *Journ Roy As Soc* Vol IV p 289 f, No 12, and Plate, 1837 Prinsep, *Journ Beng As Soc* Vol VI p 1046, No. 5, and Plate LIII, 1847 Bird-Orlebar, *Hist Res* p 57, No 14, and Plate L, 12, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 161, No 4, and Plate, 1874 noticed by Burgess, *Mem Buddh Cav Junn* p 4, No 4, and Plate, 1876 Kern, *Ind Stud* Vol XIV p 396, No 4, 1877 noticed by Burgess, *Ind Ant* Vol VI p 35, No 4, and Plate, 1877 Kern, *Ind Ant* Vol VI p 40, No 4, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 53, No 28, and Plate, 1883 Bühler-Burgess *Arch Surv W Ind* Vol IV p 94, No 13, and Plate XLIX  
Prakrit Gift of a cistern (*pōdhi*) by the goldsmith (*suvanakāra*) Saghaka (*Samghaka*), son of Kulira (*Kulira*), the Kaliaṇaka (inhabitant of *Kalyāna*)
- 1178 Junnar Buddhist cave inscription — 1847 Bird, *Hist Res* p 59, No 19, and Plate L, 11, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 161, No 3, and Plate, 1874 noticed by Burgess, *Mem Buddh. Cav Junn* p 4, No 3, and Plate, 1876 Kern, *Ind Stud*. Vol XIV p 395, No 3, 1877 noticed by Burgess, *Ind Ant* Vol VI p 35, No 3, and Plate, 1877 Kern, *Ind Ant* Vol VI p 40, No 3, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 53, No 29, and Plate, 1883 Bühler Burgess, *Arch Surv. W Ind* Vol IV p 94, No 12, and Plate XLIX  
Prakrit Gift of a *chaitya* building (*chētiyaghara*) by Ānada (*Ānanda*), son of the lay-worshipper (*upāsaka*) Tāpasa, grandson of the lay-worshipper (*upāsaka*) Kapila
- 1179 Junnar Buddhist cave inscription — 1837 Sykes, *Journ Roy As Soc* Vol IV p 289 f, No 10, and Plate, 1837 Prinsep, *Journ Beng As Soc* Vol VI p 1045 f, No 4, and Plate LIII, 1847 Bird, *Hist Res* p 56 f, No 13, and Plate L, 9, 1854 Stevenson-Brett, *Journ Bo Br Roy As Soc* Vol V p 161, No 2, and Plate, 1874 noticed by Burgess, *Mem Buddh Cav Junn* p 2, No 1, and Plate, 1876 Kern, *Ind Stud* Vol. XIV p 396 f, No 1, 1877 noticed by Burgess, *Ind Ant* Vol VI p 33, No 1, and Plate, 1877 Kern, *Ind Ant* Vol VI p 40 f, No 1, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 54, No 30, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind*. Vol IV p 94, No 11, and Plate XLIX  
Prakrit Gift of a *chaitya* building (*chētiyaghara*) by Sulasadatta (*Sulasadatta*), the son of Hērānika (*Hāranyaka*, or of a treasurer), the Kaliaṇa (inhabitant of *Kalyāna*)
- 1180 Junnar Buddhist cave inscription — 1837 Sykes, *Journ Roy As Soc* Vol IV p 289 f, No 9, and Plate, 1837 Prinsep, *Journ Beng As Soc* Vol VI p 1044 f, No 2, and Plate LIII, 1847 Bird, *Hist Res* p 55, No 10, and Plate L, 10, 1854 Stevenson-

- Brett, *Journ Bo Br Roy. As. Soc* Vol V p 160 f, No 1, and Plate, 1874 noticed by Burgess, *Mem Buddh. Cav Junn.* p 3, No 2, and Plate, 1877 noticed by Burgess, *Ind Ant* Vol VI p 34, No 2, and Plate, 1881 Bhagvanlal Indraji-Burgess, *Inscr Cave-Temp W Ind.* p 54, No 31, and Plate, 1883 Buhler-Burgess, *Arch Surv W. Ind* Vol IV p 94, No 10, and Plate XLIX  
 Prakrit Gift of a seven-celled cave (*saṭagabha*) and a cistern (*pōdhi*) by the guild (*sēni*) of corn-dealers (*dhamñika*)
- 1181 Junnar Buddhist cave inscription — 1881 Bhagvanlal Indraji-Burgess, *Inscr Cave-Temp W Ind* p 54 f, No 32, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind* Vol IV p 94, No 7, and Plate XLIX.  
 Prakrit. Gift of Isipālita (*Rishipālita*), the son of the lay-worshipper (*upāsaka*) Uḡāha (*Udgrāha*), together with his sons Compare No 1183
1182. Junnar Buddhist cave inscription — 1881 Bhagvanlal Indraji-Burgess, *Inscr Cave-Temp W Ind* p 55, No 33, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind* Vol IV. p 94, No 8, and Plate XLIX  
 Prakrit Gift of a refectory (*bhōjanamaṭapa*) to the community (*sagha*) by the Yavana (*Yavana*) Chita of the Gatas (*Gartas*)
- 1183 Junnar Buddhist cave inscription — 1881 Bhagvanlal Indraji-Burgess, *Inscr, Cave-Temp W. Ind* p 55, No 34, and Plate, 1883 Buhler-Burgess, *Arch Surv W. Ind.* Vol IV p 94, No 9, and Plate XLIX  
 Prakrit Gift of a *chastya* building (*chētyaghara*) by Isipālita (*Rishipālita*), son of Uḡāha (*Udgrāha*), with his family. Compare No 1181
- 1184 Karādh Buddhist cave inscription — 1883 Buhler-Burgess, *Arch. Surv. W. Ind.* Vol IV p 89, No 6  
 Prakrit Gift of a cave (*lēna*) by Saṃghamitara (*Samghamitra*), the son of Gōpāla
- 1185 Kolhāpur Buddhist relic box inscription — 1879 Bhagvanlal Indraji-Bhandarkar, *Journ Bo Br. Roy As Soc* Vol XIV p 149, 153, 1881 Bhagvanlal Indraji-Burgess, *Inscr Cave-Temp W Ind* p 39, and Plate.  
 Prakrit Gift of Bamha (*Brahman*) Made by Dhamaguta (*Dharmagupta*). Besides the letter A
- 1186 S 12 — Banavāsī stone inscription of the time of *rājan* Hārītiputa Vinhukada-Chutukulānanda-Sātākāṃbi — 1881 Bhagvanlal Indraji-Burgess, *Inscr Cave-Temp W Ind.* p 100 f, 1885 Buhler, *Ind. Ant* Vol XIV p 331 ff, and Plate, 1889 correction by Buhler, *Ep Ind* Vol I p 96, 1905 correction by Fleet, *Journ Roy As Soc* 1905, p 304 f, 1908 correction by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc* p LIII f, No 25  
 —rañō Hārītiputasa Vinhukada-Chutukulānamda-Sātākāṃbiśa vasasatāya savachharam 10 2 hēmamānā pakhō 7 divasa 1  
 Prakrit Gift of a *nāga*, a tank (*taḍāga*) and a *vihāra* by the *mahābhuvī* (*mahābhōji* ?), the daughter of a *mahārāja*, whose son and progeny (?) was alive, together with (?) the prince (*sa-umā[rā]*) Sada° or Sīvakhadanāgasiri (*Sāta*° or *Sivaskandanāgasiri*) The minister (*amacha*) Khadasāti (*Skandasavāti*) was the superintendent of the work (*kamamtika*) The *nāga* was made by Nataka (? *Nartaka*), pupil (*sisā*) of the teacher (*āchariya*) [I]damōraka (*Indramayūraka*), the Sajayataka (inhabitant of *Samjayanti*) Compare No 1021

1187. Pitalkhōrā Buddhist pillar inscription — 1881 Bühler-Burgess, *Inscr Cave-Temp. W Ind* p 39, No 1, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind Vol IV* p 83, No 1, and Plate XLIV, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges Vol L* p 587  
Prakrit Gift of [a pillar] by the family of the perfumer (*gādhika*) Mitadēva (*Mitradēva*) from Patithāna (*Pratishthāna*)
- 1188 Pitalkhōrā Buddhist pillar inscription — 1881 Buhler-Burgess, *Inscr. Cave-Temp W Ind* p 40, No 2, and Plate, 1883 Bühler-Burgess, *Arch Surv W Ind Vol IV* p 83 f, No 2, and Plate XLIV  
Prakrit Gift of a pillar (*ṭhabha*) by the sons of Saghaka (*Samghaka*) from Patithāna (*Pratishthāna*)
1189. Pitalkhōrā Buddhist cave inscription — 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 40, No 3, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind Vol IV* p 84, No 3, and Plate XLIV  
Prakrit Fragment Gift of Magila (*Mrigila*), the son [of a Vachhī]
- 1190 Pitalkhōrā Buddhist cave inscription — 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 40, No. 4, and Plate, 1883 Buhler Burgess, *Arch Surv W Ind Vol IV* p 84, No 4, and Plate XLIV  
Prakrit Fragment Mentions the royal physician (*rājave[ja]*) [Magila]
- 1191 Pitalkhōrā Buddhist cave inscription — 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 40, No 5, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind Vol IV* p 84, No 5, and Plate XLIV, 1896 correction by Franke, *Zeitschr Deutsch. Morgenl. Ges Vol L* p 587  
Prakrit Gift of the royal physician (*rājaveja*) Magila (*Mrigila*), the son of a Vachhī (*Vātsī*)
- 1192 Pitalkhōrā Buddhist cave inscription — 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 40, No 6, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind Vol IV* p 84, No 6, and Plate XLIV, 1896 correction by Franke, *Zeitschr Deutsch Morgenl. Ges Vol L* p 587 f  
Prakrit Gift of Datā (*Dattā*), the daughter of the royal physician (*rājaveja*) Magila (*Mrigila*), the son of a Vachhī (*Vātsī*)
- 1193 Pitalkhōrā Buddhist cave inscription — 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 41, No 7, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind Vol. IV* p 84, No 7, and Plate XLIV  
Prakrit Gift of Dataka (*Dattaka*), the son of the royal physician (*rājaveja*) Magila (*Mrigila*), the son of a Vachhī (*Vātsī*)
- 1194 S 13 — Elūra copperplate inscription of the Śāṅkayana *mahārāja* Śrī-Vijayadēva-vamma — 1907 Hultzsch, *Ep Ind Vol IX* p 56 ff, and Plates  
— *vijayasamvachchharāṇi tērasa 10 3 Pausa-kāla-pakkha-dasamī*  
Prakrit Announcement, issued from Vēṅgipura to the villagers (*gāṃhū*) of Elūra, headed by the *muluda*, by the *mahārāja* Śrī-Vijayadēva-vamma (*Śrī-Vijayadēva-varman*), the Śāṅkāyana (*Śāṅkāyana*), the worshipper of the holy (*bhagavat*) Chittarathasāmi (*Chittarathasāmī*), the fervent Māhesara (*Māhēsvara*), concerning a grant of land to Ganasamma (*Ganaśarman*) of the Baibhura] *gōtra* (*gotta*)



- 1195 S 2 —Malavalli pillar inscription of *rājān* Hāritiputta Vinhukadda-Chutukulānanda-Sātakanm —1895 noticed by Buhler, *Academy*, Vol XLVIII p 229 f = *Journ Roy As Soc* 1895, p 903 f. = *Vienna Orient Journ* Vol IX p 331 = 1896 *Ind Ant* Vol XXV p 28, 1902 Rice, *Ep Carn* Vol VII p 251 f and 142, No 263, and Plate, 1905 note by Fleet, *Journ Roy As Soc* 1905, p 304, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty etc* p LIV, No 26.

—[saurā]chchharam biṭṭiyam gihmapakkam padamam divasam padamam . . .

Prakrit Records, after an invocation of the god Malapali, the order of the *rājān* of Vaijyanti, Sītakanm, of the Mānavya *gōtra* (*gotta*), the son of a Hāriti, born in the Vinhukadda-Chutu family, to the official (*rajuka*) Mahāvalabha (*Mahāvallabha*) concerning the gift of some land (?) in the village district (*gāmāhāra*) Sahalītavī to Kondamān of the Kōḍinya (*Kaundinya*) *gōtra* (*gotta*), the son of a Hāriti, as a Brahman's gift for the enjoyment of the god Malapali

- 1196 S 1 —Malavalli pillar inscription of Sivakhadavammān Hāritiputta, *rājān* of the Kadambas —1895 noticed by Buhler, *Academy*, Vol XLVIII p 229 f = *Journ Roy As Soc* 1895, p 903 f = *Vienna Orient Journ* Vol IX p 331 = 1896 *Ind Ant* Vol XXV p 28, 1902 Rice, *Ep Carn* Vol VII p 252 and 142 f, No 264 and Plate, 1905 note by Fleet, *Journ Roy As Soc* 1905, p 305, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc* p LIV f, No 25

—saurachchharām padamam saradapikkham biṭṭiyam divasam padamam nakkhattam Rāhmayam

Prakrit Records, after an invocation of the god Malapali, the renewal of the gift of the villages of Sōmapatti, Konginūgari, Maṇṇyasā, Kaṇṇipendūli, Parnmuchchundi, Kundamuchchundi, Kappennūli, Kundatapuka, Velaki, Vegūra, Konatapuka, Ekkaṭṭhahara, Sahalā to Śiri-Nāgādatta (*Śiri-Nāgadatta*), the ornament of the Kondamāna family, of the Kōḍinya (*Kaundinya*) *gōtra* (*gotta*), the son of a Kōṣiki (*Kausiki*), by the *rājān* of the Kadambas, Sivakhadavammān (*Sivaskhadavammān*), the rightful supreme king of great kings of Vaijyanti (*Vaijyanti-dharmamaharājān* *dharmarājān*), of the Mānavya *gōtra* (*gotta*), the son of a Hāriti, the lord (*patī*) of Vaijyanti

- 1197 Ajantā cave inscription —1865 Bhau Daji, *Journ Bo Br Roy As Soc* Vol VII p. 63, and Plates, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 67 f No 1 1883 Bühler-Burgess *Arch Surv W Ind* Vol IV p 116, No 1, and Plate LVI, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 597

Prakrit Gift of a cave-door (*gharamukha*) by Katabādi, son of a Vāsithi (*Vāsiṣṭhī*)

- 1198 Ajantā cave inscription —1865 Bhau Daji, *Journ Bo Br Roy As Soc* Vol VII p 63 and Plates, 1881 Bhagvanlal Indrajī-Burgess, *Inscr Cave-Temp W Ind* p 68, No 2 1883 Bhagvanlal Indrajī-Burgess, *Arch Surv W Ind* Vol IV p 116 No 2, and Plate LVI, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 597

Prakrit Fragment Gift of a shrine (*thānaka*) with cells (*uvavaraka*) and an *upa*[*śrā*] by the merchant (*vaṇija*) Ghanāmadada

- 1199 Ajanta painted Buddhist cave inscription — 1851 Bhagvanlal Indrajy-Burgess, *Inscr Cave-Temp W Ind* p 84, No 11, and Plate, 1883 Buhler-Burgess, *Arch Surv W Ind* Vol IV p 137, No 6, and Plate LIX

Prakrit Fragment Of Bhagiva (*Bhagavat*) the first god of the ascetics (*yati*), the master of the ascetics (*yati*) Uncertain

- 1200 S 8 —Harahadigalli copperplate inscription of the Pallava *dhammamahārājādhirāja* Sivakhamdevama — 1888 Buhler, *Ep Ind* Vol I p 2 ff, and Plates, 1888 correction by Buhler, *Ep Ind* Vol I p 9 f, 1892 correction by Buhler, *Ep Ind* Vol I p 179, 1894 corrections by Leumann, *Ep Ind* Vol II p 483 ff, 1894 corrections by Buhler, *Ep Ind* Vol II p 485 f, 1895 correction by Pischel, *Nachr Gott Ges Wiss Phil Hist Kl* 1895, p 210 ff, 1900 correction by Hultzsch, *Lp Ind* Vol VI p 88

—*sama* 8 *iāsa* 6 *diva* 5

Prakrit Announcement of the righteous supreme king of great kings (*dhamma-mahārājādhirāja*) Sivakhamdevama (*Śivaskandavarman*) of the Pallavas, a Bhūraditya (*Bhūraditya*), from Kāñchīpura (*Kāñchīpura*), to the royal princes (*ājāṣamāra*), generals (*sēnāputa*), rulers of districts (*ratthika*), chiefs of *madambas* (*mādambila*), local prefects (*dēsādhipāṭa*) and others, to the freeholders of various villages (*gāmāgāmabhūjaka*), herdsmen (*vallava*), cowherds (*gōvallava*), ministers (*amachaka*), guards (*ārakkhādhipakata*), captains (*gumaka*), *tūthikas*, *nēyikas*, and all others employed in the service, to spies (*samcharamitaka*) and soldiers (*bhadamanusa*), that he has given a garden (*iādaka*) in the village (*gāma*), the settlement (*kōḍumka*) of Chillaṭṭaka (or Chillaṭṭeka or Chillaṭṭeka) in the Sātāhani district (*rattha*), formerly given by the lord (*sāmi*), the father of the *mahārāja*, and some fields in Āpitti to certain Brahmans (*bamhana*), inhabitants of Āpitti and freeholders (*bhūjaka*) of the settlement of Chillaṭṭeka, viz to Gōlasamāja (*Gōlasarmārya*), to Agisamāja (*Agisarmārya*) of the Āttīya (*Ātrīya*) *gōtra* (*gotu*), to Mādharā, to his son-in-law Agilla (*Agnila*), to Kālasama (*Kālasarman*) of the Hārīta *gōtra*, to Kumārasama (*Kumārasarman*) of the Bhūradīya (*Bhūradvāja*) *gōtra*, to the four brothers Kumāranandi (*Kumāranandin*), Kumārasama (*Kumārasarman*), Kottasama (*Kottasarman*), Satti (*Śakti*) of the Kōsika (*Kauśika*) *gōtra*, to Bhatti (*Bhatti*) of the Kassava (*Kāṣyapa*) *gōtra*, to Khamdakomdi (*Skandakōḍi* ?), the Bhūradīya (*Bhūradvāja*), to Khamdadha (*Skandarddha*), to Bappa, to Dattaja (*Dattāyja*), to Namdiya (*Nandyārya*), to Rudasama (*Rudrasarman*) of the Vatsa (*Vātīya*) *gōtra*, to Dāmaja (*Dāmārya*), to Sīlasamāja (*Śyālasarmārya*), to Parimita (? *Harimitra* ?), to Nāganandi (*Nāganandin*), to Gōli, to Khamdasama (*Skandasarman*), to Sāmija (*Svāmyārya*). The plates were prepared by the privy councillor (*rahasādhipakata*) Bhattisama (*Bhattisarman*), the Kōhvilā freeholder (*bhōjaka*)

- 1201 Deotek stone inscription — 1877 Cunningham, *Corp Inscr Ind* Vol I p 28 f, 102, No 13 and Plate XV

— *lu pa* 1 *di* 10

Prakrit Fragment Mentions some lord (*sāmi*) and Chikambari

- 1202 S 20 —Jagayyapēta Buddhist pillar inscription of the time of *rājan* Mādhariputa Sivava-Pursadana of the Ikṣvākus — 1882 Bhagvanlal Indrajy, *Notes Amar Stūpa*, p 55 f, No 3, 1882 Buhler, *Ind Ant.* Vol XI p 259, No 3, 1887

Burgess-Buhler, *Arch. Surv. South Ind* Vol I. p 110 f, No 3, and Plate LXIII, 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol L p 601

—*rañō Mādhariputasa Ikhākunam Sīrivira-Purīsadatasa samachhara 20 vāsā-pakham 8 divasam 10*

**Prakrit** Gift of five entrance pillars (*āyākakhambha*) at the eastern door (*dāra*) of the Great Chaitya (*mahāchētiya*) of the holy (*bhagavat*) Buddha (*Buddha*) in the village (*gāma*) of Velagū, by the artisan (*āvēsani*) Sidhatha (*Siddhārtha*), residing in the village (*gāma*) of Mahākāmdurūa, the son of the artisan (*āvē[sa\*]ni*) Nākachanda (*Nāgachandra*) residing in Nadatūra (or Todatūra ?) in the district (*ratha*) of Kammāka, together with his mother Nāgilani (*Nāgilā*), his wife Samudani (*Samudrā*), his son Mūlasiri (*Mūlasī*), his daughter Nākabudhanikā (*Nāgabuddhā*), his brother Budhinaka (*Buddhi*) and the wife of the same Kanikā (*Krishnā*) and their sons Nāgasiri (*Nāgasī*) and Chamdasiri (*Chandrasī*) and their daughter Sidbathanikā (*Siddhārthā*)

1203 S 20 —Jagayyapēta Buddhist pillar inscription of the time of *rājan* Mādhariputa Sīrivira-Purīsadata of the Ikhākus —1882 Bhagvanlal Indrajī, *Notes Amar Stūpa*, p 55 f, No 2, 1882 Buhler, *Ind. Ant.* Vol XI p 258 f, No 1, 1887 Burgess-Bühler, *Arch. Surv. South Ind* Vol I p 110 f, No 1, and Plate LXII, 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol L p 601

—*rañō Mādhariputasa Ikhā[kunam Sīri]vira-Purīsadatasa samachhara 20 vāsāpakham 8 divasam 10*

**Prakrit** With the exception of some details, identical with No 1202. Note the spellings *atēsani*, *ayākakhambhu*, and the non-mentioning of the Great Chaitya

1204 S 20 —Jagayyapēta Buddhist pillar inscription of the time of [*rājan*] [*Mādharī*]puta Sīrivira-Purīsadata of the Ikhākus —1882 Bhagvanlal Indrajī, *Notes Amar Stūpa*, p 55 f, No 1, 1882 Buhler, *Ind. Ant.* Vol XI p 258 f, No 2, 1887 Burgess-Buhler, *Arch. Surv. South Ind* Vol I p 110 f, No 2, and Plate LXII, 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol L p 601

— . . . *putasa Ikhākunam Sīrivira-Purīsadatasa sa[mvachhara 20] . . . divasam 10*

**Prakrit** Fragment With the exception of some details, identical with No 1202. Note the spellings *Mulasiri*, *Kammikā*, *Nagasiri*, *atēsani* by the side of *atēsani* and the specification of Nadatūra as a village (*gāma*)

1205 S 10 —Mayidavolu (now Madras Museum) copperplate inscription of the Pallava yuvamahārāja Sivakhamdavamma —1900 Hultzsch, *Ep. Ind.* Vol VI p 84 ff, and Plates

—*sa[m]vachhara[m] dasamam 10 gīmhā pakhō chhathō 6 divasam panchamī 5*

**Prakrit** Order of the yuvamahārāja Sivakhamdavamma (*Śivakhandavarman*) of the Palavas (*Pallavas*), who belonged to the Bhāradāja (*Bhāradāja*) *gōtra* (*gotra*), from Kāmachipura to the official (*vāpata*) at Dhamūakada (*Dhānyakata*), with regard to the gift of the Anubhūpatiya village (*gāma* in *Andhrāpatha*) Viripara to the Brahmins (*brahmana*) Paṇikotuja of the Agivesa (*Āgñivēśya*) *gōtra* (*gotra*) and Gonandīya (*Gōnandīyā*) of the Agivesa (*Āgñivēśya*) *gōtra* (*gotra*)

- 1206 Amarāvati (now British Museum) Buddhist rail inscription—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p 184, 239, No 1 and Plates XLIX, LXIV, 1, and XCIX, 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p 202, 261, No 1, and Plates as before,  
Prakrit Fragment [Gift] of the female lay-worshipper (*vrāsikā*) Saṅgharakhitā (*Samgharakshitā*), the daughter of the householder (*gahapati*) Mariti, together with her brothers and sisters, and of her three sons Chada (*Chandra*), Ajuna (*Arjuna*), Chadamugha (*Chandramukha*), of Bhūtāyana (?).
- 1207 Amarāvati Buddhist rail inscription—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p 206, 239, No 2, and Plates LXXXIII, 1 and XCIX, 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p 225, 261, No. 2, and Plates as before  
Prakrit Gift of tablets of homage (? *yaghāpata*?) to the Great Chaitya (*mahāchētiya*) of Bhagavat, by Bōdhi and Nāgamuli (*Nāgamūli*) . . . of the Pusilyas (*Pushyaliyas*), for the benefit of their nephews, sons-in-law, grand-daughters and grandsons.
- 1208 Amarāvati Buddhist pillar inscription—1868 Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p 239, No 3, and Plates XC, 7 and XCIX, 1873 Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p 261, No. 3, and Plates as before  
Prakrit Fragment Records the gift of a pillar (*thabha*) by . . . Hālikā (?) and others
- 1209 Amarāvati (now British Museum) Buddhist pillar inscription—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p 168, 239, No 4, and Plates LIII, 2 and XCIX, 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p. 186, 261, No 4, and Plates as before  
Prakrit Gift of two foot-prints (*patuka*) by Sivaka (*Sivaka*), the Sethivādicha (inhabitant of *Srēstivāda*), the son of the householder (*gahapati*) Pasila (*Pushyala*), the Turulūrika (inhabitant of *Turulūra*), and by his wife Munuri, his son-in-law Vichita, his son-in-law Vichita (?), his son-in-law Mahādēva (*Mahādēva*), his daughter Budhā (*Buddhā*), his daughter Chadapusā (*Chandra-pushyā*), and his daughter Ohamā (*Kshamā*)
- 1210 Amarāvati (now British Museum) Buddhist pillar inscription—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p 210, 239, No 5, and Plates LXXXIX and XCIX, 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p 230, 261, No 5, and Plates as before, 1883 Hultzsch, *Zeitschr Deutsch. Morgenl Ges.* Vol XXXVII p 560, No 44, 1887 Burgess, *Arch Surv South Ind.* Vol. I p. 18, note 2  
Prakrit Gift of a Chaitya pillar (*chētiyakhabha*) by the perfumer (*gadhiika*) Hamgha (*Samgha*) together with his sons and daughters.
- 1211 Amarāvati Buddhist pillar inscription—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p 211, 239, No 6, and Plates XC, 2 and XCIX, 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p. 231, 261, No 6, and Plates as before  
Prakrit Fragment Mentions the son of . . . ti, the householder (? [*gahapa*]ti) Dhana . . .

- 1212 Amaravati Buddhist pillar inscription—1868 Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p 239, No 7 and Plates XC, 1 and XCIX, 1873 Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p 261, No 7, and Plates as before.  
Prakrit Mostly illegible Said to mention the great Chaitya (*mahāchētiya*)
- 1213 Amaravati Buddhist rail inscription—1868 Fergusson Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p 200, 239, No 8, and Plates LXXVII and XCIX, 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p 218, 261, No 8, and Plates as before  
Prakrit The slab (*pata*) of Mulasiri (*Mūlasiri*), the son of the merchant (*vāṇiya*) Bōdhissamma (*Bōdhissarman*), who lives at Kovurura, together with mother and (?) of Dhammasiri (*Dharmasiri*), Bapisiri (?), Saghā (*Samghā*)
- 1214 Amaravati Buddhist sculpture inscription—1837 mentioned by Cunningham-Prinsep, *Journ Beng As Soc* Vol. VI p 218, and Plate X, 1854 Cunningham, *Bhilsa Topes*, Plate IX, 1868 Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p 239, No 9, and Plate XCIX, 1873 Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p 261, No. 9, and Plates as before  
Prakrit Gift of a pillar for lamps (*divatha[bha]*) at the southern entrance (*āyāla*) to the Great Chaitya (*mahāchētiya*) by the merchant (?) *vāṇiya* (?) Budhi (*Buddhi*), son of the merchant (*vāṇiya*) Kanha (*Krishna*), . . . together with his wife, his sons, his daughters, his grandsons, his relatives, friends and connections There is no mentioning of *mahārāja* Yañasaṃ Sādakaṃ
- 1215 Amaravati (now British Museum) Buddhist sculpture inscription—1868 Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p 240, No 10, and Plates XCV, 3 and XCIX, 1873 Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p 262, No 10, and Plates as before  
Prakrit Fragment Gift of a slab (*pata*) by some person together with his daughters, his sons and grandsons
- 1216 Amaravati (now British Museum) Buddhist rail inscription—1868 Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p 240, No. 11, and Plates LXXXII, 6 and XCIX, 1873 Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p 262, No 11, and Plates as before  
Prakrit Fragment Gift of a Chaitya (*chētiya*), a rail (*vētiḥā*) and a slab (*pata*) by the householder (*gahapati*) Hagha (*Samgha*), the son of . . . ti, and his wife Venhū (*Vishnū*)
- 1217 Amaravati Buddhist rail inscription—1868 Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p 240, No 12, and Plates LXXV and XCIX, 1873 Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p 262, No 12, and Plates as before  
Prakrit Gift of a slab with foot-prints (*padukapata*) by Rakhadi Chadati (?).
- 1218 Amaravati (now British Museum) Buddhist pillar inscription—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p 178, 240, No 13, and Plates LXI, and XCIX, 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p 196, 62, No 13, and Plates as before, 1887 Burgess, *Arch Surv South Ind* Vol I 38, with facsimile, and Plate LXI, No. 56, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 601  
Prakrit Gift of Saghā (*Samghā*), Saghādāsī (*Samghadāsī*), and Kumalā, the wives of Lōṇavalavaka, Sagharakhita (*Samgharakshita*), and Marita

- 1219 Amarāvati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p 172, 240, No 14, and Plates XLIX, LVIII, 2 and XCIX, 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p 190, 262, No 14, and Plates as before, 1883 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XXXVII. p 560, No 48  
Prakrit Fragment Gift of two foot-prints (*pātuka*) by the mother of Ānandā (*Ānandā*)
- 1220 Amarāvati (now British Museum) Buddhist pillar inscription—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p 167 f, 240, No 15, and Plates LIII, 1 and XCIX, 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p 185 f, 262, No 15, and Plates as before  
Prakrit Fragment Gift of P ., the son of the householder (*gahapati*) Kanhati, the [Chada]kicha (? inhabitant of *Chandaka*), together with his wife, his sons and daughters
- 1221 Amarāvati (now British Museum) Buddhist sculpture inscription—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p 212, 240, No 16, and Plates XOI, 1 and XCIX, 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p 232, 262, No 16, and Plates as before  
Prakrit Gift of a coping-stone (*unsa*) by Ajuna (*Arjuna*), the grandson of the householder (*gahapati*) Marita, the Akhasavādicha (inhabitant of *Akhasavāda*)
- 1222 Amarāvati (now British Museum) Buddhist pillar inscription—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p 172, 240, No 17, and Plates XLIX, LVIII, 1 and XCIX, 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p 190, 262, No 17, and Plates as before  
Prakrit Gift of the grandson of the householder (*gahapati*) Pāpin, the Valikachaka (inhabitant of *Valikacha*), and his wife Kanhā (*Krīṣṇā*)
1223. Amarāvati Buddhist sculpture inscription—1868 Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p 240, No 18, and Plate LXXXVII, 5 and XCIX, 1873 Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p 262, No 18, and Plates as before, 1883 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XXXVII p 561, No 46  
Prakrit Gift of a lion-seat (*sihaṭhāna*) by the two, the elder (*ihēra*), the Uhatya worshipper (*Ohētiyavandaka*) bhayanta (*bhadanta*) Budhi (*Buddhi*) and his sister, the nun (*bhikkhū*) Budhā (*Buddhā*)
- 1224 Amarāvati (now British Museum) Buddhist sculpture inscription—1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p 216, 240, No 19, and Plates XCV, 4 and XCIX, 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p 236, 262, No 19, and Plates as before  
Prakrit Made by . the son of Dhamadēva (*Dharmadēva*), the Virapura-ka (inhabitant of *Virapura*), the gift of . female pupil (*atēvāsini*) of Budharakhita (*Buddharakhita*)

- 1225 Amarāvati (now British Museum) Buddhist rail inscription —1868 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>1</sup>, p 206, 240, No 20, and Plates LXXV, LXXXII, 1 and XCIX, 1873 Fergusson-Cunningham, *Tree and Serpent Worship*<sup>2</sup>, p 224, 262, No 20, and Plates as before

Prakrit Fragment. Gift of two Chaitya slabs (*chētiyapata*), three footprints (*pātuka*), a coping-stone (*umusa*), a slab with a flower vase (? *pupha-ganiyapata*?) and other objects to the Great Chaitya (*mahāchētiya*) at Dhamñakata (*Dhānyakata*), and erection of some object at (?) the Great Chaitya (*mahāchētiya*) at Rājagiri at the northern door (*dara*) by some person together with his relatives

- 1226 Amarāvati (now British Museum) Buddhist sculpture inscription,—1863 Fergusson, *Tree and Serpent Worship*<sup>1</sup>, Plates XCIII and XCVI, 3 (Plates only), 1873 Fergusson, *Tree and Serpent Worship*<sup>2</sup>, Plates as before

Prakrit Fragment. Gift of a slab (*pata*) by some person

- 1227 Amarāvati Buddhist sculpture inscription —1868 Fergusson, *Tree and Serpent Worship*<sup>1</sup>, Plate XCIV, 4 (Plate only), 1873 Fergusson, *Tree and Serpent Worship*<sup>2</sup>, Plate as before.

Prakrit Not read except the beginning which contains an invocation of Bhagavat

- 1228 Amarāvati Buddhist sculpture inscription —1868 Fergusson, *Tree and Serpent Worship*<sup>1</sup>, Plate XCVI, 4 (Plate only), 1873 Fergusson, *Tree and Serpent Worship*<sup>2</sup>, Plate as before

Prakrit Not read.

- 1229 Amarāvati Buddhist pillar inscription —1882 Hultzsch, *Notes Amar Stūpa*, p 6, No 3, and Plate II, No 1, with correction by Burgess, 1883 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XXXVII p 550, No 4, 1887 Burgess-Hultzsch, *Arch Surv. South Ind* Vol. I p 86, and Plates XLV, 1 and LX, No 47, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges*. Vol I p 600

Prakrit Gift of a Chaitya pillar (*chētiyakhabha*), with a relic, at the southern entrance (*āyāka*) by the merchant (*vāniya*) Kuta together with his relatives.

1230. Amarāvati Buddhist pillar inscription —1882 Burgess, *Notes Amar Stūpa*, p 8, No 8, and Plate II, No 2; 1882 Hultzsch, *Notes Amar. Stūpa*, p 52 f, No 8, 1883 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XXXVII p 550 f, No 5, 1886 correction by Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 344, No 5, 1887 Burgess-Hultzsch, *Arch Surv South Ind* Vol I p 105, and Plate LX, No 49

Prakrit Fragment Records after an invocation of [Bha]gavat, the gift of a chief pavilion (? *padhānamādava*) to the Order (*sagha*) by the perfumer (*gadhiḥa*), the merchant (*vāniya*) Sīridatta (*Śrīlatta*), son of the merchant (*vāniya*) Dhammīla (*Dharmīla*), . of the pupil (? *sisiha*) of the teacher (*acha[riya]*) Sāripu[ta] (*Sāriputra*), the Mahāvanasaliya (who lives in *Mahāvanasala*?).

- 1231 Amarāvati Buddhist coping-stone inscription —1882 Burgess-Hultzsch, *Notes Amar Stūpa*, p 8, No. 2 B, and Plate II, No 3, 1883 Hultzsch, *Zeitschr. Deutsch Morgenl Ges.* Vol XXXVII p 550, No. 3, 1887 Burgess, *Arch Surv. South Ind* Vol I p 67, and Plates XXVIII, 6 and LXI, No. 52, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol. L p. 600 f  
Prakrit Fragment Gift of a coping-stone (*umśa*) by some woman together with her relatives
1232. Amarāvati Buddhist sculpture inscription —1882 Burgess, *Notes Amar Stūpa*, p 10, No 22, 1886 Hultzsch, *Zeitschr Deutsch. Morgenl Ges* Vol XL p 345, No 48, 1887 Burgess-Hultzsch, *Arch Surv. South Ind* Vol. I p 103, and Plate LVIII, No. 34.  
Prakrit Fragment. [Gift] of . . . of the son of Mugudasama (*Mukundaśarman*) . . . with relatives
- 1233 Amarāvati Buddhist sculpture inscription —1882 Burgess, *Notes Amar Stūpa*, p 12, No 11 B, and Plate II, No 4, 1882 Hultzsch, *Notes Amar Stūpa*, p 53, No 11 B, 1883 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XXXVII p 551, No 6, 1887 Burgess-Hultzsch, *Arch Surv South Ind* Vol I p 85, and Plates XLIII, 4 and LVII, No 23.  
Prakrit Fragment Mentions the *bhāyanta* (*bhadanta*) Bu pupil (*śiṣa*) of *bhāyanta* (*bhadanta*) Nādhara (*Nāthasri*), the Mahemkhānjaka (inhabitant of *Mahemkhānjā*), disciple (*[amte]vasika*) of .
- 1234 Amarāvati Buddhist sculpture inscription —1882 Burgess-Hultzsch, *Notes Amar Stūpa*, p 12, No 12B, and Plate III, No 5, 1883 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XXXVII p 551 f, No 7, 1887 Burgess-Hultzsch, *Arch Surv South. Ind.* Vol I p 85, and Plates XLIII, 6 and LVII, No. 22, 1896 correction by Franke, *Zeitschr Deutsch Morgenl. Ges* Vol L p 600  
Prakrit Fragment Mentions, after an invocation of Bhagavat Buda (*Buddha*), the sister of the monk (*pavaṭa*) Sīdamta (*Siddhārtha*), who lived at Mamdara
- 1235 Amarāvati Buddhist stone-slab inscription —1882 Burgess, *Notes Amar Stūpa*, p 13, No 16B, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 345, No. 47, 1887 Burgess-Hultzsch, *Arch Surv South Ind* Vol I p 104, and Plate LIX, No 40  
Prakrit Fragment Gift of an upright slab (*udhapa[ta]*) by . . . Bhagommū (?), the wife of Sīdhatha (*Siddhārtha*), . . . and Bōdhi
- 1236 Amarāvati Buddhist sculpture inscription —1882 Burgess, *Notes Amar Stūpa*, p 16, No 34 bis, 1887 noticed by Burgess, *Arch Surv South Ind* Vol I p 83, and Plate XLII, 7 (in the text by mistake called 8)  
Prakrit Fragment No sense has been made out



1237. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar Stūpa*, p. 16, No 36, 1882 Hultzsch, *Notes Amar Stūpa*, p. 53, No 36, 1883 Hultzsch, *Zeitschr Deutsch Morgenl Ges.* Vol. XXXVII p 552, No 10; 1887 Burgess-Hultzsch, *Arch Surv South Ind.* Vol I p. 102, and Plate LVI, No 14  
Prakrit Gift of the two female pupils (*atīvāsini*) of [A]ya-Kamāya (*Ārya-Kamāya*)
- 1238 Amarāvati Buddhist pillar inscription —1882 noticed by Burgess, *Notes Amar Stūpa*, p. 17, No 25B, and Plate III, No. 6, 1882 Hultzsch, *Notes Amar. Stūpa*, p. 53, No 25B, 1883 Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol XXXVII p 552, No 8, 1887 noticed by Burgess, *Arch. Surv. South. Ind* Vol I p 105, and Plate LX, No 46  
Prakrit Fragment. No name has been preserved.
- 1239 Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 17, No 26B, 1882 Hultzsch, *Notes Amar Stūpa*, p. 53, No. 26B, 1883 Hultzsch, *Zeitschr Deutsch. Morgenl Ges* Vol XXXVII p 552, No 9, 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl Ges* Vol. XL p 343 f, No 9, 1887 Burgess-Hultzsch, *Arch Surv South. Ind.* Vol I p 82, and Plates XLII, 4 and LVIII, No 28, 1896 note by Franke, *Zeitschr. Deutsch Morgenl Ges.* Vol L p 600  
Prakrit Fragment Records, after an invocation of the Enlightened One, [the gift] of Nākhā, the wife of the lay-worshipper (*upāsaka*), the Nārasala (inhabitant of *Narasala* ?), the merchant (*vāmya*) Nāgatasa (*Nāgarishya*), together with her sons, the treasurer (*hēranika*) Budhi (*Buddhi*), Mūla,
- 1240 Amarāvati Buddhist sculpture inscription —1882 Burgess, *Notes Amar Stūpa*, p. 18, No 54, and Plate III, No 7, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol. XL p 345, No 49, 1887 Burgess-Hultzsch, *Arch. Surv South Ind* Vol I p 78, and Plates XLI, 6 and LVII, No 19  
Prakrit Fragment Records, after an invocation of Bhagavat, the erection of a slab (*² pemdaka*) by Hamgī (*Samghī*), the daughter of *bhāyamti* (*bhadanti*) Bōdhi, . . . . of the nun (*pavajitīkā*) Vasā (*Vaśyā*) resident in Kevurura
- 1241 Amarāvati Buddhist sculpture inscription —1882 Burgess, *Notes Amar Stūpa*, p. 19, No 60, 1882 Hultzsch, *Notes Amar Stūpa*, p. 53, No 60, 1883 Hultzsch, *Zeitschr Deutsch Morgenl Ges.* Vol XXXVII p 553, No 13, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol. XL p 344, No. 13  
Prakrit Fragment Gift of a rail bar ([*su*]*ṛ*) by Budhara[*khita*] (*Buddhara-kshita*)
- 1242 Amarāvati Buddhist sculpture inscription —1882 Hultzsch, *Notes Amar Stūpa*, p. 19, No 66, 1883 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XXXVII p 553, No 15, 1887 Burgess-Hultzsch, *Arch Surv South Ind* Vol I p 101, and Plate LVI, No 10, 1896 note by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 599  
Prakrit Fragment. Gift of the female ascetic ([*sama*]*nika*) [*Si*]dhamthi (*Siddhārthi*)

- 1243 Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar Stūpa*, p 20, No. 80, and Plate III, No 8, 1883 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol. XXXVII. p 554 f, No 21, 1887 Burgess-Hultzsch, *Arch. Surv South Ind* Vol I p 104, and Plate LIX No 41  
Prakrit. Gift of an upright slab (*udhāṃpata*) at the foot of the Great Chaitya (*mahāchētiya*) by Damilakanha (*Dravidakṛishna*) and his brother Chulakanha (*Kshudrakṛishna*) and his sister Nākhā
- 1244 Amarāvati Buddhist pillar inscription —1882 Burgess-Hultzsch, *Notes Amar Stūpa*, p 22 f, No 86, and Plate III, No 9, 1883 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XXXVII. p 555, No 22, 1887 Burgess-Hultzsch, *Arch Surv South. Ind* Vol I p 103 and Plate LIX, No 38; 1896 correction by Franke, *Zeitschr. Deutsch Morgenl. Ges*, Vol L p 600  
Prakrit. Erection of a pillar for lamps (*divakhambha*) at the foot of the Great Chaitya (*mahachētiya*) of Bhagavat by Khadā (*Skandā*), wife of the householder (*gahapati*) Sidhatha (*Siddhārtha*) of the Jadikiyas, together with her relatives
- 1245 Amarāvati Buddhist pillar inscription —1882 Burgess, *Notes Amar Stūpa*, p 23, No 87 (upper inscription), and Plate IV, No 10, 1883 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XXXVII p 555, No 23 (upper inscription), 1887 Burgess-Hultzsch, *Arch Surv South Ind* Vol I p 82, and Plates XLII, 8 (in the text by mistake called 7) and LVII, No. 18 (upper inscription).  
Sanskrit By the glorious Viprajātapriya (?)
- 1246 Amarāvati Buddhist pillar inscription —1882 Burgess, *Notes Amar Stūpa*, p 23, No 87 (lower inscription), and Plate IV, No 10, 1883 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XXXVII p 555, No. 23 (lower inscription), 1887 Burgess-Hultzsch, *Arch Surv South Ind* Vol I p 82, and Plates XLII, 8 (in the text by mistake called 7) and LVII, No 18 (lower inscription), 1896 correction by Franke, *Zeitschr Deutsch Morgenl. Ges* Vol L p 600  
Prakrit Gift of Aya-Dhamā (*Ārya-Dharmā*), female pupil (*atēvāsini*) of Aya-Rēti (*Ārya-Rēti*)
1247. Amarāvati Buddhist sculpture inscription —1882 Burgess, *Notes Amar Stūpa*, p 25, No 114, and Plate IV, No 13, 1886 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XL p 345, No 50, 1887 Burgess-Hultzsch, *Arch Surv South Ind* Vol I p 102 f, and Plate LVII, No 27  
Prakrit Gift of a rail bar (*suyi*) by the treasurer (*hēraṃka*) Sidhatha (*Siddhārtha*), the son of the householder (*gahapati*) Budhila (*Buddhila*), together with his relatives
- 1248 Amarāvati Buddhist stone inscription of the time of *rājan Vāsithiputa sāmī-Siri-Pulumāvi* —1882 Bhagvanlal Indrap-Burgess, *Notes Amar Stūpa*, p 26 f, No 121, and Plate IV, No 11, 1883 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XXXVII p 549 f, No 1, 1887 Burgess-Hultzsch, *Arch Surv South Ind* Vol I p 100, and Plate LVI, No 1, 1895 note by Pischel, *Nachr Gott. Ges Wiss Phil Hist. Kl* 1895, p 212  
—*raṣṭrā V[āsi]th[ī]p[ut]a[sā] s[ā]m[ī]-Siri-Pulumāvisa sarachhara*

Prakrit Fragment Gift of a wheel of the Law (*dhamachaka*) at the western gate (*dāra*) to the Great Chaitya (*mahāchētiya*) of [Bhagava]t by the householder (*gahapati*) Kahūtara and Isila (*Rishila*), the son of the householder (*gahapati*) Puri, of the Pindasutariyas, together with [Isila's] wife Nālāmā (*Nāgā*) and other relatives, as the special property of the school (*nīkāya*) of the Chētiyias (*Chaityahīyas*).

- 1249 Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar Stūpa*, p 28, No 129, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 346, No 52, 1887 Burgess-Hultzsch, *Arch Surv South Ind* Vol I. p 102, and Plate LVII, No 20, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 600

Prakrit Fragment Gift of an [a]badamala (?) by some man together with his relatives

- 1250 Amarāvati Buddhist sculpture inscription —1882 noticed by Burgess, *Notes Amar Stūpa*, p 30, No. 143, and Plate IV, No 14, 1886 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol. XL p 346, No 53, 1887 Burgess-Hultzsch, *Arch Surv South Ind* Vol I p 53, and Plates XX, 2 and LVI, No 6, 1896 correction by Franke, *Zeitschr. Deutsch Morgenl. Ges* Vol L. p 599

Prakrit Fragment Gift of the nun (*bhikkhuni*) Budharakhitā (*Buddharakhitā*) . . female pupil (*atēvāsī[nī]*) of the elder (*thēra*) bhayata (*bhadanta*) Budharakhita (*Buddharakhita*), the overseer of works (*navakamaka*) of the Chētikas (*Chaityahas*) who lived at Rājagiri, together with her daughter, and of Dhamadinā (*Dharmadattā*) and of Sagharakhita (*Samgharakshita*)

- 1251 Amarāvati Buddhist sculpture inscription —1882 Burgess, *Notes Amar Stūpa*, p 31, No 145, and Plate IV, No 15, 1887 Burgess, *Arch Surv South Ind* Vol I p 62, and Plates XXVII, 2 and LVI, No 15

Prakrit Fragment Gift of a coping-stone (*unisa*) at the northern entrance (*āyāka*) to the Great Chaitya (*mahāchētiya*) by some female person together with her family

- 1252 Amarāvati Buddhist coping stone inscription —1882 Burgess, *Notes Amar. Stūpa*, p 32, No 151, 1887 Burgess-Hultzsch, *Arch Surv South Ind* Vol I p 55, and Plates XXI, 2 and LVI, No 13, a, b, 1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 600.

Prakrit Fragment [Gift] of the lay-worshipper (*upāsikā*) Kamā (*Kāmyā*), daughter of the housewife Kanhā (*Krishnā*), daughter of the householder (*gahapati*) Ida (*Indra*), together with her relatives, and of the nun (*bhikkhuni*) Nāgamitā (*Nāgamitā*)

1253. Amarāvati Buddhist pillar inscription —1882 Burgess-Hultzsch, *Notes Amar Stūpa*, p 33, No 58 B, 1883 Hultzsch, *Zeitschr Deutsch Morgenl Ges*. Vol. XXXVII p 552, No 12

Prakrit Gift of a slab with a wheel (*chakapata*) by Kōja (*Kubja*)

- 1254 Amarāvati Buddhist sculpture inscription —1882 Burgess, *Notes Amar Stūpa*, p 35, No 174, 1883 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XXXVII p 556, No 25, 1886 correction by Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL

- p 344, No 25, 1837 Burgess-Hultzsch, *Arch Surv South Ind.* Vol I p 48, and Plates XVIII, 2 and LVI, No. 11
- Prakrit. Gift of two rail bars (*suchi*) with circular panels (*parichaka*) by Makabudhi (*Mṛigabuddhi*), son of the householder (*gahapati*) Budhi (*Buddhi*), together with his relatives
1255. Amarāvati Buddhist coping-stone inscription.—1882 Burgess-Hultzsch, *Notes Amar Stūpa*, p. 35 f, No 175, and Plate IV, No 16, 1883 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XXXVII p 556, No 26, 1887 Burgess-Hultzsch, *Arch Surv South Ind* Vol I p 104 f, and Plate LX, No 44.
- Prakrit Fragment. Erection of a gate (*dāra*) at the southern side by the householder (*gaha[pati]*) . . . . ., son of the householder (*gahapati*) Sulasa, [together with] . . . . . Nāgatā (*Nāgattā*) and his son Sulasa, with his daughter . . . . .
- 1256 Amarāvati Buddhist stone inscription —1882 note by Burgess, *Notes Amar Stūpa*, p 36, No 179, 1883 Hultzsch, *Zeitschr Deutsch Morgenl. Ges.* Vol XXXVII p 559, No 39, 1887 Burgess-Hultzsch, *Arch Surv South Ind.* Vol I p. 58, and Plate XXIV, 1
- Prakrit Fragment Gift of a coping-stone (*unisa*) by Ajaka together with his father
- 1257 Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar Stūpa*, p 37, No 182, 1887 Burgess, *Arch Surv South. Ind.* Vol I p 48, and Plate XVIII, 3
- Prakrit Fragment Gift of some nun (*[bhikkh]uni*)
1258. Amarāvati Buddhist sculpture inscription —1882 Burgess, *Notes Amar Stūpa*, p. 37, No 185, 1882 Hultzsch, *Notes Amar Stūpa*, p 54, No. 185, 1883 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XXXVII p 556, No. 27, 1887 Burgess-Hultzsch, *Arch Surv South Ind.* Vol I. p 101, and Plate LVI, No 9
- Prakrit Fragment Gift of some female ascetic (*samanikī*) together with her sister
- 1259 Amarāvati Buddhist coping-stone inscription.—1882 noticed by Burgess, *Notes Amar Stūpa*, p 38, No 188, 1887 noticed by Burgess, *Arch Surv South Ind* Vol I. p 57, and Plate XXII, 2
- Said to be illegible
- 1260 Amarāvati Buddhist pillar inscription —1882 noticed by Burgess, *Notes Amar Stūpa*, p 38, No 189, 1882 Hultzsch, *Notes Amar Stūpa*, p 54, No 189, 1883 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XXXVII p 556, No 28, 1887 Burgess-Hultzsch, *Arch Surv South Ind.* Vol I p. 104, and Plate LIX, No 42
- Prakrit Gift of a pillar (*kambha*) by the grandsons of Kammā (*Kāmyā*), daughter of Bhagī, wife of the householder (*gahapati*) Rāhula in Hiralūra.
- 1261 Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar Stūpa*, p. 39, No 196, 1883 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XXXVII p. 557, No 29, 1886 correction by Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XL p. 344, No 29

Prakrit. Gift of a rail bar (*suchi*) by the righteous hamlet (*bhādanigama*), the Chhadakīcha (of *Chhadaka*), headed by the bankers (*sethan*).

- 1262 Amarāvati Buddhist sculpture inscription — 1882 noticed by Burgess, *Notes Amar. Stūpa*, p 40, No 205, 1882 Hultzsch, *Notes Amar. Stūpa*, p 54, No 205, 1883 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XXXVII p 557, No 30, 1887 Burgess-Hultzsch, *Arch Surv South Ind* Vol I p 90 f, and Plates XLVI, 2 and LX, No. 50, 1896 correction by Franke, *Zeitschr Deutsch Morgenl. Ges* Vol L p 600.

Prakrit. Gift of upright slabs (*upata*) by the nun (*pavajitkā*) Sagharakhitā (*Samgharakshitā*) living in Dēvaparakāna (?), and by her daughter, the nun (*pavajitkā*) Hamghā (*Samghā*), and by (the latter's ?) daughter Jiyavā

- 1263 Amarāvati Buddhist sculpture inscription — 1882 Burgess, *Notes Amar. Stūpa*, p 41, No 65 B, and Plate V, No 18, 1883 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XXXVII p. 553, No 14, 1886 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XL p 344, No 14, 1887 Burgess-Hultzsch, *Arch Surv South Ind* Vol. I p 101 f, and Plate LVI, No 12

Prakrit. Gift of a rail bar (*suchi*) by Papin (*Pāpin*), brother of *bhayamta* (*bhadanta*) Budhi (*Buddhi*), the Chaitya worshipper (*Chētravadaka*) Compare No. 1223

- 1264 Amarāvati Buddhist coping-stone inscription — 1882 Hultzsch, *Notes Amar. Stūpa*, p. 41, No 66 B, and Plate IV, No 17, 1883 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XXXVII p 553, No 16, 1887 Burgess-Hultzsch, *Arch Surv South. Ind* Vol I p 63, and Plates XXVII, 6 and LVI, No 16, 1896 correction by Franke, *Zeitschr Deutsch Morgenl. Ges* Vol L p 600

Prakrit. Fragment Gift of the nun (*bhikkhuni*) Rōhā, daughter of Sujātā

- 1265 Amarāvati Buddhist pillar inscription — 1882 Burgess, *Notes Amar. Stūpa*, p 42, No 68 B, 1882 Hultzsch, *Notes Amar. Stūpa*, p 54, No 68 B, 1883 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XXXVII p 554, No 17, 1887 Burgess-Hultzsch, *Arch Surv. South Ind* Vol I p 86, and Plates XLIV, 2 and LVIII, No 32

Prakrit. Fragment Records some gift.

1266. Amarāvati Buddhist sculpture inscription — 1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p 42, No 69 B, and Plate V, No 19, 1883 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XXXVII p 554, No 18, 1887 Burgess-Hultzsch, *Arch Surv South Ind* Vol I p 101, and Plate LVI, No 4, 1896 correction by Franke, *Zeitschr Deutsch Morgenl. Ges* Vol L p 599

Prakrit. The pillar (*thabha*) of the general (*sēnagōpa*) Mudukutala (*Mradukuntala*)

- 1267 Amarāvati Buddhist sculpture inscription — 1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 42, No 71 B, and Plate V, No 20, 1883 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XXXVII p 554, No 19, 1887 Burgess-Hultzsch, *Arch Surv South Ind* Vol I p 94, and Plates LI, 1 and LVI, No 3

Prakrit. Fragment [Gift] of the preacher (*dhamakathika*) Budhi (*Buddhi*) dwelling in Odiparivenena (?)

- 1268 Amarāvati Buddhist sculpture inscription —1882 Burgess-Hultzsch, *Notes Amar Stūpa*, p 43, No 210, and Plate V, No 21, 1883 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XXXVII p 557, No 31, 1887 Burgess-Hultzsch, *Arch. Surv South Ind* Vol I p 94, and Plates LIV, 2 and LVI, No 5  
Prakrit Fragment Gift of the female lay-worshipper (*upāsikā*) Sivalā (*Śivalā*) with her sons and daughters
- 1269 Amarāvati Buddhist coping-stone inscription.—1882 Burgess, *Notes Amar Stūpa*, p 43, No 74 B, 1887 Burgess, *Arch Surv. South Ind* Vol I. Plate LVII, No 24 (Plate only)  
Prakrit. Fragment Gift of a rail (*vēṭikā*) by several persons together with their relatives and friends
- 1270 Amarāvati Buddhist pillar inscription —1882 Burgess-Hultzsch, *Notes Amar Stūpa*, p 44, Nos 78 B and 217, and Plate V, Nos 23 and 22, 1883 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XXXVII p 554, No 20, 1887 Burgess-Hultzsch, *Arch. Surv South Ind* Vol I p 102, and Plate LVII, No. 25  
Prakrit Fragment Mentions a monk (*parachi[ta]*), the pupil (*atavāsika*) of the great Vinaya teacher (*mahāvīṇayamdhara*) Aya-Budhi (*Ārya-Buddhi*) of the . . .  
lyas
- 1271 Amarāvati Buddhist sculpture inscription —1882 Burgess, *Notes Amar Stūpa*, p 45, No 222, and Plate V, No. 24, 1882 Hultzsch, *Notes Amar Stūpa*, p 54, No 222, 1883 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XXXVII p 557, No 32, 1887 Burgess-Hultzsch, *Arch Surv South Ind* Vol I p. 90, and Plates XLVI, 1 and LXI, No 53, 1896 correction by Franke, *Zeitschr Deutsch. Morgenl Ges* Vol L p 601  
Prakrit Fragment Records, after an invocation of Bhagavat (*Bhagavat*), the gift of upright slabs (*udhapata*) by the lay-worshipper (*upāsaka*) Budharakhita (*Buddharakhita*), the son of Gomdī, the Dhamñakataka (inhabitant of *Dhānyakata*), and by his wife Padumā (*Padmā*), his son Hamgha (*Samgha*), Budhi (*Buddhi*), Bodhi . . . , Budharakhita (*Buddharakhita*)
- 1272 Amarāvati Buddhist sculpture inscription —1882 Burgess, *Notes Amar Stūpa*, p 45, No 231, 1882 Hultzsch, *Notes Amar Stūpa*, p 55, No 231, 1883 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XXXVII p 557 f, No 33, 1886 correction by Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol. XL p 344, No 33, 1887 Burgess-Hultzsch, *Arch Surv South Ind*. Vol I. p 91, and Plates XLVII, 3 and LVIII, No 35  
Prakrit Gift of an upright slab (*udhapata*) by the mendicant monk (*pemda-pātika*) Pasama (*Prasama*), residing in Mahavanasala (*Mahāvanasālā*), the pupil (*atēvāsika*) of the great elder (*mahathēra*) Paravanuta who dwells in Pasakavana (? *Pushyakavana*), the brother of Samyutaka (? *Samyuktaka*), and by Hamgha (*Samgha*)
- 1273 Amarāvati Buddhist sculpture inscription.—1882 Hultzsch, *Notes Amar. Stūpa*, p. 46, No 232, and Plate VI, No 25, 1883 Hultzsch, *Zeitschr. Deutsch Morgenl Ges* Vol XXXVII p 558, No 34, 1887 Burgess-Hultzsch *Arch Surv South Ind*. Vol I p 91, and Plates XLVII, 2 and LVIII, No 36, 1896 note by Franke, *Zeitschr Deutsch Morgenl Ges* Vol. L. p 600

Prakrit Gift of a slab with a filled vase (*punaghadaḥapata*) by the leather-worker (*chammakāra*) Vīdhika, the son of the teacher (*upajhaya*) Nāga, and by his son Nāga, together with their relatives

1274. Amarāvati Buddhist sculpture inscription—1882 Burgess-Hultzsch, *Notes Amar Stūpa*, p 47, No 249, 1883 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XXXVII. p 553, No 35, 1887 Burgess-Hultzsch, *Arch Surv South Ind.* Vol I p 105, and Plate LX, No 48

Prakrit Fragment Mentions, after an invocation of Bhagavat, Dusaka (? *Dūshaka* ?), the son of the householder (*ga[ha]pati*) Hamghī (*Samghin*)

1275. Amarāvati Buddhist pillar inscription.—1882 noticed by Burgess, *Notes Amar Stūpa*, p 48, No 83 B, 1887 noticed by Burgess, *Arch Surv South Ind* Vol I p 86, and Plate XLIV, 3  
Not read

- 1276 Amarāvati Buddhist *chhattra* inscription—1882 Burgess, *Notes Amar Stūpa*, p 49, No 88 B, and Plate VII, No 29, 1882 Hultzsch, *Notes Amar Stūpa*, p 55, No 88 B, 1883 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XXXVII p 555 f, No 24, 1887 Burgess-Hultzsch, *Arch Surv South Ind* Vol I p 87, and Plates XLV, 6 and LX, No 45, -1896 correction by Franke, *Zeitschr Deutsch Morgenl Ges* Vol L p 600

Prakrit Gift of a parasol (*chhata*) to the Chaitya (*chēdiya*) of the venerable (*āira*) Uṭayipabhāhis by the female lay-worshipper (*urāsikā*) Chadā (*Chandrā*), the mother of Budhī (*Buddhī*)

- 1277 Amarāvati Buddhist pillar inscription—1892 Burgess, *Notes Amar Stūpa*, p 50, No 17, and Plate VI, No 27, 1883 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XXXVII p 558 f, No 36, 1887 Burgess Hultzsch, *Arch Surv South Ind* Vol I p 106, and Plate LXI, No 51

Prakrit Gift of pillars (*thabha*) by Himāla, the son of the householder (*gahapati*) Vāsumita (*Vasumitra*), together with his relatives

- 1278 Amarāvati Buddhist sculpture inscription—1882 noticed by Burgess, *Notes Amar Stūpa*, p 50, No 67, 1886 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XL p 346, No 54

Prakrit Fragment Records, after an invocation of Bhagavat, the gift of some merchant (*vāniya*) together with his relatives

- 1279 Amarāvati Buddhist sculpture inscription of the time of *rājan* Sīri-Sivamaka-Sada—1882 Burgess, *Notes Amar. Stupa*, p 51, No 89, and Plate VI, No 28, 1883 Hultzsch, *Zeitschr Deutsch Morgenl Ges* Vol XXXVII p 550, No 2, 1887 Burgess-Hultzsch, *Arch Surv South Ind* Vol I p 61, and Plates XXVII, 1 and LVI, No 2, 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc*, p LII, No 19

Prakrit Fragment Mentions the superintendent of the water-houses (? *pāniya-gharīa*) of *rājan* Sīri-Sivamaka-Sada

- 1280 Amarāvati Buddhist stone inscription—1882 noticed by Burgess, *Notes Amar Stūpa*, p 51, and Plate VI, No 26, 1882 Hultzsch, *Notes Amar Stūpa*, p 55,

- 1883 Hultzsch, *Zeitschr. Deutsch Morgenl. Ges* Vol XXXVII p 559, No 37 ,  
 1886 Hultzsch, *Zeitschr. Deutsch Morgenl. Ges* Vol XL p. 344 f, No 37 , 1887  
 Burgess-Hultzsch, *Arch. Surv. South Ind* Vol I. p 104, and Plate LIX, No 39  
 Prakrit Gift of a pillar (*thambha*) by Ohula-Ayira (*Kshudira-Ārya*), the pupil  
 ([*atē*]vāsika) of the great elder (*mahathēra*) Ayira-Bhūtarakhita (*Ārya-  
 Bhūtarakhita*) who lives at [R]āyasēla (*Rājasaila*), and by the nun (*bhikkhuni*)  
 Nadā (*Nandā*), the pupil (*atēvāsini*) of the Arhat (*arahata*) Ayira-Budharakhita  
 (*Ārya-Buddharakhita*).
- 1281 Amarāvati (now Bejvādā) Buddhist sculpture inscription —1882 noticed by Burgess,  
*Notes Amar. Stūpa*, p 51, No 4 , 1887 Burgess, *Arch. Surv. South Ind* Vol I  
 p 72, and Plates I and LVII, No 17  
 Prakrit Fragment Gift of a coping-stone (*unisa*) to the Great Chaitya (*mahā-  
 chētiya*) of Bhagavat by the wife of the merchant (*vāniya*) Samuda (*Samudra*),  
 the son of the householder (*gahapati*) Hamgha (*Samgha*), who lived at Adhi-  
 thāna (*Adhishtāna*, or 'in the capital' ?) . . in the Tompukī (?) district  
 (*ratha*), and (?) by (?) the householder (*gaha[pati]* ?) Kodachadī . . .
- 1282 Amarāvati Buddhist stone inscription —1883 Hultzsch, *Zeitschr. Deutsch Morgenl.  
 Ges* Vol XXXVII p. 559, No 38.  
 Prakrit Fragment Gift of four pillars (*lhabha*) *saphatha* (?) and with slabs  
 (*sapata*), by Mahanāga (*Mahānāga*)
- 1283 Amarāvati Buddhist sculpture inscription —1883 Hultzsch, *Zeitschr. Deutsch  
 Morgenl. Ges* Vol XXXVII p 559, No 40, 1887 Burgess-Hultzsch, *Arch. Surv.  
 South Ind* Vol I p 85, and Plates XLIII, 9 and LVIII, No 31  
 Prakrit Fragment Erection of a coping-stone (*umnisa*) by . . . Hayadā,  
 Kamdadā, Samghadā
1284. Amarāvati Buddhist stone inscription —1883 Hultzsch, *Zeitschr. Deutsch Morgenl.  
 Ges* Vol XXXVII. p 560, No 41 , 1887 Burgess-Hultzsch, *Arch. Surv. South  
 Ind* Vol I p 85  
 Prakrit Erected by the reverend (?) *bhavāta*) Dhammasiriā (*Dharmaśrīkā*) and  
 (?) Pasamā (*Prasamā*), with (?) Hagisiri (*Agnisri* ?), Chapā (*Champā*) and  
 the lay-worshipper (*uvāsaka*) Ravisiri (*Ravisri*)
- 1285 Amarāvati Buddhist stone inscription —1883 Hultzsch, *Zeitschr. Deutsch Morgenl.  
 Ges* Vol XXXVII p 560, No 42 , 1887 Burgess-Hultzsch, *Arch. Surv. South  
 Ind.* Vol I p 85, and Plates XLIII, 8 and LVIII, No 30  
 Prakrit Records, after an invocation of Bhagavat, the erection of a coping-  
 stone (*unisa*) by the merchant's wife (*vanayini*) Sidhi (*Siddhi*), daughter of  
 Chada (*Chandra*), who lived at Vijayapura
- 1286 Amarāvati (now Madras Museum) Buddhist stone inscription —1883 Hultzsch,  
*Zeitschr. Deutsch Morgenl. Ges* Vol XXXVII p 560 f, No 45 , 1887 Bühler,  
*Arch. Surv. South Ind* Vol. I p 37, and Plates XII, 3 and LVI, No 8, 1896  
 correction by Franke, *Zeitschr. Deutsch Morgenl. Ges* Vol L p 599  
 Prakrit Gift of footprints (*pāduka*) by Malā (*Mālā*), pupil (*atēvāsini*) of the  
 female teacher (*uvajhāyini*) Samudiyā (*Samudrikā*), pupil (*atēvāsini*) of the  
 Vinaya teacher (*vinayamdhara*) Aya-Panavasū (*Ārya-Punarvasu*).



- 1287 Amarāvati Buddhist stone inscription—1886 Hultzsch, *Zeitschr Deutsch Morgenl. Ges* Vol XL p 315, No 51, 1887 Burgess, *Arch Surv. South Ind* Vol I. Plate LXI, No 55 (Plate only)  
Prakrit Fragment Gift of slabs with a *svastika* (*sothikapata*) and of an *abātamālā* by Kanhā (*Kṛishnā*), wife of . . . ka together with her father . . . and her relatives and friends.
- 1288 Amarāvati Buddhist sculpture inscription—1887 noticed by Burgess, *Arch. Surv South Ind* Vol I p 63, and Plate XXVIII, 3  
Not read
- 1289 Amarāvati Buddhist coping-stone inscription—1887 Burgess, *Arch Surv South. Ind* Vol I p 67, and Plate XXXI, 3  
Prakrit Fragment. Mentions the elder (*thēra*) Mahādhammaka (*Mahādharma*)
- 1290 Amarāvati Buddhist sculpture inscription—1887 Burgess, *Arch Surv. South Ind.* Vol I Plate XXXIV, 2 (Plate only)  
Not read
- 1291 Amarāvati Buddhist sculpture inscription—1887 Burgess, *Arch. Surv South Ind* Vol. I Plate XXXIX, 4 (Plate only)  
Prakrit Fragment Gift of a slab (*pata*) by . . . and the scribe (*lēghaka*) Kanha (*Kṛishna*).
- 1292 Amarāvati Buddhist sculpture inscription—1887 Burgess, *Arch. Surv South Ind* Vol I p 85, and Plates XLIII, 3 and LVIII, No 29  
Prakrit Fragment Mentions the merchant's wife (*vānyasī*) Nākachampakā (*Nāgachampakā*), Chadasiri (*Chandrasiri*) and Budhila (*Buddhila*).
- 1293 Amarāvati Buddhist sculpture inscription—1887 Burgess, *Arch Surv. South. Ind.* Vol I Plate XLIII, 10 (Plate only)  
Not read
- 1294 Amarāvati Buddhist sculpture inscription—1887 noticed by Burgess, *Arch Surv South Ind* Vol I p 92, and Plate XLVIII, 1  
Not read.
- 1295 Amarāvati Buddhist sculpture inscription—1887 Burgess-Hultzsch, *Arch Surv South Ind* Vol I p 93, and Plate XLVIII, 4  
Prakrit Gift of a slab (*pata*) at the northern entrance (*āyāka*) by the young monk (*daḥarabhikkhu*) Vidhika, pupil (*atavāsika*) of *bhayata* (*bhadanta*) Nāga, who resides at Kudūra, and by his female pupil (*atīvāsini*) Budharakhitā (*Buddharakhitā*) and by her granddaughter Chūlabudharakhitā (*Kshudrabuddharakhitā*)
- 1296 Amarāvati Buddhist sculpture inscription—1887 Burgess, *Arch. Surv. South. Ind.* Vol I Plate L, 2 (Plate only)  
Not read

- 1297 Amarāvati Buddhist image inscription.—1887 noticed by Burgess, *Arch Surv. South Ind* Vol I. p 97, and Plates LII, 4 and LIX, No. 43.  
Prakrit. Mentions some treasure (hēraṃka)
- 1298 Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South Ind* Vol I Plate LVI, No 7 (Plate only)  
Prakrit Gift of a pillar (*thabha*) by Nadā (*Nandā*), daughter (?) of the artisan ([ā]vēsani) Nadabhuti (*Nandābhūti*)
1299. Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch Surv. South Ind* Vol I Plate LVII, No 21 (Plate only)  
Prakrit Not read
- 1300 Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch Surv. South Ind* Vol I p 102, and Plate LVII, No 26  
Prakrit Fragment Records the gift of some man, together with his daughter
- 1301 Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch Surv. South. Ind* Vol I. p 103, and Plate LVIII, No 33  
Prakrit Fragment Records the gift of some man, together with his relatives
1302. Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch Surv. South Ind*, Vol I p 103, and Plate LVIII, No 37  
Prakrit Fragment Gift of a pillar (*thambha*) by some householder (*gaha-pati*), together with his wife
- 1303 Amarāvati Buddhist stone inscription.—1887 Burgess, *Arch Surv. South Ind* Vol I p 106, and Plate LXI, No 54.  
Prakrit Fragment [Gift] of the lay-worshipper (*upāsaka*) Utara (*Uttara*), the Katakasōlaka (inhabitant of *Katakasōla*), together with his relatives
1304. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p 19, No 28 B.  
Fragment Not read
- 1305 Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p 20, No 77  
Fragment Not read.
- 1306 Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p 20, No 30 B.  
Not read
- 1307 Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess *Notes Amar. Stūpa*, p 21, No 83  
Fragment. Not read
- 1308 Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p 21, No 36 B.  
Prakrit. Fragment No sense has been made out

- 1309 Amarivati Buddhist coping-stone inscription—1882 noticed by Burgess, *Notes Amar Stūpa*, p 24, No 49 B  
Fragment Not read
- 1310 Amarāvati Buddhist sculpture inscription—1882 Burgess, *Notes Amar Stūpa*, p 25, No 112  
Prakrit Fragment No sense has been made out.
- 1311 Amarāvati Buddhist sculpture inscription—1882 noticed by Burgess, *Notes Amar Stūpa*, p 26, No 55 B  
Fragment Not read.
1312. Amarāvati Buddhist rail inscription—1882 noticed by Burgess, *Notes Amar Stūpa*, p 29, No 141  
Not read
- 1313 Amarāvati Buddhist sculpture inscription—1882 noticed by Burgess, *Notes Amar Stūpa*, p 33, No 163  
Not read
- 1314 Amarāvati Buddhist sculpture inscription—1882 noticed by Burgess, *Notes Amar Stūpa*, p 34, No 164  
Not read
- 1315 Amarāvati Buddhist sculpture inscription—1882 Burgess, *Notes Amar Stūpa*, p 37, No 183  
Prakrit Fragment Records some gift and mentions the nun (*samanikā*)  
Saghamtā (*Samghamitrā*)
- 1316 Amarāvati Buddhist sculpture inscription—1882 Burgess, *Notes Amar Stūpa*, p 38, No 192  
Prakrit Fragment No name has been preserved
- 1317 Amarāvati Buddhist sculpture inscription—1882 Burgess, *Notes Amar Stūpa*, p 39, No 194  
Prakrit Fragment Records some gift
- 1318 Amarāvati Buddhist image inscription—1882 noticed by Burgess, *Notes Amar Stūpa*, p 39, No 62 B  
Not read
- 1319 Amarāvati Buddhist coping-stone inscription—1882 noticed by Burgess, *Notes Amar Stūpa*, p 39, No 63 B  
Fragment Not read
- 1320 Amarāvati Buddhist sculpture inscription—1882 noticed by Burgess, *Notes Amar Stūpa*, p 40, No 64 B.  
Not read

- 1321 Amarāvati Buddhist coping-stone inscription —1882 Burgess, *Notes Amar Stūpa*, p 44, No 218  
Prakrit Fragment Gift of some object by some man together with his son
- 1322 Amarāvati Buddhist sculpture inscription —1882 noticed by Burgess, *Notes Amar Stūpa*, p 44, No 221  
Not read
- 1323 Amarāvati Buddhist stone inscription —1882 noticed by Burgess, *Notes Amar. Stūpa*, p 49, No 61  
Fragment Not read
- 1324 Amarāvati Buddhist stone inscription —1882 noticed by Burgess, *Notes Amar Stūpa*, p 50, No. 18  
Not read
- 1325 Amarāvati Buddhist sculpture inscription —1882 noticed by Burgess, *Notes Amar Stūpa*, p 50, No 32  
Fragment Not read
- 1326 Amarāvati Buddhist stone inscription.—1882 noticed by Burgess, *Notes Amar Stūpa*, p 50, No 76  
Fragment Not read
- 1327 Gunapadeya (now British Museum) copperplate inscription of Chārudēvi, of the time of the Pallava mahārāja Vijayakhandavamma —1876 noticed by Fleet, *Ind Ant* Vol V p 175 f, 1880 Fleet, *Ind Ant* Vol. IX p 100 ff, and Plate, 1888 corrections by Buhler, *Ep Ind* Vol I p 2, note 2, 1900 correction by Hultzsch, *Ep Ind* Vol VI p 88, note 10, 1902 correction by Senart, *Ep Ind* Vol VII. p 67, 69, 1905 Hultzsch, *Ep Ind* Vol VIII p 143 f, and Plate  
*Siri Vijayakhandava[m]ma-mahārājassa samvachchharā* . . .  
Prakrit and Sanskrit Order of Chārudēvi, the queen (dēvi) of the yuvamahārāja, the Bhāraddāya (Bhāradvāja), Siri-Vijayabuddhavamma (Śrī-Vijaya-buddhavarman) of the Pallavas, and mother of Buddhi[ya]m[kura] (Buddhyan-kura), to the official (? vīya[pata]) at Ka[daka] (? Kaṭaka), concerning the gift of a field (chhotta) below Rājatalāka (or the King's tank ?) to be ploughed by Ātuka to the holy (bhagavat) Nārāyaṇa of the Kūli-Mahātāraka temple (dēvakula) at Dālūra. The village authorities (gāmeyika āyutta) were to exempt the field with all immunities. The *anatti* was Rōhamaśvā (Rōhinyasvā).
- 1328 S 10 —Kondamudi (now Madras Museum) copperplate and seal inscription of rājan or mahārāja Jayavarman of the gōtra of the Brihatphalāyanas —1901 Hultzsch, *Ep Ind* Vol VI p 315 ff, and Plates  
—samva 10 hē pa 1 diva 1  
Prakrit and Sanskrit Order of rājan Siri-Jayavamma (Śrī-Jayavarman) of the gōtra (gota) of the Brihatphalāyanas, from the victorious camp, the town (naqara) of Kūdūra, to the official (vāpata) at Kūdūra, concerning the gift of the village (gāma) of Pāmtūra (or Pātūra) in the district of Kūdūra (Kūdūrahāra)

to eight Brahmans (*bahmāna*), viz Savagataja (*Śarvaguptārya*), a householder (? *jāyāpora*) of the Gōtama (*Gautama*) *gōtra* (*gota*), Savigija, the Tānava (*Tāravya*), Gōginaja (*Gōginārya*), Bhavamnaja (*Bhavannārya*) of the Kodina (*Kaundinya*) *gōtra*, Rudavenimbaja (*Rudravishnvārya*), the Bhāradāja (*Bhāradāja*), Īsaradataja (*Īsvara-datvārya*), the Kamnhāyana (*Kārshnāyana*), Rudaghōsaja (*Rudraghōshārya*), the Ōpamamnava (*Aupamanyaya*), Khamdarudaja (*Shandardudrārya*) of the Kōsika (*Kauśika*) *gōtra*. The plates were prepared by the great general (*mahādāmdanāyaka*) Bhāpāhānavamma (*Bhāpāhānavaman*), the best of the Mahātaxis (or the *mahātāgura*?) The seal bears the inscription Of the mahārāja Śrī-Jayavarman of the Brihatphalāyana *gōtra*.

- 1329 Bhattiprōla Buddhist casket inscription—1892 Buhler, *Academy*, Vol. XLI p 522, No 1=*Journ Roy As Soc* 1892, p 608, No 1, 1892 Buhler, *Vienna Orient Journ* Vol VI p 149, No 1, 155, No 1 B, 1894 Buhler, *Ep Ind* Vol II p. 326 f, No 1 B, and Plate, 1908 Fleet, *Journ Roy As Soc* 1908, p 101, 105.

Prakrit The casket (*majusā*) of Kura, the son of Banava, together with his parents.

- 1330 Bhattiprōla Buddhist casket inscription—1892 Buhler, *Academy*, Vol. XLI p 522, No 1=*Journ Roy As Soc* 1892, p 608, No 1, 1892 Buhler, *Vienna Orient Journ* Vol. VI p 149, No 1, 155, No 1A 1894 Buhler, *Ep Ind*. Vol II p 326 f, No 1 A, and Plate, 1895 correction by Pischel, *Nachr Gott Ges Wiss Phil Hist Kl* 1895, p 215, 1908 Fleet, *Journ Roy As Soc* 1908, p 101 ff

Prakrit Gift of a quartz-casket (*majusā*) and a crystal box (*shamuga*) for relics of Budha (*Buddha*) by the father of Kura, the mother of Kura, and Kura

- 1331 Bhattiprōla Buddhist casket inscription—1892 Buhler, *Vienna Orient Journ* Vol VI p 149, No 2, 155, No 2, 1894 Buhler, *Ep Ind* Vol II p 327, No 2, and Plate, 1908 Fleet, *Journ Roy. As Soc* 1908, p 101

Prakrit Utara (Uttara), the son of Pīgaha (*Vīgraha*), was the *kānīḥa* (?)

- 1332 Bhattiprōla Buddhist casket inscription—1892 noticed by Buhler, *Academy*, Vol. XLI. p 522, No 3=*Journ Roy As Soc* 1892, p 608, No 3, 1892 noticed by Buhler, *Vienna Orient Journ* Vol VI p 149, No 3, 1894 Buhler, *Ep Ind* Vol II p 327, No 3, and Plate.

Prakrit The committee (*gothi*), Hirañavaghaṇḍ (*Hiranyavyāghrapād*), Vugāḷaka (*Udgāḷaka*), Kālaka, Visaka (*Viśvaka*), Thōrasasi (*Sthaulasīrshī*), Samana (*Śramana*), Ōdala, Apakara, Shamuda (*Samudra*), Anugaha (*Anugraha*), Kura, Satugha (*Śatrughna*), Jetaka (*Jayantaka*), Jeta (*Jayanta*), Ālmaka, Varuna, Pīgalaka (*Pīngalaka*), Kōshaka (*Kausika*), Suta (*Śruta*), Pāpa, Kabhērakha (? *Kubēraka*?), Ghāleka, Samanadāsha (*Śramanadāsa*), Bharada (*Bharata*), Ōdala (*Audāra*), Thōratisa (*Sthaulatishya*), Tisa (*Tishya*), Gulāna (*Glāna*), Jambha (?), Putara, Āba (*Āmra*), Gālavata . . . , Janaka of the Gōsālakas (*Gōsālakas*), Kāra, the son of Upōshatha (*Upōsatha*), Utara (*Uttara*), the son of Kāraka

- 1333 Bhattiprōla Buddhist casket inscription—1892 noticed by Buhler, *Vienna Orient Journ* Vol VI p 149, No 5, 1894 Buhler, *Ep Ind* Vol II p 328, No 5, and Plate

Prakrit. The ascetic of the committee (*gothisamana*) was Kuba (*Kumbha*)  
The treasurer (*hiranākāra*) was Būba, the son of the village-headman (*gāmanī*)

- 1334 Bhattiprōlu Buddhist casket inscription —1892 noticed by Buhler, *Vienna Orient Journ* Vol VI. p 119, No 4. 1894 Buhler, *Ep Ind* Vol II p 32S, No. 4, and Plate

Prakrit Mentions Sāmanadāśha (*Śramanadāsa*) and relics of Budha (*Buddha*)  
The rest is uncertain

- 1335 Bhattiprōlu Buddhist casket inscription —1892 Buhler, *Academy*, Vol XLI. p 522, No 6=*Journ Roy As Soc* 1892, p 608, No 6, 1892 Buhler, *Vienna Orient Journ*. Vol VI p 149, No 6, 155, No 6, 1894 Bühler, *Ep Ind* Vol II p 32S, No 6, and Plate, 1895 correction by Pischel, *Nachr Gott Ges Wiss Phil-Hist Kl* 1895, p 215

Prakrit This committee (*goṭhī*) of the inhabitants of the hamlet (*n-gamaputa*) (i.e. the committee mentioned in No 1332) was headed by the king (*rājan*) who was Khubiraka (*Kubīraka*), the son of Shā . . , their gift was the casket (*majūsā*), the crystal-box (*shamuga*) and the stone-box (*shanirga*)

- 1336 Bhattiprōlu Buddhist casket inscription —1892 noticed by Bühler, *Vienna Orient Journ* Vol VI p 149, No 7, 1894 Buhler, *Ep Ind* Vol. II p 32S, No 7, and Plate

Prakrit The ascetic (*samana*) Utara (*Uttara*), the son of Ghakhā (or Chaghakhā ?) presented the park (*ārāma*)

- 1337 Bhattiprōlu Buddhist casket inscription —1892 noticed by Buhler, *Academy*, Vol. XLI p 522, No 8=*Journ Roy As Soc* 1892, p 608, No 8, 1892 noticed by Bühler, *Vienna Orient Journ* Vol VI p 149, No 8, 1894 Bühler, *Ep Ind* Vol II p 328 f, No 8, and Plate

Prakrit The inhabitants of the hamlet (*nēgama*) are Vachha (*Vatsa*), Chagha, Jeta (*Jayanta*), Jambha, Tisa (*Tishya*), Rēta, Achina (*Achīrna* ?), Shabhika (*Sabhika*), Akhaghia (*Akshaghna*), Kōla, Kēsa (*Kēsa*), Maha, Seta (*Śrēṣṭhī*), Chhadikōgha, Khabūla, Sōnuttara (*Śravanōttara*), Samana (*Śramana*), Samanadāśhu (*Sra nanadāsa*), Sīmaka (*Śyāmaka*), Kāmuka, Chitaka (*Chitraka*)

- 1338 Bhattiprōlu Buddhist casket inscription —1892 Buhler, *Academy*, Vol XLI p 522, No 9=*Journ. Roy As Soc* 1892, p 608 f, No 9, 1892 Bühler, *Vienna Orient Journ* Vol VI p 149, 155 f, No 9, 1894 Buhler, *Ep Ind* Vol. II p 329, No 9, and Plate

Prakrit The casket (*majūsā*) and the box (*shamuga*) of the committee (*goṭhī*) of the Arachadinas (*Arhaddattas*) At that time Kubiraka (*Kubīraka*) was king (*rājan*)

- 1339 Bhattiprōlu Buddhist crystal inscription —1894 mentioned by Rea, *Arch Surv Ind* New Imp Ser Vol XV p 11, and Plate V, 1894 Bühler, *Ep Ind* Vol II p 329, No 10 and Plate

Prakrit Gift by the women from Namdapura (?) and the novices (*samanudēsa*) from Suvanamāha (?), in the Aya-Sakasathu (? *Ārya-Sakasaṭhī* ?) committee (i.e. *goṭhī*) of Gulānakūta (? *Gulānakārya* ?)

- 1340 S 27.—China (now Madras Museum) Buddhist (?) stone inscription of the time of *rājan* Gōtamiputa Siriyāṇa-Sātakanī—1889 Buhler, *Ep Ind* Vol I p 95 f, 1905 correction by Fleet, *Journ Roy As Soc* 1905, p 305.

—*rañō Gōtamiputasa araka-Siriyāṇa-Sātakanisa vasasatāya samvachhara satavi mam 20 7 hēmatānam pakham catutham 4 di . . . mam 5 ētiya puṇāya*

Prakrit Fragment Opens with an invocation of Bhagavat and mentions the lord (*araka*), the chamberlain (*mahataraka*) Mahā . . .

- 1341 S 13 (?)—Kodavolu well inscription of the time of Vasithiputa *sāmi*-Siri-Chada-sāta—1908 Konow, *Zeitschr Deutsch Morgenl Ges* Vol LXII p 592

—*rañō Vasithiputa sāmi-Siri-Chadasātasa savachharē 10 3 (?) hē pa 3 diva dasamē (?)*

Prakrit Establishment of the earth-dwelling (*bhūmivēśa*) of the minister (*amacha*)

- 1342 Khandagiri cave (Ananta cave) inscription—1882 noticed by Beglar, *Arch. Surv Rep* Vol XIII p. 81, with facsimile  
Fragment Not read

- 1343 Khandagiri cave inscription.—1882 Beglar-Cunningham, *Arch. Surv Rep* Vol. XIII p 82, with facsimile

Prakrit Fragment No sense has been made out

- 1344 Khandagiri cave inscription—1837 Prinsep, *Journ Beng As Soc* Vol VI p. 1074, with facsimile, 1877 Cunningham, *Corp Inscr Ind* Vol I p 104, No 1, and Plate XVII, 1, 1882 Beglar, *Arch Surv Rep* Vol XIII p 83

Prakrit The cave (*lēna*) of the servant (*pādamulika*) Kusuma

1345. Udayagiri cave (Hathigumphā) inscription of the Kālingādhīpati Khāravēla—1825 noticed by Stirling, *As Res* Vol XV p 313 f, and Plate, 1837 Kittoe-Prinsep, *Journ Beng As Soc* Vol VI p 1075-91, and Plate LVIII, 1877 Cunningham, *Corp. Inscr. Ind* Vol. I p 27 f, 98-101, 132 f, and Plate XVII, 1880 Rajendra-lala Mitra, *Antiquities of Orissa*, Vol II p 16 ff, with facsimile, 1885 Bhagvanlal Indraji, *Actes Six Congr Or à Leide*, Part III Sect II p 152-177, and Plate, 1895 correction by Buhler, *Ind Studies*, No III, p 13 f = 1898 Buhler, *Origin of Indian Brāhma Alphabet*, p 13 f, 1910 corrections by Fleet, *Journ. Roy. As Soc* 1910, p 242 ff, 824 ff

Prakrit Fragment After an invocation of the Arahantas (*Arhats*) and all Sidhas (*Siddhas*), the inscription gives a description of the deeds of the noble (*aira*) mahārāja Sri-Khāravēla (or Khāravēla siri), Mahāmēghavāhana, lord (*adhipati*) of Kālinga, the propagator of the royal family of the Chetas, called also the king of peace (*khēmarājan*), the king of old people (*vadharājan*), the king of monks (*bhikkhurājan*) When he was fifteen years old, he obtained the position of heir-apparent (*yovaraja*) which he held for nine years When he had completed his twenty-fourth year, he was anointed mahārāja in the third generation of the royal family of Kālinga In the first year he repaired some buildings in the city (*nagarī*) of Kālinga In the second year, without taking heed of Sātakanī, he sent a large army to the west and took (?) some

town with the help of the Kusambas (? *Kausāmbas*). In the third year he delighted the city with festivals. In the fourth year he honoured some sanctuary that had been honoured by the former kings of Kalinga and received the homage of the provincial (*rathika*) and local chiefs (*bhōjaka*). In the fifth year he had an aqueduct (*panādi*) that had not been used for 103 years since king (*rājan*) Namda (or since the Namda kings ?) conducted into the city. In the eighth year, after having killed . . . . . he was harassing the king (*napa*) of Rājagaha (*Rājagriha*) so that he fled (?) to Madhurā (*Mathurā*). In the ninth year he made great gifts to Brahmins (*bamana*) and constructed the Mahāvijaya palace. In the record of the tenth year Bhāradhavaśa (*Bhāratavarsha*) is mentioned. In the eleventh year he had some place founded by former kings, perhaps Pithuda, ploughed with a plough, and revived the meditation on the feet of Jina that had not been practised for 113 years. In the twelfth year, harassing the kings (*rājan*) of Utarāpatha (*Uttarāpatha*) and striking terror into the Magadhas, he watered his elephants in the Gangā and made the Māgadha king (*rājan*) bow at his feet, he also adorned some temple and made great gifts. Besides, the record of this year mentions again king (*rājan*) Namda (or the Namda kings ?). In the thirteenth year he erected pillars (*thabha*), etc on the Kumāripavata (*Kumāripavata*) in the vicinity of the dwelling (*msidyā*) of the Arāhatas (*Arhats*). There is no date in this inscription.

- 1346 Udayagiri Jaina cave (Svargapuragumphā) inscription.—1837 Prinsep, *Journ Beng As Soc* Vol VI p 1074, No 8, and Plate LIV, 1877 Cunningham, *Corp Inscr Ind* Vol. I p 33, 105, No 9, 136, No 8, and Plate XVII, 9, 1880 Rajendralala Mitra, *Antiquities of Orissa*, Vol II p. 15 f, with facsimile, 1885 Bhagvanlal Indraji, *Actes Six Congr Or à Leide*, Part III Sect II. p 177 f, No 2, and Plate

Prakrit Fragment Establishment of a cave (*lēna*) for the Kālga (*Kālga*) monks (*samana*) in honour of the Arāhamtas (*Arhats*) by the chief queen (*agamahsi*) of [Siri-Khāra]vēla, emperor (? *cha[kavati]* ?) of Kālga (*Kālga*), and daughter of *rājan* Lālaka, great-grandson of Hathisimha (*Hastisimha*)

- 1347 Udayagiri cave (Mañchapurīgumphā) inscription.—1837 Prinsep, *Journ Beng As Soc* Vol VI p 1074, No 6, and Plate LIV, 1877 Cunningham, *Corp Inscr Ind*. Vol I p 33, 104, No 7; p 136, No 6, and Plate XVII, 7, 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol II p 16, with facsimile, 1885 Bhagvanlal Indraji, *Actes Six Congr Or a Leide*, Part III Sect II p 179, No 3, and Plate

Prakrit The cave (*lēna*) of the noble (*aura*) mahārāja, the lord (*adhipati*) of Kalinga, Mahāmēghavāhana Vakadēpa-siri (*śrī-Vakradēva*)

- 1348 Udayagiri cave (Mañchapurīgumphā) inscription.—1837 Prinsep, *Journ Beng As Soc* Vol. VI p 1074, No 7, and Plate LIV, 1877 Cunningham, *Corp Inscr Ind*. Vol I p 33, 105, No 8, 136, No 7, and Plate XVII, 8, 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol II p 16, with facsimile, 1885 Bhagvanlal Indraji, *Actes Six Congr Or a Leide*, Part III. Sect II. p 179, No 4, and Plate.

Prakrit The cave (*lēna*) of prince (*kumāra*) Vadukha



- 1349 Udayagiri cave (Hattigumphā) inscription — 1837 Prinsep, *Journ Beng As Soc* Vol VI p 1073, No. 1, and Plate LIV, 1877 Cunningham, *Corp Inscr Ind* Vol I p 104, No 2, 135, No 1, and Plate XVII, 2, 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol II p 30 f, with facsimile  
Prakrit The *koṭhā* (?) and *jeya* (?) of Chūlakama (*Kṣudrakarman*)
- 1350 Udayagiri cave (Hattigumphā) inscription — 1837 Prinsep, *Journ Beng As Soc* Vol VI p 1073, No 2, and Plate LIV, 1877 Cunningham, *Corp Inscr Ind* Vol I p 104, No 3, 135, No 2, and Plate XVII, 3, 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol II p 30 f, with facsimile  
Prakrit Fragment Gift of Kama (*Karman*) and Harakhinā (?)
- 1351 Udayagiri cave (Bāghgumphā) inscription — 1837 Prinsep, *Journ Beng As Soc* Vol VI p 1073, No 3, and Plate LIV, 1877 Cunningham, *Corp Inscr Ind* Vol I p 104, No 4, 135, No 3, and Plate XVII, 4, 1880 Rajendralala Mitra, *Antiquities of Orissa*, Vol II p 31, with facsimile  
Prakrit The cave (*lēna*) of the town-judge (*nagaraakhadaṁsa*) Bhūti
- 1352 Udayagiri cave (Jambhēśvaragumphā) inscription — 1837 Prinsep, *Journ Beng As Soc* Vol VI p 1073, No 4, and Plate LIV, 1877 Cunningham, *Corp Inscr Ind* Vol I p 104, No 5, 136, No 4, and Plate XVII, 5  
Prakrit. The cave (*lēna*) of Nāki (*Nāgī*), wife of Mahāmada
1353. Udayagiri cave (Haridāsgumphā) inscription — 1837 Prinsep, *Journ Beng As Soc* Vol. VI p 1074, No 5, and Plate LIV, 1877 Cunningham, *Corp Inscr Ind* Vol I p 104, No 6, 136, No 5, and Plate XVII, 6, 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol II p 30, with facsimile.  
Prakrit Gift of a *koṭhā* and (?) a *jo[ya]* (?) by Chūlakama (*Kṣudrakarman*)

## ADDITIONS AND CORRECTIONS

### I—NORTHERN INSCRIPTIONS

- 12<sup>a</sup> (1354) S 51 — Anyōr (now Mathurā Museum) Buddhist statuette inscription — 1910 Vogel, *Cat Arch Mus Mathura*, p 63, No A 65  
*sa 50 1 g[ri] 3 dī*  
Nothing beyond the date has been read
- 13 Add 1910 Vogel, *Cat Arch Mus Mathura*, p 48 f, No A 2, and Plate VIII
- 13<sup>a</sup> (1355) S 31 — Rāl-Bhadār (now Mathurā Museum) Buddhist image inscription of the time of Huvishka — 1910 noticed by Vogel, *Cat Arch Mus Mathura*, p 65, No A 71  
*Huvishkasya [sam] 30 1 dī 20*  
Mixed dialect (?) Fragment Gift of Khudā (*Kṣudrā*) and . , the female pupils (*untēvāsīnī*) of Dinnā (*Dattā*)
- 13<sup>b</sup> (1356) Rāl-Bhadār (now Mathurā Museum) image inscription — 1910 Vogel, *Cat Arch Mus Mathura*, p 92, No C 28  
Mixed dialect 'May the Sidha (*Siddha*) be pleased'
- 14 Add 1910 Vogel, *Cat Arch. Mus Mathura*, p 184, No Q 1

- 14<sup>a</sup>. (1357) Mōrā (now Mathurā Museum) image inscription of the time of Kanishka.  
— 1910 Vogel, *Cat. Arch Mus Mathura*, p 109, No F 20  
    *śya Kanishkasya*                      *ētasya purvayā*.  
Mixed dialect Fragment Records the setting up of the image and mentions  
    Kalavadā, the Māthuri (inhabitant of Mathurā).
- 14<sup>b</sup> (1358) Naugavā (now Mathurā Museum) Buddhist image inscription — 1910 Vogel,  
    *Cat Arch Mus Mathura*, p 60, No A 50  
Sanskrit Fragment Records the erection of the image at some *vihāra*.
- 14<sup>c</sup> (1359) Saknā (now Mathurā Museum) image inscription — 1910 Vogel, *Cat Arch  
Mus Mathura*, p 123, No G 47  
Mixed dialect Fragment. No name is preserved.
- 14<sup>d</sup>. (1360) Ganēsrā (now Mathurā Museum) image inscription.— 1910 Vogel, *Cat. Arch.  
Mus. Mathura*, p 122, No. G 42.  
Mixed dialect. The image of Uḷana The rest is uncertain
- 14<sup>e</sup>. (1361) Maholi (now Mathurā Museum) Nāga (?) image inscription.— 1910 Vogel,  
    *Cat Arch Mus Mathura*, p. 90, No. G 16.  
Sanskrit. [Gift] of Śrī-Aśvadēva, the son of Bhuvana, who has three ancestors  
    (*tripravara*).
15. Read 'Kotā' instead of 'Kota', and add ' 1910 Vogel, *Cat Arch. Mus Mathura*, p. 122,  
    No G 43
- 15<sup>a</sup>. (1362). Kotā (now Mathurā Museum) railing pillar inscription.— 1910 Vogel, *Cat  
Arch Mus. Mathura*, p 154, No J 58.  
Only the figures 40 8 (?).
16. Add ' 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p 1085  
Summary. Read 'Arya-Hāṭakiya (Arya-Hāḷakiya)' instead of 'Arya-Hāṭakiya (Arya-  
Hāṭakiya).'
17. Add ' 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p 1084  
Summary. Read 'Koliya (Kauṭika)' instead of 'Kottiya (Kauṭika)'
18. Add ' 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p 1084.  
Summary. Read 'Koliya (Kauṭika)' instead of 'Kottiya (Kauṭika)'
19. Add ' 1910 Vogel, *Cat Arch Mus Mathura*, v 79 No B 70, 1911 correction by  
    Lüders, *Journ. Roy. As. Soc.* 1911, p 1084  
Summary. Insert after dedication 'of an image with gods in all directions  
    (*visvudēva*)', read 'Kōl[īya] (Kauṭika)' instead of 'Kottiya (Kauṭika)', and add  
    The date is not quite certain. Possibly '20 5' is to be read instead of 'sa 5.'
20. Add: 1910 Vogel, *Cat Arch Mus Mathura*, p 80, No B 71, 1911 correction by  
    Lüders, *Journ. Roy. As. Soc.* 1911, p 1085  
Summary. Read 'Kō[hya] (Kauṭika)' instead of 'Ko[ttiya] (Kauṭika)'
22. Add ' 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911 p 1084 f.  
Summary. Read 'Kōṣya (Kauṭika)' instead of 'Kottiya (Kauṭika).'

- 22\* (1363). S 9 — Lucknow Provincial Museum Jaina image inscription — 1909 R D Bandyopādhyāya, *Journ Proc Beng As Soc* N S Vol. V p 273, No 3; 1910 R D Banerji, *Ep Ind* Vol X p 109 f, No 3, and Plate I and Plate of Images I; 1911 correction by Lüders, *Journ. Roy. As Soc* 1911, p 1086, 1912 Lüders, *Journ Roy As Soc* 1912, p 157 f  
—sam 9 hē 3 dī 10  
Mixed dialect. Gift of Grahapālā (*Grahapālā*), daughter of Grahamitra, daughter-in-law of Avaśiri (*Avaśiri*), wife of Kalala, at the request of Arya-Taraka (*Ārya-Taraka*) out of the Kōlīya (*Kaulika*) *gana*, the Thaniya (*Sthaniya*) *kula*, the Vairā (*Vajri*) *sākhā*. There is besides an inscription the female pupil (*śisini*) of Ārya-Aghama (*Ārya-Aghamu*)
- 23\* (1364) S 12 — Lucknow Provincial Museum Jaina image inscription — 1909 R D Bandyopādhyāya, *Journ Proc Beng. As. Soc* N S Vol V p 273 f, No 4, 1910 R D Banerji, *Ep. Ind* Vol X p 110 f., No 4, and Plate I and Plate of Images II, 1911 correction by Lüders, *Journ Roy As. Soc* 1911, p 1084, 1912 Lüders, *Journ Roy As Soc* 1912, p. 170 ff  
—sa[m] 10 2 va 4 d[ī] 10 1 ātas[y]a purvo[ā]yam  
Mixed dialect Fragment [Gift] of the female lay-hearers (*sāvihā*), the *vaddha-dhīnīs* (?), Jinadāsī, Rudradēvā (?), Dāttāgūhī (?), Rudradēvasāmīnī (*°svāmīnī*), Rudrad . . . . . dātā (*°dattā*), Gahamitrā (*Grahamitra*), Rudra n ā, Kumārasīrī (*Kumārasīrī*), Vamadāsī, Hastisēnā, Grabaśīrī (*Gruhasīrī*), Rudradatā (*Rudradattā*), Jayadāsī, Mitraśīrī (*Mitraśīrī*) . . . at the request of Dēvā, the *panatiharī*, the sister of Nāndī (*Nandin*), the female pupil (*śisini*) of Āryya-Puśīla (*Ārya-Pushyala*), the *ganin* out of the Kōlīya (*Kaulika*) *gana*, the Bambhadāsīya (*Brahmadāsika*) *kula*, the Uchēnagari (*Uchcharnagari*) *sākhā*
- 25 Add 1911 correction by Lüders, *Journ Roy As Soc* 1911, p 1085  
Summary. Read '[Kōlī]ya (*Kaulika*)' instead of '[Kottī]ya (*Kauttika*)'
- 27 Add 1911 correction by Lüders, *Journ Roy As Soc* 1911, p 1084  
Summary Read 'Kōliya (*Kaulika*)' instead of 'Kottiya (*Kauttika*)'
- 28 Add 1911 correction by Lüders, *Journ Roy As Soc* 1911, p 1082 ff.  
Summary Read 'Kōliya (*Kautika*)' instead of 'Kottiya (*Kauttika*)'
- 29 Add 1911 corrections by Lüders, *Journ Roy As Soc* 1911, p 1084, 1086  
Summary Read 'daughter of the jeweller (*mānikara*) Khalamitta (*Khadamitra*)' instead of 'daughter of the Khottamitta (?), the *mānikara*', and 'Kōliya (*Kautika*)' instead of 'Kottiya (*Kauttika*)'
- 30 Insert after Kankālī Tilā 'now Lucknow Provincial Museum'
- 32 Add 1911 corrections by Lüders, *Journ Roy As Soc* 1911, p 1082, 1084  
Summary Read 'Kōliya (*Kaulika*)' instead of 'Kottiya (*Kauttika*)'.
- 33 Add 1910 Vogel, *Cat Arch Mus Mathura*, p 60, No A 49, 1910 correction by Vogel, *Journ Roy As Soc* 1910, p 1314 Read 'of the time of [Vā]s[ī]shka' instead of 'of the time of shka'
- 36 Add 1911 correction by Lüders, *Journ Roy As Soc* 1911, p 1085  
Summary Read '[Kōlī]ya (*Kautika*)' instead of '[Kottī]ya (*Kauttika*)'

- 38 Add 1884 Cunningham, *Arch Surv Rep* Vol XVII. p 109
- 39 Add 1911 correction by Lüders, *Journ Roy As Soc* 1911, p 1084  
Summary Read 'Kōhya (Kautika)' instead of 'Kottiya (Kautika)'
- 40 Add 1909 R. D. Bandyopādhyāya, *Journ Proc Beng As. Soc N S Vol V* p 241, No 5, and Plate X The date is to be cancelled  
Summary Read Mixed dialect Fragment Gift of the monk (*bhikṣu*) Buddhādāsa, the companion (*sadēśihārī* ?) of Sanghamitra (*Samghamitra*). The rest is uncertain
- 41 (1365) S. 43 — Mathurā (now Mathurā Museum) image inscription — 1910 Vogel, *Cat Arch Mus Mathura*, p 110, No E 25  
*sa[m]vatsara 40 [3 hē] sē pratha*  
Mixed dialect (?) Fragment No name is preserved
- 42 Add 1910 R. D. Banerji, *Ep Ind* Vol. X. p 113 f, No 7, and Plate I, and read 'S 58' instead of 'S 44'  
Date Read —*śarasatama(?) - maharajasya Huviṣhasya savas[ī]rē ashtapana gr[s]yamasa 3 divisa 2 ēla[syām] purvayām*
- 45 Insert after Kankālī Tilā 'now Lucknow Provincial Museum'
- 45<sup>a</sup> (1366) S 48 — Lucknow Provincial Museum Jaina image inscription of the time of mahārāja Huveṣha — 1909 R. D. Bandyopādhyāya, *Journ Proc Beng As Soc N S Vol V* p 274 f, No 5, 1910 R. D. Banerji, *Ep Ind* Vol X p 112, No 5, and Plate I and Plate of Images III, 1911 correction by Lüders, *Journ Roy. As Soc* 1911, p 1084, 1912 Lüders, *Journ. Roy As Soc* 1912, p 158 f  
*mahārājasya Huveṣhasya savacharā 40 8 va 2 d[ī] 10 7 ētasya purvayām.*  
Mixed dialect. Gift of an image of Sambhava by Yasā, the daughter-in-law of Budhika, grand-daughter of Savatrātā (*Śvatrātā* or *Śarvatrātā*), at the request of Dhañāsiri (*Dhanyāsiri*), the female pupil (*śisini*) of Dhañāvala (*Dhanyāvala*) in the Kōhya (*Kautika*) gana, the Bama[*dā\**]srya (*Brahmadāsika*) iula, the Pa(U)chanāgarī (*Uchchānāgarī*) śālkhā
- 47 Add 1911 correction by Lüders, *Journ. Roy As Soc* 1911, p 1084  
Summary. Read 'Kōhya (Kautika)' instead of 'Kottiya (Kautika)'
- 48 Add 1911 correction by Lüders, *Journ Roy As Soc* 1911, p 1085  
Summary. Read 'Āryya-Hālakīya (*Ārya-Hālākīya*)' instead of 'Āryya-Hattakīya (*Ārya-Hattakīya*)'
50. Add 1912 correction by Lüders, *Journ. Roy As Soc* 1912, p 170  
Summary Read 'of Ayya-Jinadāsī (*Ārya-Jinadāsī*), the panatidharī' instead of 'obeying the command (*panatidharī*) of Ayya-Jinadāsī (*Ārya-Jinadāsī*)'
51. Add 1910 correction by Flest, *Journ. Roy As Soc.* 1910, p 1316, note 2; 1910 Vogel, *Cat Arch Mus Mathura*, p 74, No B 29, and read 'Jaina (?)' instead of 'Buddhist'  
Date Read 'rajya-sa' instead of 'rajyasam'

- 52 Add 1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII, p 108, 1909 R D Bandyopādhyāya, *Journ Proc. Beng As Soc* N. S. Vol V p 243 f, and Plate XI, 11, 1910 R. D. Banerji, *Ep. Ind.* Vol. X p. 112 f, No 6, and Plate I  
 Date Read: *mahārājasya dēvaputrasya Hureshkasya saratsarē 50 1 hamantamasa 1 divas sy. pu[rva]yām.*  
 Summary Read Mixed dialect. Fragment Setting up of an image in the Mahārājadēvaputravihāra by the monk (*bhikṣu*) Buddhavarman for the worship of all Buddhas, for the attainment of Nirvāṇa by the teacher (*upādhyāya*) Saṃghadāsa, and for the welfare of Buddhavarman (*Buddhavarman*).
- 52<sup>a</sup> (1367) S. 52.— Mathurā (Bhūtēsar Mound, now Mathurā Museum) Nāga statuette inscription — 1910 Vogel, *Cat Arch Mus Mathura*, p 91, No C 21  
*sam 50 2 va 3 d. 2C 3*  
 Mixed dialect. [Image] of the lord (*bhagavat*)
- 53 Add 1911 correction by Lüders, *Journ Roy. As Soc* 1911, p 1084, 1086  
 Summary Read 'the Gōlika' instead of 'the member of the committee (*gollika*)' and 'Kōliya (*Kautika*)' instead of 'Kottiya (*Kautika*)'
- 54 Add 1911 correction by Lüders, *Journ Roy As Soc* 1911, p 1084  
 Summary. Read 'Kōliya (*Kautika*)' instead of 'Kottiya (*Kautika*)'
- 55 Add 1910 Vogel, *Cat. Arch. Mus Mathura*, p 69 f, No. B 15, and read 'Sitalāghātī' instead of 'Sitalghātī'
- 56 Add 1911 correction by Lüders, *Journ. Roy As Soc* 1911, p 1084  
 Summary Read 'Kōliya (*Kautika*)' instead of 'Kottiya (*Kautika*)'
57. Add 1909 R D Bandyopādhyāya, *Journ Proc. Beng As Soc* N S. Vol V p 239 f, No 3, and Plate X  
 Date Read 'ēṭayē purvayē' instead of 'ēṭāyē puriāyē'  
 Summary Read 'the gift of the community of the four classes (*chatuvani samgha*) for the welfare in this world, the merit being shared according to the amount given' instead of 'the gift—Vaiṭhikā (?)', 'Gahabala (? *Grahabala* ?)' instead of 'Grahabala', and 'the Rāṭaka (?)' instead of 'the preacher (*vāchaka*)'
- 58<sup>a</sup> (1368) S 71 — Lucknow Provincial Museum spurious Jaina image inscription. 1909 R D Bandyopādhyāya, *Journ Proc Beng. As. Soc* N S Vol V p 275 f, No 6, 1910 R D Banerji, *Ep Ind* Vol X p 114 f, No 8, and Plate I and Plates of Images IV and V, 1912 Lüders, *Journ Roy As Soc* 1912, p 176 ff.  
*ss 70 1 va 1 d. 10 5 ēṭaya pūvāyā*  
 Apart from the date, the inscription is void of sense
- 59<sup>a</sup> (1369) S 74.— Lucknow Provincial Museum Jaina image inscription — 1909 R. D Bandyopādhyāya, *Journ Proc Beng As Soc* N. S Vol V p 276, No 7, 1910 R D Banerji, *Ep Ind* Vol X p 115 f., No 9, and Plate I and Plate of Images VI, 1912 Lüders, *Journ Roy As Soc* 1912, p 168 ff  
*[sum 70] 4 g. 1 d. 5.*

- Mixed dialect Fragment Gift of Dharāvalā . [at the request of] Arhadāsī (*Arhuddāsī*), the female pupil (*śīṣinī*) of the *panatidharī* Grahavilā the female pupil (*śīṣinī*) of the preacher (*vāchala*) . . nadhana out of the Aya-Varaṇa (*Ārya-Vāraṇa*) *gana*, the . . *kula*, the Vajanākari (*Vārjanāgarī*) *śākhā*, the Aya-Śirika (*Ārya-Śrika*) [*sambhōga*].
- 62<sup>a</sup>. (1370) S 77.— Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar — 1910 Vogel, *Cat. Arch. Mus. Mathura*, p 179, No P 38  
sam 70 7 gr 4 d [20] *asyam puruvayam*.  
Mixed dialect Fragment. Records the gift of some monk (*bhikṣhu*).
- 62<sup>b</sup> (1371) S 77 — Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar — 1910 Vogel, *Cat. Arch. Mus. Mathura*, p 176, No P 20  
sam 70 7 gr 4 d 20 5  
Mixed dialect Gift of the monk (*bhikṣhu*) Buddhīśrēṣṭha, the keeper of vessels (? *bhajanaka* ?), to the community (*sangha*) of the four quarters. There is a second inscription which records once more that the pillar is the gift of Buddhīśrēṣṭha, the *bhajanaka* (?)
- 63 Add 1909 R D Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 238, No 1, and Plate X  
Summary. Read '(Dadhikarnna-dēvakulika)' instead of '(Dadhikarnna-dēvikulika)'
- 64 Add 1909 R D Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 238, No. 2<sup>a</sup>, and Plate X  
Date Read 'va 2' instead of 'va'  
Summary Read 'Dharmmadatta (*Dharmadatta*)' instead of 'Dharmmadēva.'
- 64<sup>a</sup> (1372) Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar — 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 239, No 2<sup>b</sup>, and Plate X  
Mixed dialect Fragment Gift of the monk (*bhikṣhu*) Dharmmadatta, the preacher of the law (*dharma-kathika*), to the community (*sangha*) of the four quarters. The inscription is on the same pillar as No. 64, and the donor is undoubtedly identical with that of No. 64. It is extremely doubtful whether there was a date in the inscription.
- 65 Add 1910 Vogel, *Cat. Arch. Mus. Mathura*, p 179, No P 35
- 66 Add 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 116 f, No. 10, and Plate I and Plates of Images VII and VIII  
Date Read 'hamava' instead of 'hana va.'  
Summary Read 'Samghanādhi' instead of 'Samghanadhi.'
- 68 Add. 1910 Vogel, *Cat. Arch. Mus. Mathura*, p 66, No B 2.
- 69 Add 1910 Vogel, *Cat. Arch. Mus. Mathura*, p 66, No. B 3

- 69<sup>a</sup> (1373) S 84 — Mathurā (Balabhadra Kund, now Mathurā Museum) Jaina image inscription of the time of *mahārāja rājātīrāja devaputra śāhi Vāsudēva* — 1909 R D Bandyopādhyāya, *Journ Proc Beng As Soc N S Vol V* p 276 f., No 8, 1910 Vogel, *Cat. Arch Mus Mathura*, p 67, No. B 4, and Plate XI.  
—*mahārājasya rājātīrājasya devaputrasya [śā]hi-Vāsudēvasya rājya-sa[m]vatsarē 80 4 grishmamāse dvi 2 di 5 ētasya purīyām*  
Mixed dialect Setting up of an image of the holy (*bhagavat*) Arhat Rishabha by the daughter-in-law of Bhatadatta, the Ūgibhūka, the wife of Pindi (?), the wife of a village-head man (? *grāmika* ?), and (?) by the wife of Dharasimha, at the request of Kumāraka, pupil (*śishya*) of Gamikagutta (? *Grāmīhagupta* ?)
73. Add 1910 Vogel, *Cat Arch Mus Mathura*, p 68, No B 5; 1911 correction by Lüders, *Journ. Roy As Soc* 1911, p 1085.  
Summary. Read 'Kō[hiya] (*Kautika*)' instead of 'K[ottiya] (*Kautika*)'
75. Add. 1905 correction by Smith, *Journ Roy As Soc* 1905, p 152, 1910 R D Banerji, *Ep Ind Vol. X* p 117 f, No. 11, and Plate III, 1911 correction by Lüders, *Journ Roy As Soc* 1911, p. 1084, 1912 correction by Lüders, *Journ Roy As Soc* 1912, p 154, and read 'S 99' instead of 'S 95.'  
Date Read '—sam 90 9 gr 2 di 10 6.'  
Summary Read 'Dharmadharā (*Dharmadharā*)' instead of 'Dhāmathā (?)' and 'Kōhiya (*Kautika*)' instead of 'Kottiya (*Kautika*).'
77. Add : 1911 correction by Lüders, *Journ Roy. As Soc* 1911, p 1084  
Summary. Read 'Kōhiya (*Kautika*)' instead of 'Kottiya (*Kautika*)'
- 78 Summary. Insert 'and' before 'Ārahātas,' and read 'svāvīkā°' instead of 'savāvīkā°'
- 81<sup>a</sup> (1374). Mathurā Museum Jaina (?) image inscription of the time of some *mahārāja* — 1910 Vogel, *Cat Arch Mus Mathura*, p 122, No G 39.  
—*mahārāja* . . .  
Mixed dialect (?) Fragment Records the setting up of the image No name is preserved
- 84 Add 1911 corrections by Lüders, *Journ Roy. As Soc* 1911, p 1084  
Summary Read 'Kōhiya (*Kautika*)' instead of 'Kottiya (*Kautika*)'
- 88 Add 1884 Cunningham, *Arch Surv Rep Vol XVII* p 108, 1909 R D Bandyopādhyāya, *Journ Proc Beng As Soc N S Vol V* p 272 f, No 2, 1910 R D Banerji, *Ep Ind Vol X*. p 109, No 2, and Plate I, and insert after Mathurā '(now Lucknow Provincial Museum)'  
Date Read 'varshamāsē' instead of 'varshamāsē'  
Summary. Read. Mixed dialect Fragment Records the setting up of a Bōdhi-sāta (*Bōdhisattva*).
- 89 Add 1909 R D Bandyopādhyāy., *Journ Proc Beng As Soc N S Vol V* p, 240 f, No 4, and Plate X
- 89<sup>a</sup> (1375) Mathurā (Dhūnsarpārā Quarter, now Mathurā Museum) Buddhist image inscription — 1910 Vogel, *Cat Arch Mus Mathura* p 62, No. A 61.  
. . . . *ā[i]vas[ē] 30 ēta[sya]*  
Mixed dialect Fragment Mentions Dēvarakṣi[ta] or Dēvarakṣi[ta]





- 107<sup>a</sup>. (1382) Lucknow Provincial Museum Jaina tablet inscription.—1910 R. D. Banerji, *Ep Ind.* Vol. X. p. 120, No. 17, and Plate III.  
Mixed dialect. Fragment Records the setting up [of the tablet] by the wife of [Amōgha]datta, a Kotsī (*Kautsī*), for the worship of the Arāhamtas (*Arhats*)
- 107<sup>b</sup> (1383) Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina tablet inscription — 1894 noticed by Bühler, *Ep Ind.* Vol. II p. 311, and Plate I, b; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 120, No. 18, and Plate III.  
Mixed dialect. Fragment Setting up of the tablet of homage (*āyāgapata*) by . . . the daughter of Dhanamitrā, the daughter-in-law of . . .
- 107<sup>c</sup>. (1384). Lucknow Provincial Museum Jaina stone-slab inscription.— 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 119 f., No. 15, and Plate III and Plate of Images VI; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 159 f,  
Mixed dialect. Fragment. Gift of Mitrā, the daughter of Gośāla.
- 107<sup>d</sup>. (1385). Lucknow Provincial Museum Jaina image inscription.— 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 120, No. 16, and Plate III; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 173 ff  
Mixed dialect. Fragment. The request of Āyā (*Āryā*) , , , , ṭṣī, the Adhichchhatrakā (native from *Adhichchhatra*), out of the [Pōtivā]mika (*Prativarmika*) kula, the Vajranāgarī śakha.
- 107<sup>e</sup>. (1386). Mathurā Museum Jaina statuette inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 70, No. B 17.  
Mixed dialect. Fragment. Mentions the daughter-in-law of Dhamamitra (*Dharmamitra*), the daughter of . . . , . . . , . . .
- 107<sup>f</sup>. (1387) Mathurā (Mātā Math, now Mathurā Museum) Jaina statuette inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 70 f., No. B 18,  
Mixed dialect. Fragment. Mentions the Kōḷika (*Kauṭika*) gana, the Vachhalika (*Vātsalika*) kula.
- 107<sup>g</sup>. (1388) Mathurā (Kankālī Tilā, now Mathurā Museum) Jaina image inscription — 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 78, No. B 68,  
Mixed dialect (?). Fragment. Mentions Ghō . . . , the sister of . . .
- 107<sup>h</sup>. (1389). Mathurā (Kankālī Tilā, now Mathurā Museum) Jaina image inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 79, No. B 69  
Not read.
109. Add, 1910 R. D. Banerji, *Ep Ind.* Vol. X p. 119, No. 14, and Plate III and Plate of Images III, 1912 correction by Lüders, *Journ. Roy As Soc.* 1912, p. 156.  
Summary. Read 'Prakrit Gift of Pāsabalā (*Pushyabalā*), the wife of Dhama-vaḍhaka (*Dharmavārdhaka*).'
- 113 Add. 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 119, and Plate of Images VI (Plate only), and read 'stone-slab' instead of 'image'
116. Add: 1911 correction by Lüders, *Journ. Roy As Soc* 1911, p. 1085  
Summary. Read 'Aya-Hāḷiya (*Ārya-Hāḷiya*)' instead of 'Aya-Hāṭṭiya (*Ārya-Hāḷṭṭiya*).'

118. Add · 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1083, note 2.
121. Add · 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.  
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Koṭṭiya (*Kauṭika*).'
122. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084  
Summary Read 'Kōḷiya (*Kauṭika*)' instead of 'Koṭṭiya (*Kauṭika*).'
- 123 Add . 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 69, No. B 14.
124. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.  
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Koṭṭiya (*Kauṭika*).'
- 124<sup>a</sup> (1390). Lucknow Provincial Museum Jaina (?) stone inscription — 1910 R. D Banerji, *Ep. Ind.* Vol. X. p. 121, No. 20, and Plate III; 1912 correction by Lüders, *Journ. Roy. As. Soc.* 1912, p. 160 f.  
Mixed dialect Fragment. No name is preserved.
- 124<sup>b</sup> (1391) Lucknow Provincial Museum image inscription.— 1910 R. D. Banerji, *Ep. Ind.* Vol. X p. 121, No. 19, and Plate III; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 160.  
Mixed dialect Fragment. Mentions the wife of [Gh]ritakunḍaka.
- 125<sup>a</sup>. (1392). Mathurā (Katrā Mound, now Mathurā Museum) Buddhist statuette inscription.—1908 Vogel, *Ann. Progr. Rep. of Superint. Arch. Surv. Northern Circle*, 1907-08, p. 37; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 47 f, No. A 1, and Plate VII  
Prakrit Records the erection of a Bōdhisattva (*Bōdhisattva*) by Amohāāsī, the mother of Budharakhita (*Buddharakhita*), in her own viḥāra
- 125<sup>b</sup>. (1393). Mathurā (now Mathurā Museum) Buddhist image inscription — 1910 mentioned by Vogel, *Cat. Arch. Mus. Mathura*, p. 61, No. A 56  
Not read.
- 125<sup>c</sup> (1394). Mathurā (Galatēsvar Mahādēv Math near Katrā Mound, now Mathurā Museum) Buddhist image inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 63, No. A 66.  
Mixed dialect Fragment Records the gift of the [Bō]dhisattva (*Bōdhisattva*) by the female lay-worshipper ([*upāsī*]kā) Namdā as the special property of the Śavasthidiyas (*Sarvastivādins*?). Mentions besides a *kṣatrapa*
- 125<sup>d</sup> (1395) Mathurā (Jamālpur, now Mathurā Museum) Buddhist image inscription — 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 120, No. G 10  
Mixed dialect Sugatapara Buddhadarśava, the meaning of which is doubtful
- 125<sup>e</sup> (1396). Lucknow Provincial Museum Buddhist image inscription — 1910 R. D Banerji, *Ep. Ind.* Vol. X p. 121, No. 21, and Plate III.  
Mixed dialect [Gift of] an image of Buddha by the wife of Buddhacēya.
- 125<sup>f</sup>. (1397) Mathurā Museum railing pillar inscription — 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 147, No. J 21  
Prakrit. Of Jōda (?)

- 125<sup>a</sup>. (1398) Mathurā Museum Buddhist railing pillar inscription — 1909 Vogel, *Bulletin de l'École Française d'Extrême-Orient*, Vol IX p 529 (Plate only), 1909 Vogel, *Arch Surv. Ind Ann Rep.* 1906-7, p 157 and fig 1, 1910 Vogel, *Cat Arch Mus Mathura*, p 150, No J 36  
Prakrit Dasa, meaning 'ten' (?)
- 125<sup>b</sup> (1399) Mathurā Museum Buddhist railing pillar inscription — 1910 Vogel, *Cat. Arch Mus Mathura*, p 153, No J 52  
Prakrit Śivara (?)
- 125<sup>c</sup> (1400). Mathurā (Gōpālpur Quarter, now Mathurā Museum) railing pillar inscription. — 1910 Vogel, *Cat Arch Mus. Mathura*, p. 156 f, No J 68  
Prakrit. Rama (*Rāma* ?)
- 125<sup>d</sup>. (1401) Mathurā Museum Buddhist railing pillar inscription — 1910 Vogel, *Cat. Arch Mus. Mathura*, p 145, No J 13  
Prakrit Of Saṃghadēva
- 125<sup>e</sup> (1402) Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar — 1884 Cunningham, *Arch Surv Rep* Vol XVII p 108, No 1, 1910 Vogel, *Cat Arch Mus Mathura*, p 178, No P 31  
Mixed dialect Gift of the monk (*bhikṣhu*) Saṃghadēva, pupil (*atēvāsika*) of Vakuda
- 125<sup>f</sup>. (1403) Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar — 1884 Cunningham, *Arch Surv Rep* Vol XVII. p 108, No 4, 1910 Vogel, *Cat Arch Mus Mathura*, p 177, No P 23  
Mixed dialect Gift of jāmitra, the Vojyavaśika (?), for the gift of health to his companion (*saddhyuvihari*) Dharmadēva
- 125<sup>g</sup> (1404) Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar — 1884 Cunningham, *Arch Surv Rep.* Vol XVII p 108, No 2, 1910 Vogel, *Cat Arch Mus Mathura*, p 177 f, No. P 27  
Mixed dialect Gift of the monk (*bhikṣhu*) Bhadra and Bhadraghōsha. Compare No 125<sup>a</sup>
- 125<sup>h</sup> (1405). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar — 1910 Vogel, *Cat Arch Mus Mathura*, p 178, No P 28  
Mixed dialect. Gift of the monk (*bhikṣhu*) Bhadra and Bhadraghōsha Compare No 125<sup>g</sup>.
- 125<sup>i</sup>. (1406) Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar — 1910 Vogel, *Cat Arch Mus Mathura*, p 179, No P 33  
Mixed dialect. Fragment Gift of the monk (*bhikṣhu*) Buddhāmitra (*Buddhamitra*).
- 125<sup>j</sup> (1407) Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar — 1909 R D Bandyopādhyāya, *Journ Proc. Beng. As Soc* N S Vol V p 238, No 3  
Mixed dialect Fragment Gift of some monk (*bhikṣhu*)

- 125<sup>a</sup> (1408) Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar —  
1910 Vogel, *Cat Arch Mus Mathura*, p 178, No P 30  
Mixed dialect Gift of the pillar-base (*kumbhaka*) by Viśvasika Sūśyala together  
with his wife and his sons
- 125<sup>a</sup> (1409) Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar —  
1910 Vogel, *Cat. Arch Mus Mathura*, p 178, No P 32  
Mixed dialect Gift of the pillar-base (*kumbhaka*) by the monk (*bhikṣu*) Sangha-  
varma (*Samghavarman*) and Vaddha (? *Vriddha* ?).
- 125<sup>a</sup> (1410) Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar —  
1910 Vogel, *Cat. Arch Mus Mathura*, p 176, No P 21  
Mixed dialect Gift of the pillar-base (*kumbhaka*) by the supporters of the Order  
(? *sanghaprakṛita*), headed by Bhadraghōsha There is a second inscription  
which is probably to the same effect Compare Nos. 125<sup>a</sup> and 125<sup>a</sup>
- 125<sup>a</sup> (1411) Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar —  
1910 Vogel, *Cat. Arch Mus Mathura*, p 177, No P 25  
Mixed dialect Gift of the pillar-base (*kumbhaka*) by the supporters of the Order  
(? *sanghaprakṛita*), headed by Bhadraghōsha. Compare Nos. 125<sup>a</sup> and 125<sup>a</sup>
- 125<sup>a</sup> (1412) Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar —  
1910 Vogel, *Cat Arch. Mus. Mathura*, p 177, No. P 26  
Mixed dialect Fragment Gift of the pillar-base (*kumbhaka*) by the supporters  
of the Order (? *sanghaprakṛita*), [headed by] Bhadraghōsha Compare Nos 125<sup>a</sup>  
and 125<sup>a</sup>.
- 125<sup>a</sup>. (1413) Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar —  
1910 Vogel, *Cat Arch Mus Mathura*, p 177, No P 24.  
Mixed dialect Gift of the supporters of the Order (? *sanghaprakṛita*), headed by  
Bhadrila (*Bhadrila*) Compare No 125<sup>a</sup>
- 125<sup>a</sup>. (1414) Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—  
1910 Vogel, *Cat. Arch. Mus Mathura*, p 179, No P 37  
Mixed dialect Fragment Gift of the supporters of the Order (? *sanghaprakṛita*),  
headed by Bhadrila (*Bhadrila*) Compare No. 125<sup>a</sup>
- 125<sup>a</sup> (1415) Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—  
1910 mentioned by Vogel, *Cat Arch Mus. Mathura*, p 179, No P 36  
Not read
- 125<sup>a</sup>. (1416) Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—  
1910 mentioned by Vogel, *Cat. Arch. Mus Mathura*, p 179, No P 39.  
Not read.
- 126 Add 1910 Vogel, *Cat Arch Mus Mathura*, p 176 f, No P 22
- 127 Add 1909 R. D. Bandyopādhyāya, *Journ Proc Beng As Soc N S. Vol V p 242*,  
No 8, and Plate XI  
Summary Read 'Mixed dialect. Gift of Viśvasika Vakamihura together with his  
son Horamurndaia (?) Compare Nos 128 and 141'
- 128 Add 1909 R. D Bandyopādhyāya, *Journ. Proc. Beng As Soc N S Vol V p 243 f*,  
No 10, and Plate XI

Summary. Read 'Mixed dialect. Gift of Viśvasika Vakamihira together with his son Horamudakhara (?). There is a second inscription recording the gift of Horamudkhapharu (?), the son of Vakamihira. Compare Nos. 127 and 141'

129. Add. 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 178, No. P 29.

133. Add. 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V* p. 241 f, No. 7, and Plate XI

Summary. Read 'Mixed dialect. Gift of the monk (*bhikṣu*) Buddharakṣita, the *bhāṇakṣa* (?), to the Community (*sangha*) of the four quarters.'

135. Add. 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V* p. 241, No. 6, and Plate XI

Summary. Read 'Baudhaghōsha (*Bauddhaghōsha*)' instead of 'Buddhaghōsha'

136. Add. 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 166, No. N 1, and Plate IV, and insert 'Buddhist' before 'stūpa.'

Summary. Read 'Nuśāpriyā' instead of 'Naśāpriyā.'

137. Add. 1884 Cunningham, *Arch. Surv. Rep. Vol. XVII* p. 108, No. 3.

139. Add. 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 34.

Summary. Add after 'Datta' 'to the Community (*sangha*) of the four quarters [Pillar P] 37'.

140. Add. 1910 R. D. Banerji, *Ep. Ind. Vol. X* p. 118 f, No. 13, and Plate II, 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 154 ff; and insert after Mathurā, '(now Lucknow Provincial Museum)'

Summary. Read 'Mixed dialect. Fragment. Records the setting up of the cooking place (*pachana*) of the Kakatikas, in the grove . . . at Śrīkūṇḍa (Śrīkūṇḍa), in their own *vihāra*, by the merchants (*vyavahārin*), the supporters of the Order (*sanghaprakṛta*) . . . Sthāvarajātra, Buddharakṣita, Jivaśiri (Jivaśiri), Buddhadāsa, Saṅgharakṣita, Dhārmavarmma (*Dharmavarman*), Buddhadēva, Akhila . . .

141. Add. 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc. N. S. Vol. V* p. 242 f, No. 9, and Plate XI

Summary. Read 'Mixed dialect. Gift of Viśvasika Vakamihira together with his son Horamudkhata (?). Compare Nos. 127 and 128'

146. Add. 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 50, No. A 5, and Plate IX

149. (1417) S 24 — Isāpur (now Mathurā Museum) column inscription of the time of mahārāja rājātrāja dēvaputra śākḥ: Vāsishka — 1910 Vogel-Daya Ram Sahni, *Journ. Roy. As. Soc.* 1910, p. 1311 ff, 1910 note by Fleet, *Journ. Roy. As. Soc.* 1910, p. 1315 ff., 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 189, No. Q 13.

—mahārājāyā r[ā]jāt[ī]rājāsya dēva[pu]trāsya śāhēr=Vāsishkasya rājyasamvatsarē [cha]turvīṁśē 20 4 gr[ī]shmāmāsē chaturthē 4 dīva[sē] trimsē 30 asyām pārcayām.

Sanskrit. Setting up of the sacrificial post (*yūpa*) by the Brahman (*brāhmaṇa*) Drōṇala, the son of Rudrila, of the Bhāradvāja *gōttra*, the Mānachchhandōga (?), after having performed a *sattrā* of twelve nights

- 149<sup>b</sup>. (1418). S. 40.—Chhargāon (now Mathurā Museum) Nāga image inscription of the time of *mahārāja rājātīrāja* Huvishka — 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 88 f., No. C 13  
*maharajasya rajattirajasya Huvishkasya savatsara chaturisa 40 hēmatmasā 2 divasē 20 3 etta purvāyyā.*  
Mixed dialect. Records the erection of the Nāga, at their own tank (*pushkarani*), by the two friends Sēnahastin, the son of Pīṇḍapayya (*Piṇḍapārya*), and Bhoṇḍaka, the son of Viravṛiddhi (*Viravṛiddhi*).
- 149<sup>c</sup> (1419) Chhargāon (now Mathurā Museum) stone-slab inscription of the time of some *rājātīrāja* [dēva]putra — 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 186, No. Q 4.  
. . . . . [ra]jati[raja] . . . . . [pu]tra . . . . .  
. . . . . . purvāyya  
Mixed dialect Fragment. No name has been preserved.
150. Add 1909 Konow, *Ind. Ant.* Vol XXXVIII. p 147; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p 83, No. C 1, and Plate XII.  
Summary. Read 'Prakrit Made by Gōmitaka (*Gōmitraka*), the pupil (*atēvāsin*) of Kuṇḍika The rest of the inscription is quite uncertain.'
- 151<sup>a</sup>. (1420). S 35.—Lākhanū (now Mathurā Museum) Buddhist image inscription of the time of *mahārāja dēvaputra* Huveshka.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 62, No A 63.  
—*maharajasya dēvaputrasya Huveshkasya saṁ 30 5 hēmata . . . . .*  
Mixed dialect Fragment Only the date has been preserved.
- 151<sup>b</sup>. (1421). Lākhanū (now Mathurā Museum) Buddhist (?) image inscription, probably of the time of *mahārāja* Vāsu[dēva].— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p 122, No G 38.  
—*mahārājasya Vā[su] . . . . .*  
Mixed dialect Fragment Mentions the daughter-in-law of . . . . .  
the . . . of Sēna
- 161 Add 1910 correction by Vogel, *Journ. Roy. As. Soc.* 1910, p. 1314, and read 'S. 28' instead of 'S. 68'  
Date Read 'sam 20 8' instead of 'saṁ [60] 8'  
Summary. Omit 'The date of the year is quite uncertain.'
- 188 Summary. Read 'Bhādanakndiya (inhabitant of *Bhādanakada*)' instead of 'Bhadata-Kaḍiya (pupil of *bhādanta Kada* ?)'
256. Summary. Read 'Gift of the mother of Tāpasi, the Kurarī (inhabitant of *Kurara*)' instead of 'Gift of Kurarī, mother of Tāpasi'
- 265 Summary. Read 'Mōrajālukata' instead of 'Mōrasihikata (*Mayūrasihikata*).'
314. Summary. Read 'the Bha[dana]kaḍ[iya] (inhabitant of *Bhādanakaḍa*)' instead of 'from Bhasikaḍa (?).'
346. Add 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.*, p XLVI f., No. 4.

- 354 Summary Read 'Mōrajahikadiya (inhabitant of Mōrajahikada)' instead of 'Ramōrajahikadi[ka] (? inhabitant of Ramōrajahikada)'
- 578 Read 'Plate XXI' instead of 'Plate'
- 669 Add. 1910 correction by Venis, *Journ Roy. As. Soc* 1910, p 813 f, No A, 1910 Fleet, *Journ Roy As Soc* 1910, p 815 ff
670. Add 1910 Venis, *Journ Roy As Soc* 1910, p 814 f, No B
- 684<sup>a</sup> (1422) S 13 — Jānkhat stone inscription of the time of *svāmin* Virasēna — 1900 mentioned by Burn, *Journ Roy As Soc* 1900, p 553, 1911 Pargiter, *Ep. Ind* Vol XI pp 85 ff, and Plate  
*svamisa Virasēnasa samvatsarē 10 3 gishmānām pākshē 4 divasē pañchamē*  
Mixed dialect Nothing beyond the date has been made out
- 920 Add 1911 Boyer, *Mélanges d'Indianisme offerts à M Sylvain Lévi*, p 121-128
- 921 Add 1911 Lüders, *Bruchstücke Buddhistischer Dramen*, p 41 f.  
Summary Add 'Prakrit.'
- 921<sup>a</sup>. (1423). Sarnāth Buddhist rail stone inscription — 1909 Konow, *Arch Surv Ind Ann Rep* 1906-7, p 95, No 1, and Plate XXX  
Prakrit Gift of the base stone (*ālābana*) by the nun (*bhikkhunikā*) Samṛahikā
- 921<sup>b</sup> (1424) Sarnāth Buddhist railing pillar inscription — 1908 mentioned by Oertel-Vogel, *Arch. Surv Ind Ann. Rep* 1904-5, p 66, 102, No 2, and Plate XXXII  
Prakrit Not read.
- 921<sup>c</sup> (1425) Sarnāth Buddhist railing pillar inscription — 1908 mentioned by Oertel-Vogel, *Arch Surv Ind Ann Rep* 1904-5, p 66, 102, No 3, and Plate XXXII, 1909 Konow, *Arch Surv Ind Ann Rep* 1906-7, p. 95  
Prakrit The pillar (*thabha*) of Jamtēyikā together with Sihā (*Simhā*). Compare No 921<sup>d</sup>
- 921<sup>d</sup> (1426) Sarnāth Buddhist railing pillar inscription — 1909 Konow, *Arch. Surv Ind Ann Rep* 1906-7, p. 95, No 2, and Plate XXX  
Prakrit Fragment [Gift] of Jatēyikā together with Bharinī Compare No 921<sup>c</sup>
- 921<sup>e</sup>. (1427) Sarnāth Buddhist railing pillar inscription — 1908 mentioned by Oertel-Vogel, *Arch Surv Ind Ann Rep* 1904-5, p 66, 102, No 4, and Plate XXXII  
Prakrit Not read
922. Add 1908 mentioned by Oertel-Vogel, *Arch Surv Ind Ann Rep* 1904-5, p 70, 103, No 8
- 923 Add 1908 mentioned by Oertel-Vogel, *Arch Surv Ind Ann Rep* 1904-5, p 70, 103, No 10.
- 924 Add 1908 mentioned by Vogel, *Arch Surv Ind. Ann. Rep.* 1904-5, p. 103, No 9
- 925 Add 1908 mentioned by Oertel-Vogel, *Arch Surv Ind Ann. Rep* 1904-5, p 80 102, No 7.
925. Add: 1908 mentioned by Oertel-Vogel, *Arch. Surv Ind. Ann Rep.* 1904-5, p. 78, 102, No 6, and Plate XXVId.

- 927 Add- 1908 mentioned by Oertel-Vogel, *Arch Surv. Ind Ann Rep* 1904-5, p 78; 102, No 6, and Plate XXVIIb
- 928 Read 'Vol IX' instead of 'Vol. VIII,' and add 1909 Konow, *Arch Surv. Ind Ann. Rep* 1906-7, p 95 f, No. 3, and Plate XXX.
- 929 Read 'Vol IX' instead of 'Vol VIII.'
- 929<sup>a</sup> (1428). Sārnāth Buddhist railing inscription — 1908 Oertel-Vogel-Konow, *Arch Surv Ind Ann Rep* 1904-5, p 68, and Plate XXXII, No 9, 1909 Konow, *Arch Surv Ind Ann Rep* 1906-7, p 96 f  
Mixed dialect The property of the teachers (*āchārya*), the Sarvvāstivādins
- 929<sup>b</sup> (1429) Sārnāth Buddhist railing inscription — 1909 Konow, *Arch. Surv. Ind Ann. Rep* 1906-7, p 96, No 4, and Plate XXX  
Mixed dialect. The property of the teachers (*āchāryya*), the Sarvvāstivādins
- 929<sup>c</sup> (1430)<sup>1</sup> Sārnāth Buddhist railing pillar inscription — 1908 Oertel-Vogel, *Arch Surv Ind Ann Rep* 1904-5, p 66 f, 103, No 11, and Plate XXXII  
Mixed dialect Fragment Gift of a lamp (*pradīpa*) by the devout female lay-worshipper (*paramōpāsikā*) Sulakshmanā in the Mūla[gandhakutī] of the lord (*bhagavat*) Buddha
- 929<sup>d</sup> (1431) Sārnāth Buddhist railing pillar inscription.—1909 Konow, *Arch Surv Ind. Ann Rep* 1906-7, p 97 ff, No 5, and Plate XXX  
Sanskrit Fragment Gift of a lamp (*pradīpa*) by the devout lay-worshipper (*paramōpāsaka*) Kirtti in the Mūlagandhakutī
- 929<sup>e</sup>. (1432). Sārnāth Buddhist image inscription — 1909 Konow, *Arch Surv Ind Ann. Rep* 1906-7, p 99, No 6, and Plate XXX.  
Sanskrit Gift of the Śākya monk (*Śākyabhikṣu*) Dhanadēva. Comp No 929<sup>f</sup>
- 929<sup>f</sup> (1433) Sārnāth Buddhist image inscription — 1909 Konow, *Arch Surv Ind Ann. Rep* 1906-7, p 99, No 7, and Plate XXX  
Sanskrit Gift of Dhanadēva Compare No 929<sup>e</sup>
- 929<sup>g</sup> (1434) Sārnāth Buddhist image inscription.— 1909 Konow, *Arch Surv Ind Ann Rep* 1906-7, p 99, No 8, and Plate XXX  
Sanskrit Gift of Kumāragupta
- 929<sup>h</sup> (1435) Sārnāth Buddhist stone-slab inscription — 1908 Oertel-Vogel, *Arch Surv. Ind Ann Rep* 1904-5, p 89, 103, No 12, and Plate XXXII  
*māgha d. 30*  
Sanskrit (?) Fragment 'No name has been preserved
- 929<sup>i</sup> (1436) Sārnāth Buddhist image inscription — 1908 Oertel-Vogel, *Arch Surv Ind Ann Rep* 1904-5, p 89, 103, No. 13, and Plate XXXII  
Sanskrit Records that Śīlayāsas caused to be made the image of Buddha, the Adityabandhu

<sup>1</sup> The inscriptions Nos 929<sup>c</sup> to 929<sup>h</sup> are later than A D 400, but have been included on account of the similarity of the tenor of them with the earlier votive inscriptions



- 929<sup>l</sup>. (1437). Sarnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch Surv. Ind. Ann Rep* 1904-5, p 89 f.; 103, No. 14, and Plate XXXII.  
Sanskrit. Fragment. Records the gift of some Śākya monk (*Śākyabhikṣu*).
- 929<sup>k</sup>. (1438) Sarnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch Surv. Ind. Ann Rep*. 1904-5, p 89 f , 103, No 15, and Plate XXXII.  
Sanskrit. Fragment. Records the gift of Dharmasūmha (?).
- 929<sup>l</sup>. (1439) Sarnāth Buddhist image inscription.— 1908 mentioned by Oertel-Vogel, *Arch. Surv Ind Ann Rep*. 1904-5, p. 103, No. 16, and Plate XXXII.  
Not read.
- 929<sup>m</sup> (1440). Sarnāth Buddhist image inscription — 1908 Oertel-Vogel, *Arch Surv. Ind. Ann Rep*. 1904 5, p 90 , 103, No. 17, and Plate XXXII.  
Mixed dialect. Gift of the Śākya monk (*Śākyabhikṣu*) Buddhapriya (*Buddhapriya*).
- 929<sup>n</sup>. (1441). Sarnāth Buddhist image inscription — 1908 Oertel-Vogel, *Arch Surv Ind. Ann Rep* 1904-5, p 81; 103, No 18, and Plate XXXII.  
Sanskrit Gift of the devout lay-worshipper (*paramōpāsaka*), the chief of the district (*viśayapati*) Suyātra.
- 929<sup>o</sup>. (1442). Sarnāth Buddhist statuette inscription.— 1908 mentioned by Oertel-Vogel, *Arch Surv Ind. Ann. Rep*. 1904-5, p. 103, No 19.  
Not read.
- 929<sup>p</sup>. (1443) Sarnāth Buddhist statuette inscription.— 1908 mentioned by Oertel-Vogel, *Arch Surv Ind Ann Rep* 1904-5, p. 103, No 20.  
Mixed dialect. The Buddhist creed.
- 929<sup>q</sup>. (1444). Sarnāth Buddhist inscription on hand of image — 1908 mentioned by Oertel-Vogel, *Arch Surv Ind Ann. Rep*. 1904-5, p. 103, No. 21, and Plate XXXII.  
Mixed dialect The Buddhist creed
- 929<sup>r</sup> (1445) Sarnāth Buddhist image inscription — 1908 Oertel-Vogel, *Arch Surv Ind. Ann. Rep*. 1904-5, p. 81, 103, No. 22, and Plate XXXII  
Sanskrit. Gift of the Śākya monk (*Śākyabhikṣu*), the elder (*sthavira*) Bandhugupta.
- 929<sup>s</sup>. (1446). Sarnāth Buddhist stone-slab inscription — 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep* 1904-5, p. 103, No. 23, and Plate XXXII.  
Sanskrit, Fragment. No name has been preserved
- 929<sup>t</sup>. (1447). Sarnāth Buddhist rail post inscription.— 1909 Konow, *Arch. Surv. Ind Ann Rep* 1906-7, p. 100, No. 9, and Plate XXX  
Mixed dialect. Fragment. Of the Śākya monk (*[Śākyabhikṣu]*) Vādhishēpa (*Bodhisēna*).
- 929<sup>u</sup> (1448) Sarnāth Buddhist rail post inscription.— 1909 Konow, *Arch. Surv. Ind. Ann. Rep* 1906-7, p 100, No. 10, and Plate XXX.  
Sanskrit. Fragment The lamp (*pradīpa*) of the devout lay-worshipper (*[paramōpa]śaka*) Bhavarudra.

- 937<sup>a</sup>. (1419) Kasiā stone inscription — 1909 Vogel, *Arch Surv Ind Ann Rep* 1906-7, p 61 f, No 1  
Prakrit (?) Fragment No sense has been made out
- 937<sup>b</sup>. (1450) Kasiā Buddhist statuette inscription — 1909 Vogel, *Arch Surv Ind Ann Rep* 1906-7, p 62, No 2  
Sanskrit Gift of the Śākya monk (*Śākyabhikṣu*) *bhadanta* *Suvira*. The work of *Dinna* (*Datta*).
- 958<sup>a</sup>. (1451) Rājgir image inscription — 1909 mentioned by Marshall, *Arch Surv Ind Ann Rep* 1905-6, p 106  
Fragment Not read
- 959 Add 1909 Bloch, *Arch Surv Ind. Ann Rep* 1905-6, p 98, note 1, and read 'Rājgir (Son Bhāndār) Jainā' instead of 'Rājgir (Sonbhāndār) Buddhist'  
Summary. Read 'Vairadēva' instead of 'Viradēva'

## II —SOUTHERN INSCRIPTIONS

- 964<sup>a</sup>. (1452) Year 52 — Andhan stone inscription of the time of *rājan* *Rudradāman* — 1909 mentioned by Konow, *Arch Surv Ind. Ann Rep* 1905-6, p 166 f, 1910 D R Bhandarkar, *Journ Bo Br Roy As. Soc* Vol XXIII p 68  
*Rājñō Chāṣhtanasa Ghsamōtīkaputrasa rajñō Rudradāmasa Jayadāmaputrasa varshē dvīpamchāṣē 50 2 Phagunabakulasa dvitīyam 15 2.*  
Mixed dialect Nothing beyond the date has been read. There are four copies of this inscription
- 964<sup>b</sup>. (1453) Year 114.— Andhan stone inscription — 1909 mentioned by Konow, *Arch Surv Ind Ann Rep* 1905-6, p. 166 f  
Said to be dated in the year 114, the 12th day of the bright half of *Jyēsthāmā*
- 987 Summary Read 'the son of Ā[nada] (*Ānanda*)' instead of 'the son of Ā . . .', and add 'Compare No 1024'
- 1205<sup>a</sup>. (1454) Amarāvati Buddhist coping-stone inscription — 1909 mentioned by Rea, *Arch Surv Ind Ann Rep* 1905-6, p 117, and Plate XLVIII, No 1  
Prakrit. Fragment Gift of a slab (*pata*) by *Tukā*, the wife of *Budhi* (*Buddhi*), son of the householder (*gahapati*) *Kubala*, the *Tulakīcha* (inhabitant of *Tulaka*), with her son and her sister
1220. Summary Read '[Chhada]kīcha' and '*Ohhandaka*' instead of '[Chada]kīcha' and '*Chandaka*'
- 1223 Summary Add 'Compare No 1263'
1230. Summary Read 'hall for practising religious exercises (*padhānamadava*)' instead of 'chief pavilion (? *padhānamadava*).'



# INDEX OF PERSONAL NAMES.<sup>1</sup>

A		NUMBER		NUMBER
Āba, <i>m</i> , .		1332	Akhagha, <i>m</i> , . . . . .	1337
Achala, <i>B monk</i> , . . .		987	Akhila . . , <i>m</i> , . . . . .	140
Achalā, <i>B nun</i> , . . . .		175, 462	Ālābagira, <i>B saint</i> , . . . . .	160
Achalū (°), <i>f</i> , . . . . .		107	Alambusū, <i>apsaras</i> , . . . . .	747
Achaladāsa, <i>trader</i> , . . . .		1056	Ālinaka, <i>m</i> , . . . . .	1332
Achhāvati, <i>B nun</i> , . . . .		430	Amagū (°), <i>f</i> , . . . . .	463
Achina, <i>m</i> , . . . . .		1337	Amgiya, <i>mahārathi family</i> , . . . . .	1112
Achusanīgika, <i>yaksha</i> , . . .		958	Amōgha, <i>m</i> , . . . . .	945
Ādā, <i>surv. of courtesan Lōnasōbhikā</i> , . . .		102	Amōghadatta, <i>m</i> , . . . . .	107 <sup>a</sup>
Ādhagachhaka, <i>family</i> , . . . .		1058	Āmōghārakkhitā, <i>f</i> , . . . . .	92
Ādityabandhu, <i>surv. of Buddha</i> , . . . . .		929 <sup>a</sup>	Amōhāsāi, <i>f</i> , . . . . .	125 <sup>a</sup>
Āduthuma, <i>Saka</i> , . . . . .		1162	Amōhinī, <i>J śrāvikā</i> , . . . . .	59
Agaraju, <i>prince</i> (= Āgaraju), . . . . .		688	Ampiknaka, <i>B monk</i> , . . . . .	1081
Āgaraju, <i>prince</i> (= Agaraju), . . . . .		687	Amtalikata, <i>Greek king</i> , . . . . .	669
Aghama, <i>J monk</i> , . . . . .		22 <sup>a</sup>	Anada, <i>m</i> (= Ānada), . . . . .	1024
Agidēvā, <i>f</i> , . . . . .		178	Ānada, <i>banker</i> , . . . . .	1109
Agila, <i>m</i> , . . . . .		600	Ānada, <i>member of the gōlika caste</i> , . . . . .	1151
Agilla, <i>Brahman</i> , . . . . .		1200	Ānada, <i>m</i> , . . . . .	1178
Āgimta, <i>B monk</i> , . . . . .		1041	Ānada, <i>m</i> (= Anada), . . . . .	987
Āgimitranaka, <i>mahārathi</i> , . . . . .		1088	Ānada, <i>B monk</i> , . . . . .	999
Āgisamaja, <i>Brahman</i> , . . . . .		1200	Ānada, <i>f</i> , . . . . .	1219
Āgisimā, <i>f</i> , . . . . .		302	Anādhapedika, <i>m</i> , . . . . .	731
Āgivesa, <i>Br gōtra</i> (= Āgivesa), . . . . .		1205	Anaghasrēsthivijū (°), <i>f</i> , . . . . .	75
Āgivesa, <i>Br gōtra</i> (= Agivesa), . . . . .		1205	Anamda, <i>m</i> , . . . . .	721
Āgiyatanaka, <i>royal officer</i> , . . . . .		1141	Ānamda, <i>artisan</i> , . . . . .	346
Āgivarman, <i>Śaka</i> , . . . . .		1137	Anammitaka (°), <i>m</i> , . . . . .	578
Ahrj (°), <i>mahābhōja</i> , . . . . .		1021	Anugaha, <i>m</i> , . . . . .	1332
Ahila, <i>m</i> , . . . . .		1058	Anurādhā, <i>f</i> , . . . . .	784
Ahimta, <i>prince</i> , . . . . .		169	Āpadēvanaka, <i>mahārathi</i> , . . . . .	1111
Ajaka, <i>m</i> , . . . . .		1256	Āpagira, <i>B saint</i> , . . . . .	660
Ajakālaka, <i>yaksha</i> , . . . . .		795	Āpaguriya, <i>family</i> , . . . . .	1152, 1155
Ajamita, <i>m</i> , . . . . .		672	Āpajita, <i>B school</i> (°), . . . . .	1158
Ajarānī, <i>f</i> , . . . . .		389	Āpākānī, <i>f</i> , . . . . .	392
Ajātasata, <i>king</i> , . . . . .		774	Āpakara, <i>m</i> , . . . . .	1332
Ajtitigut, <i>m</i> , . . . . .		264, 549	Āpārūpta, <i>B school</i> (°), . . . . .	1163
Ājivika, <i>monks</i> , . . . . .		954, 955, 956	Āparēnu, <i>merchant, and B upāsaka</i> (= Āparēnuka), . . . . .	1024
Ajuna, <i>m</i> (= Ajuna), . . . . .		1206	Āparēnuka, <i>merchant, and B upāsaka</i> (= Āparēnu), . . . . .	987
Ajupa, <i>m</i> (= Ajuna), . . . . .		1221	Āpathaka, <i>n</i> , . . . . .	263
Ākakū (°), <i>J nun</i> , . . . . .		48		

<sup>1</sup> Abbreviations —B = Buddhist, Br = Brahmanic, J = Jaina. If the name of the same person or the same kula, śākhā, etc. occurs in two different forms, references are given under both forms. If it occurs in more than two different forms, all the forms are enumerated under the form that appears first in the Index, and references to this form are given under the other forms. The figures refer to the numbers in the List. Figures separated by a semicolon refer to different persons.

	NUMBER		NUMBER
Apa . . yaha (?), <i>m</i> , . . .	391	Aryya-Gōshṭha, <i>J monk</i> , . . .	21
Apikīnaka, <i>B monk</i> , . . .	842	Aryya-Hālakīya, <i>J. lula</i> (=Aya-Hāliya), . .	48
Araha, <i>m</i> , . . .	260, 420	Aryya-Hastahasti, <i>J. preacher</i> (=Aryya- Ghastuhasti), . . .	54
Araha . . ., <i>J monk</i> , . . .	75	Aryya-Jayā, <i>J. nun</i> , . . .	21
Arahadāsa, <i>m</i> , . . .	261	Aryya-Jayabhūti, <i>J monk</i> , . . .	24
Arahadāsī, <i>B nun</i> , . . .	333	Aryya-Jēshṭahasti <i>J monk</i> (=Aryya- Jēshṭahasti), . . .	121
Arahadīna, . . .	265, 286, 354	Āryya-Kharṇna (?), <i>J ganin</i> , . . .	56
Arahadīna, <i>B monk</i> , . . .	337	Aryya-Kshōma, <i>J monk</i> , . . .	76
Arahadīna, <i>gōshṭhī</i> , . . .	1338	Aryya-Ksheraka, <i>J preacher</i> , . . .	20, 122
Arahadīnā, <i>f</i> , . . .	436	Aryya-Kumāramitrā, <i>J nun</i> , . . .	39
Arahaguta, <i>B monk</i> , . . .	196, 587	Āryya-Kumāranandi, <i>J monk</i> , . . .	71
Arahaguta, <i>m</i> , . . .	428, 429	Aryya-Māghahasti, <i>J ganin</i> (=Aryya- Mamguhasti), . . .	54
Arahaguta, <i>dēvaputra</i> , . . .	777, 814	Aryya-Mamguhasti, <i>J ganin</i> (=Aryya- Māghahasti), . . .	53
Arahagutā, <i>f</i> , . . .	243, 435	Aryya-Mātrīdīna, <i>J preacher</i> (=Aryya- Mātrīdīna), . . .	27
Arahaka, <i>B monk</i> , . . .	602	Aryya-Mātrīdīna, <i>J preacher</i> (Aryya- Mātrīdīna), . . .	30
Arahaka, <i>m</i> , . . .	323	Aryya-Mihīla, <i>J monk</i> , . . .	121, 122
Arahalaya, <i>royal officer</i> , . . .	1141	Aryya-Nāgabhūtikīya, <i>J lula</i> , . . .	21
Arahatapālita, <i>B. monk</i> , . . .	322	Aryya-Nāgadattā, <i>f</i> , . . .	86
Arahatarakhita, <i>m</i> , . . .	521	Aryya-Ōgha (?), <i>J monk</i> , . . .	29
Arahadāsī, <i>J nun</i> , . . .	59 <sup>a</sup>	Aryya-Pāla, <i>J ganin</i> , . . .	29
Arahadātā, <i>f</i> , . . .	497	Aryya-Puṣīla, <i>J ganin</i> , . . .	23 <sup>c</sup>
Araṣṭanēmi, <i>J arhat</i> , . . .	26	Aryya-Śamā, <i>J nun</i> , . . .	121
Arya-Aghama, <i>J monk</i> , . . .	22 <sup>a</sup>	Aryya-Sandhi, <i>J monk</i> , . . .	119
Aryachētiya, <i>J lula</i> , . . .	42	Aryya-Sandhika, <i>J preacher</i> , . . .	21
Arya-Data, <i>J ganin</i> , . . .	34	Aryya-Sangamikā, <i>J nun</i> (=Aya-Sangamikā), . .	24
Arya-Gōdāsa (?), <i>J monk</i> , . . .	36	Aryya-Sanghasiha, <i>J preacher</i> , . . .	28
Arya-Hālakīya, <i>J lula</i> , . . .	16	Aryya-Siha, <i>J preacher</i> , . . .	29
Arya-Kakasaghasta, <i>J preacher</i> (=Āya- Karkuhastha), . . .	57	Aryya-Vasulā, <i>J nun</i> (=Aya-Vasulā), . .	24
Arya Kaniyasika, <i>J lula</i> , . . .	113	Aryya-Vēri, <i>J sākhā</i> (=Aryya-Vēriya), . .	27, 36
Arya-Nandika, <i>J ganin</i> , . . .	37	Aryya-Vēriya, <i>J sākhā</i> (=Aryya-Vēri), . .	56
Aryantadi (?), <i>B</i> (?) <i>nun</i> , . . .	910	Āryya-Vriddhahasti, <i>J preacher</i> (=Aya- Vriddhahasti), . . .	56
Arya-Śirīkīya, <i>J sambhōga</i> , . . .	116	Aryy-Ōdēhikīya, <i>J gana</i> , . . .	21, 76
Ārya Suhara, <i>J monk</i> , . . .	86	Asabhā, <i>B nun</i> , . . .	400
Arya-Taraka, <i>J monk</i> , . . .	22 <sup>a</sup>	Asadā, <i>f</i> , . . .	697
Āiyavatī, <i>J goddess</i> (?), . . .	59	Asāda, <i>m</i> , . . .	306, 396
Aryya-Araha . . , <i>J monk</i> , . . .	75	Asadēva, <i>m</i> , . . .	684
Aryya-Bahmā . . , <i>J nun</i> , . . .	119	Asadēvā, <i>B nun</i> , . . .	618, 629
Aryya-Baladīna, <i>J preacher</i> , . . .	27, 39	Asādhamitā, <i>B nun</i> , . . .	1098
Aryya-Balatratā, <i>J monk</i> (=Aya-Balatrata), . .	119	Āśādhasēna, <i>prince</i> (=Āśādhasēna), . .	904
Aryya-Buddhasiri, <i>J ganin</i> , . . .	21	Asaguta, <i>m</i> , . . .	399
Āryya-Chēra (?), <i>m</i> , . . .	49	Asālamitā, <i>m</i> , . . .	1066
Aryya-Datta, <i>J preacher</i> , . . .	29	Asālamitā, <i>B. monk</i> , . . .	1110
Aryya-Dēva, <i>J preacher</i> , . . .	53, 54		
Aryya-Dēvadatā, <i>J ganin</i> , . . .	76		
Aryya-Gadhaka, <i>J monk</i> , . . .	121		
Aryya-Ghastuhasti, <i>J preacher</i> (=Aryya- Hastahasti), . . .	53		
Aryyaghōsha, <i>m</i> , . . .	1018		

[illegible]

	NUMBER		NUMBER
Banava, <i>m</i> , . . . . .	1329	Bhatibrah̄, <i>f</i> , . . . . .	73
Bandhugupta, <i>B monk</i> , . . . . .	929*	Bhattaraka, <i>m</i> , . . . . .	22
Bāpaka, <i>general</i> , . . . . .	963	Bhattaraka, <i>priny court llor.</i> . . . .	1269
Bapisiri (P), <i>f</i> , . . . . .	1213	Bhattisena, <i>m</i> , . . . . .	24
Bappa, <i>Brahmar</i> , . . . . .	1200	Bhavarāpā, <i>great general</i> . . . . .	1146
Barulamisa, <i>goshālī</i> , . . . . .	273	Bhavatmaja, <i>Brahmar</i> , . . . . .	1723
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Patithāna, <i>town</i> (= Patithāna), . . . . .	.	988	Saka, <i>nation</i> (= Śaka), . . . . .	.	1123, 1149, 1162
Patithāna, <i>town</i> (= Patithāna), . . . . .	.	1187, 1188	Sakakachha, <i>place</i> , . . . . .	.	550
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Phujākāpalīya (P), <i>a, place</i> , . . . . .	.	448	Samalipada, <i>village</i> (= Sāmālipada), . . . . .	.	1124
Pīmditakāvāṭa, <i>place</i> , . . . . .	.	1131	Sāmālipada, <i>village</i> (= Samālipada), . . . . .	.	1124
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Podakada, <i>place</i> , . . . . .	.	285	Sātshani, <i>district</i> , . . . . .	.	1200
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Pavānada, <i>village</i> , . . . . .	.	1158	Sīdakadi, <i>f a, place</i> (= Sēdakadi), . . . . .	.	595
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R			Sindhu-Sauvira, <i>country</i> , . . . . .	.	965
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Rājagin, <i>place</i> , . . . . .	.	1225, 1260	Sīrtana, <i>mountain</i> , . . . . .	.	1123
			Sōmapatti, <i>village</i> , . . . . .	.	119c



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Sōrpāraga, town (=Sopāraga), . . . . .	1131
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<sup>1</sup> The words are given under their Sanskrit form if this really occurs or can be easily formed, in other cases under their Prakrit form

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chētīyaghara, <i>B building,</i> . . . . .	1050, 1058, 1140, 1141, 1153, 1178, 1179, 1183	[traividya], <i>B teacher of Tripiṭaka—</i>	
chētiyaghara, . . . . .	988	tēviya, . . . . .	1171
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[chaitya], <i>B building (compare also chētiya°)—</i>		[dakḥinē], <i>sacrificial fee—</i>	
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[chaityapaṭṭa], <i>B Chaitya slab—</i>		[daharabhikkhu], <i>young B monk—</i>	
chētiyapaṭa, . . . . .	1225	daharabhikku, . . . . .	1295
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[dīpesakambha], <i>lamp-pillar</i> —	
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divathabha, . . . . .	1214
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dharmmakāthika, . . . . .	949
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[dharmanigama], <i>pious hamlet</i> —	
dhammanigama, . . . . .	1153
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dhammamahārājādhirāja, . . . . .	1196, 1200
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nagari, <i>town</i> , . . . . .	1345
[nārtaka], <i>dancer</i> —	
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[navagarbha], <i>nine-celled</i> —	
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[navakarmika], <i>B overseer of works</i> —	
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nāpa, . . . . .	1345
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[nigama], <i>inhabitant of nigama, merchant</i> —	
nēkama, . . . . .	1001, 1139
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[pañchagarbha], <i>five-celled</i> —	
pachagabha, . . . . .	1157
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1123, 1196	
patha, <i>path (?) at a B cave</i> , . . . . .	1032, 1033, 1072
[pada], <i>footprint</i> —	
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para, <i>chief (?)</i> , . . . . .	1049



NUMBER.	NUMBER
paramōpāsaka, <i>B lay-worshipper</i> , 929 <sup>d</sup> , 929 <sup>n</sup> , 929 <sup>n</sup>	[prajñaptidhārī], <i>f</i> (see prajñaptidhāra)—
paramōpāsikā, <i>B f lay-worshipper</i> , . . . 929 <sup>c</sup>	paṇatidhārī, . . . . . 50, 59 <sup>a</sup>
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pañśhad, <i>congregation</i> , . . . . . 1131	pratidhārakhi, . . . . . 1126
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[pādamūlika], <i>servant</i> —	religious exercises—
pādamūlika, . . . . . 1344	pradhānamandapa, . . . . . 1280
pāduka, <i>footprint</i> , . . . . . 1286	prapā, <i>reservoir</i> , . . . . . 102
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[pāṇiyaka], <i>cistern</i> —	pavāeta, . . . . . 1108
pāṇiyaka, . . . . . 986	pavachita, . . . . . 1270
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<i>houses (?)</i> —	1125, 1126
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pāṇiyapōdhi, . . . . . 998, 1006, 1020	pavajitā, . . . . . 674
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[pāṇiyaprapā P], <i>water-cistern</i> —	pavayitika, . . . . . 1006, 1020, 1060
pāṇiyapuvā (?), . . . . . 1120	pavajitika, . . . . . 1240, 1262
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[pupphaganiyapattā P], <i>slab with flower-</i>	pāsāda . . . . . 99, 776
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[pūraghaṭakapattā], <i>slab with filled vase</i> —	
pūraghaṭakapattā, . . . . . 1278	
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paṇḍapātika, . . . . . 1110	
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1014, 1032, 1041, 1061, 1064, 1072, 1079,	
1107, 1119, 1131, 1140, 1148, 1149, 1150,	
1152, 1154, 1155, 1173, 1176, 1177, 1180	
[prajñaptidhāra], <i>certain function with Jains</i> —	
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bhaṭṭāka (?), . . . . .	1046
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bhayata, 993, 999, 1007, 1012, 1060, 1094, 1107, 1250, 1295	
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bbūgi, . . . . .	1013	mahābbōji, <i>wife of a mahābbōja,</i> . . . . .	1021, 1037, 1045
[bbōjanachātuhāla], <i>B. dining hall—</i>		[mahāmātra], <i>official—</i>	
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		mahāśaṁpatini, . . . . .	1146
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Gōpālpur . . . . .	932-936		
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Gūnda . . . . .	963		





